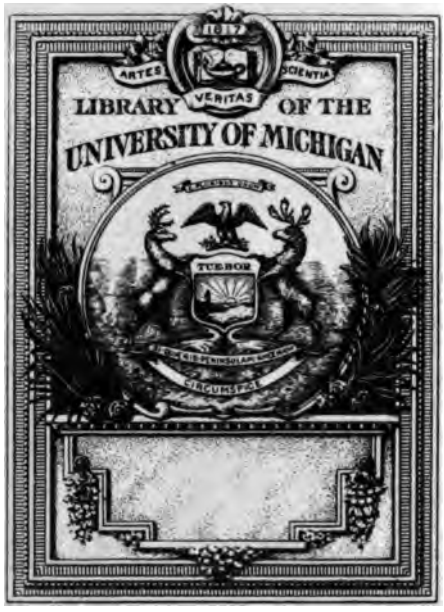
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THE

NONCONFORMIST'S MEMORIAL:

BEING

AN ACCOUNT OF THE MINISTERS,

Who were EJECTED or SILENCED after the RESTORATION, particularly by the ACT of UNIFORMITY, which took Place on *Bartholomew-day*, *Aug.* 24, 1662.

Containing a concise VIEW of

THEIR LIVES AND CHARACTERS,

THEIR

PRINCIPLES, SUFFERINGS, and PRINTED WORKS.

Originally written

By the Reverend and Learned EDMUND CALAMY, D.D.

Now abridged and corrected, and the Author's Additions inserted, with many further Particulars, and new Anecdotes,

By SAMUEL PALMER.

TO WHICH IS PREFIXED

An INTRODUCTION, containing a brief HISTORY of the TIMES in which they lived, and the GROUNDS of their NONCONFORMITY.

Embellished with the HEADS of many of those venerable Divines.

VOLUME II.

For the Levites left their Suburbs, and their Possession, and came to Judah and Jerusalem; for Jeroboam and his Sons had cast them off from executing the Priests Office unto the Lord.——And after them, out of all the Tribes of Israel, such as set their Hearts to seek the Lord God of Israel, came to Jerusalem to sacrifice unto the Lord God of their Fathers. 2 CHRON. xi. 14, 16.

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MDCCLXXV.

THE

Nonconformist's MEMORIAL.

MINISTERS Ejected or Silenced

IN

HAMPSHIRE.

ALRESFORD, [R.] Mr. *Taylor.*

BADDESLEY, [2 places of this name.] Mr. *Lancaster.* A person of eminent skill in the Oriental languages.

WORKS. *Vindiciæ Evangelicæ*; or a Vindication of the Gospel, yet with the Establishment of the Law, &c.

BEADLEY. Mr. *Samuel Jefferson.*

BINSTED, [Chap. to *Alton.*] Mr. *John Yates.*

BISHOPS-STOKE, [R. 200*l.*] Mr. *Henry Coxe.* Of *Pemb. Col. Oxford.* He was cast out to make way for Mr. *T. Gawen*, who is owned, by Dr. *Walker*, to have been a Papist; (*Att.* part ii. p. 77.) Tho' whether it was in 1660 or 1662, the Dr. and Mr. *Wood* are not agreed. Mr. *Coxe*, after his ejectment, removed to a farm-house called *Boyett Farm*, in the parish of *South Stoneham* near *Stoke*, where his old friends and hearers resorted to him, and preached there some years. Upon the 5 mile-act, he removed to *Botly*, and afterwards to *Southampton.* While he lived in this latter place, he preached about a mile out of town, towards *Stoke*, and many of his old people resorted to him; and he continued his labours to his death. He was buried at *Stoke* church, where he has a grave-stone, from whence it appears that he died *June* 13, 1679, aged 56. He

was an agreeable preacher, a courteous man, of good addreſs, and congregational in his judgment.

BRAMSHOT, [R. 200*l.*] Mr. *John Corbet.* Of *Magd. Hall. Oxf.* Born and brought up in the city of *Glouceſter.* He was a great man every way. He began his miniſtry in his native place, where he lived ſome years, under Dr. *Godfrey Goodman*, a Popiſh biſhop of the Proteſtant church †. Here he continued in the time of the civil wars, of which he was a mournful ſpectator. His account of the ſiege of *Glouceſter*, is reckoned to give as good an inſight into the riſe and ſprings of the war, as any thing extant in a narrow compaſs. He afterwards removed to *Chicheſter*, and thence to *Bramſhot*, where he was ejected in 1662. He then lived privately in and about *London*, till K. *Charles*'s indulgence in 72, at which time a part of his old flock invited him to *Chicheſter*, where he continued his labours with great aſſiduity and ſucceſs. At the time of his being there, Bp. *Gunning*, out of his abundant zeal, gave a public challenge, to the Preſbyterians and Independents, the Baptiſts and the Quakers, and appointed three days for the diſputation: the firſt for the two former, and the other two for the two latter. On the firſt day, a conſiderable congregation being preſent in the church, and Mr. *Corbet* and others ready to make defence, the Bp. came and took the pulpit, having an heap of books about him, and from his fort fired very fiercely, his whole harangue being full of ſharp invectives. Schiſm and rebellion were the ball he ſhot, and that poiſoned with the ſtrongeſt venom; forgetting that 'a biſhop 'ſhould be no brawler.' Mr. *Corbet*, who was known to have a great command of himſelf, earneſtly, but modeſtly, offered to interpoſe by way of defence; but the Bp. would hear little, and told him he ſhould anſwer by writing, and take another time and place. Mr. *Corbet* deſired, as was moſt reaſonable, that their defence ſhould be in the ſame time and place with the Bp.'s crimination. When the Bp. would hear nothing, Mr. *Corbet*, turning to the mayor and his brethren preſent, deſired that they would be pleaſed to aſſign ſome convenient time and place for the hearing of his vindication; but they declined it. When the Baptiſts day came, the Bp. treated them with greater civility: it may be he was the cooler now,

† This the biſhop himſelf owned in his laſt teſtament in print. *Wood* in his account of him quotes his very words; and yet gives a more favourable character of him than of *Wilkins* and *Tillotſon*.

for

for the heat he had let out the day before. The Quakers day being the last of the three, they had time to summon in their friends from all quarters, and several came from *Hampshire* and *Surrey*, as well as the remote parts of *Sussex*. When the Bp. fell to railing, they paid him in his own coin, and with interest too. And when in some surprize he left the pulpit and church, some of them followed him home, and one as he passed along, plucked him by the sleeve, saying, "the hireling flieth, the hireling flieth." After this, Mr. *Corbet* drew up his defence in writing, and taking with him some substantial citizens, went to the Bp.'s palace, to make a tender of it to his lordship, who refused to receive it. Mr. *Corbet* prayed him to read it; which when he refused, he began to read it himself, but that would not be borne. The Bp. urged him to write now, offering him pen, ink and paper. Mr. *Corbet* replied, that was needless, for he had written already at home, where he could be more composed, what he now tendred. The Bp. persisting in the refusal, Mr. *Corbet* finally told him, since nothing else would do, he must take some other method for his vindication; intimating he would use the press. When Mr. *Corbet* went away, the Bp. followed him to his palace-gate with bitter railing; but Mr. *Corbet*, under all, expressed the greatest temper and meekness, returning good wishes and words for very evil ones.

He was many years afflicted with the stone, which at last was his death. While the pain was tolerable, he endured it, and ceased not preaching, till within a fortnight of his being brought up to *London* in order to be cut. But before that could be done, he left this for a better life, *Dec.* 26, 1680. His fun. serm. was preached by Mr. *Baxter*, who gives him this character †: "He was a man of great clearness and soundness in religion, and blameless in conversation. He was of so great moderation and love of peace, that he hated all that was against it, and would have done any thing for concord in the church, except sinning against God, and hazarding salvation. He was for catholic union, and communion of saints, and for going no further from any churches of Christians than they force us, or than they go from Christ. He was for loving and doing good to all, and living peaceably with all, as far as was in his power. Something in Episcopacy, Presbytery, and Independency he liked, and some things he disliked in all.

† See *Baxter*'s Works, vol. iv. p. 911. or *Toms*'s Biograph. Collections.

He was true to his conſcience, and valued not the intereſt of a party or faction. If all the Nonconformiſts in *England* had refuſed, he would have conformed alone, if the terms had been reduced to what he thought lawful. He managed his miniſtry with faithfulneſs and prudence. He had no worldly deſigns to carry on, but was eminent in ſelf-denial. He was not apt to ſpeak againſt thoſe by whom he ſuffered, nor was he ever pleaſed with ripping up their faults. He was very careful to preſerve the reputation of his brethren, and rejoiced in the ſucceſs of their labours as well as of his own; and a moſt careful avoider of all diviſions, contentions, or offences. He was very free in acknowledging by whom he profited, and preferring others before himſelf. He was much in the ſtudy of his own heart, as is evident from the little thing of his that is publiſhed, called *Notes for Himſelf*, &c. He had good aſſurance of his own ſincerity, and yet was not altogether without his mixture of fears. He had the comfort of ſenſible growth in grace. He eaſily perceived a notable increaſe of his faith, and holineſs, his heavenlineſs, and humility, and contempt of the world, eſpecially in his latter years, and under his affliction, as the fruit of God's correcting rod; and died at laſt in great ſerenity and peace." There is no occaſion for wonder that ſuch a man ſhould fall under the cenſure of Mr. *Wood*. His commendation had really been a diſgrace.

WORKS. An Hiſtorical Relation of the military Government of *Glouceſter*, from the Beginning of the Civil War to the Removal of Col. *Maſſie* to the Command of the Weſtern Forces, 4*to*, 1645; (which Mr. *Baxter* much commends in his Preface to his Confeſſion of Faith.)—A Vindication of the Magiſtrates of *Glouceſter* from the Calumnies of *Robert Bacon*,; to which is added, The Diſcuſſion of ten Queſtions, tending to the Diſcovery of cloſe Antinomianiſm.—The Intereſt of *England* in the Matter of Religion; in two Parts, 1661, 8vo. (an admirable book, where any man may clearly ſee the ſpirit and deſign of thoſe called Preſbyterians, at and after the Reſtoration.) ——— The Kingdom of God among Men; a Tract of the ſound State of Religion: to which is added, A Diſcuſſion of the Point of Church-Unity and Schiſm.—A Diſcourſe of the Religion of *England*.—Self-Employment in Secret, containing Memorials for his own Practice, his Evidences upon Self-Examination †, &c.—And his Remains; con-

† A very ſmall, but excellent piece, recommended by Mr. *Howe*, of which there has been a late edition, by Mr. *Unwin*.---*N. B.* In his *Preſ.* p. 4. for *miniſter of the church of England*, read *diſſenting miniſter*.

taining

taining a Discourse of the Church, of the Ministry, of Certainty and Infallibility; and the true State of antient Episcopacy; a Consideration of the present State of Conformity in the Church of *Engl.* a Disc. of Divine Worship; an Exposition of *Jonah* ii. 1—4. An Exposition of *John* xvi. 33. An Enquiry into the *Oxford* Oath; A Plea for Communion with the Church of *England*, &c. With a modest Defence of his ministerial Nonconformity, and the Exercise of his Ministry, in Answer to the Bishop of *Chichester*'s Charge against him. An Explication of the Decrees and Operations of God, &c. And an Account of the Principles and Practices of the Nonconformists; shewing that their Religion is no other than what is professed in the Church of *England*.—He had also a considerable hand in compiling Mr. *Rushworth*'s first Volume of *Historical Collections*; which (by competent judges) is reckoned a master-piece of the kind.

BROKENHURST, [C. or D.] Mr. *Robert Tutchin*. Second son of Mr. *Robert Tutchin* of *Newport* in the Isle of *Wight*. After his ejectment he had a separate church in the *New Forest*, and a lecture at *Lymmington*, where he died, and was buried in the chancel of the church.

CALBOURN, [R. 200 *l.*] Mr. *Edward Buckler*. He was much the gentleman, a good preacher and a good writer. He had been one of *Oliver*'s chaplains, and preached before him four times a year, for which he had 20*l.* After he was ejected he lived privately at *Bradford Abbis* in *Dorset*, where he followed the trade of malting, and preached but seldom; except in and about the year 1672, at a gentleman's house, where few if any were admitted besides the family. He frequently attended at the public church.

WORKS. A Catechism.—A Treatise, entitled, God All in All.—And an Assize Sermon. He also left some things in manuscript.

CHRIST-CHURCH, [V.] Mr. *John Warner*.

CLANFIELD, [2.] Mr. *Dyman*.

West COWES, (Isle of *Wight*.) Mr. *Simon Pole*. Of *Oxf. Univ.* He was born in *Somersetshire*, and after his ejectment went thither, where he was seized as he was preaching, and imprisoned seven years. This brought distempers upon him, and it was believed shortened his days. He was a bold spirited man, and an excellent preacher. He had a large family, and was very poor. *Samuel Dunch*, Esq; (who was a great

friend to all the suffering ministers whom he knew) often relieved him.

CRAWLEY, [R. 300 *l.*] Mr. *Samuel Tomlyns*, M. A. Of *Trin. Col. Camb.* He was born at *Newbury* in *Berks*, and fit for the university at 13 years of age. When he quitted it he officiated some time as a chaplain; and at length was presented to this living of *Crawley*, in 1655, from which he was ejected with his brethren in 62. He afterwards preached privately as he had opportunity, till he was called by a congregation to the city of *Winchester*; where, for nine years, he continued exposed to great hardships and difficulties, on account of his nonconformity. From thence he removed to *Hilcot* in *Wiltshire*, and there he preached to a few people in his own house, till K. *James* published his declaration for liberty of conscience; upon which he was chosen by a congregation in *Andover*, with whom he spent a few years.

In the beginning of the reign of K. *William* and Q. *Mary*, he removed from thence to *Marlborough*, where he continued his ministry for many years. And there, after having been for several months under great pains and bodily infirmities, he at length finished his course, *June* 18, 1700, in the 68th year of his age. His fun. serm. was preached by Mr. *Benj. Flower* of *Chippenham*, on *Isa.* lvii. 1. He was a good critic in *Greek* and *Hebrew*, and an excellent textuary. A man of great gravity and wisdom, and a good casuist. He was mighty in the scriptures; for his head, memory, heart, and tongue were full of them. And he had a general reputation, as a scholar, a preacher, and a divine.

WORKS. A Fun. Serm. for Mr. *Walter Marshal* of *Hursley*. —Another for Mr. *Richard Moor* of *Hungerford*.—The Justification of Believers by the Righteousness of Christ only.—The humble Sinner's Supplication for Pardon.—The preaching of Christ, and the Prison of God, on 1 *Pet.* iii. 19.—The Necessity of spiritual Husbandry, in breaking up our fallow Ground, &c.—The great Duty of Christians to go forth without the Camp to Jesus; on *Heb.* xiii. 13.—Supplication to the Sovereign Judge the Duty of the best of Men.—A Discourse of Christ's second Coming, and the Purging of his Kingdom; in two Sermons, on *Matt.* xiii. 41.—And a Discourse on 2 *Cor.* iii. 6, at a Meeting of Ministers.

CRUNDEL, [V.] Mr. *Humphrey Weaver*. Of *Oxford* university. After his ejectment he continued preaching in his own house, in the parish of *Crundel*, to the time of his death, to an auditory of serious Christians, of whom he would take

take nothing for his labour; God having bleſſed him with a large increaſe of his eſtate, after his ejectment, tho' he met with a great deal of trouble from his enemies, on account of his Nonconformity, becauſe of his preaching ſo conſtantly. At the time of the 5-*mile-act* they ſought to take him up; but he bought an houſe, at a little above 5 miles diſtance, whither his auditory followed him: and he continued preaching to them to the very laſt Sabbath of his life. He died in 1696. He was a good ſcholar, a great and conſtant preacher, a zealous Nonconformiſt, and a man of a generous temper and a very public ſpirit. His living was very valuable.

DROXFORD, [R. S. 300*l.*] Mr. *Robert Webb*. The former incumbent, immediately upon the Reſtoration, came to take poſſeſſion of this living, and thruſt out Mr. *R. Webb* and his family with their goods, in a rough and violent manner. A gentleman in the neighbourhood, (a Papiſt) out of humanity, was concerned at ſuch ſeverity, and received them for the preſent into his own houſe, till in a little time the wife of *Richard Cromwell*, Eſq; ſent a coach for them, and brought them to a houſe of theirs. Mrs. *Webb*, being big with child, fell in labour in the coach. Mr. *Webb* had a great family, and was very poor. *S. Dunch*, Eſq; of *Badſly*, was kind to him as long as he lived; and at his death left him 10*l.* a year during life. He was a good ſcholar, and an eminent preacher. He died *Aug.* 14, 1675, aged 42.

N. B. For Mr. *Noah Webb*, ſee *Upton Grey*.

ELLINGHAM (or Milbrook). Mr. *Thomas Brown*. A man of great piety and learning, who died ſoon after he was ejected.

EWHURST, [Chap. to *Baſingſtoke*] Mr. *John Harmar*, M. A. Of *Wincheſter*-ſchool, and *Magd. Col. Oxford*. He was *Greek* profeſſor in that univerſity. Even Mr. *Wood* gives him this character: "He was a moſt excellent philologiſt, a tolerable *Latin* poet, and was happy in rendering *Greek* into *Latin*, or *Latin* into *Engliſh*, or *Engliſh* into *Greek* or *Latin*, whether in proſe or verſe." He was ejected after K. *Charles*'s return, and retired to *Steventon* in this county, where he died in 1670.

WORKS. Praxis Grammatices: Verum & genuinum Declinationum & Conjugationum uſum liquidò indicans, &c.—Janua Linguarum; ſive Methodus & ratio Compendaria & facilis ad omnes Linguas ad Latinam verò maxime aperiens.—Eclogæ Senten-

tiarum & Similitudinum, e D. Chryſoſtomo decerptæ: Gr. & Lat. cum Annot.—Protomartyr Britannus; ſeu Elegia Sacra in Converſionem & Martyrium S. Albani.—Lexicon Etymologicon Græcum, junctim cum Scapula.—Epiſtola ad D. Lambertum Oſbalſtonum, Cui intexitur Apologia pro honoratiſſ. illuſtriſſimoque viro ac Domino, D. Johannæ Williams Archiep. Eborac. & Angliæ Primate.—Oratio Oxoniæ habita, in Schola Publica Linguæ Græcæ aſſignatà, 15 Aug. 1650.—Oratio, Sereniſſimi Protectoris Elogium Complectens, Oxoniæ habita 30 Kal. Maii 1654, 4to. Ad Protectorem Carmina de Pace, cum Belgis fancitâ. Vindiciæ Academiæ Oxonienſis; ſive Oratio Apologetica qua Exercitiorum Academicorum in Trimeſtre vacat. a Crimine vindicatur, 8vo. 1662. —M. Tulli Ciceronis Vita, ex optimis quibuſque Scriptoribus delibata, & in Compendium reducta, 8vo. 1662. Oratio Panegyrica in honor. Car. 2. &c. in Angliam, Plaudente Orbe Britannico, remigrant. Habita Ox. 27 Maii, 1660. He alſo tranſlated the Aſſembly's Shorter Catechiſm into Greek and Latin, &c.

EXTON, [R.] Mr. *John Ridge.*

FARLINGTON, [R.] Mr. *Robert Leceſter:*

FORDINGBRIDGE, [V. S.] or ſome other place near it. Mr. *Creſſin.* Mr. *Cuff*, the old incumbent, was reinſtated at the Reſtoration; a perſon who took great liberty to jeſt in the pulpit. Mr. *Croſſin* afterwards went into *Devonſhire*, and found ſo much favour with the Bp. of *Exeter*, as to be continued in a living there ſome time after 1662, without re-ordination.

FRESHWATER, [R. 300 *l.*] Mr. *James Creſwick*, B. D. Fellow of *St. John's Col. Camb.* He was a native of *Sheffield* in *Yorkſhire.* He preached on *Aug.* 24, 1662, and for ſome months before on thoſe words, *Heb.* x. 34. "And took joyfully the ſpoiling of your goods, knowing in yourſelves that ye have in heaven a better and an enduring ſubſtance.' He preached two Lord's-days after the time to which the law confined him, except he conformed, for which two of his pariſhioners, his great enemies, informed againſt him, and attended Biſhop *Morley* of *Wincheſter*, who was juſt then making a viſitation. Mr. *Creſwick*, underſtanding their intention, made application himſelf to the Bp. and told his Lordſhip what he had done; ſignifying, that his continuing to preach was becauſe he was willing the pariſh ſhould be ſupplied till another incumbent came. He added, that he conceived himſelf ſufficiently impowered for what he did, as he was as yet Fellow of *St. John's Col.* which gave him a pri-

vilege to preach in any church or chapel, *&c.* And producing his licence, he took the freedom to aſk the Bp. Whether that was invalidate by the *act of uniformity?* The Bp. replied, he thought not. Whereupon Mr. *Creſwick* farther ſaid, then he thought he might yet preach, tho' he did not expect any recompence. But on the Sabbath following, the Bp. ordered the churchwardens to keep the doors ſhut againſt him, and there was no preaching at all. He was a man of great abilities; well ſkilled in the learned languages, and an accurate preacher, tho' he was ſometimes ſo afflicted in his eyes as to be incapable of uſing notes. He was one of great piety, and of very exemplary patience under the tormenting pains of the ſtone. He uſed frequently to ſay, "Lord, I am thine, and thou canſt do me no wrong; I had rather have health of ſoul, in a body full of pain, than health and eaſe of body in a diſtempered ſoul." He died at *Beal* in *Yorkſhire*, (in *Feb.* 1692, aged 75) where he had purchaſed an eſtate of 300*l.* a year, and preached to a poor ignorant people.

WORKS. Mr. *Oliver Heywood* publiſhed a poſthumous Tract of his, intit. Advice to an only Child; where his character may be ſeen. He alſo in his life-time perfected for the preſs another tract, about Man's Fall, and his Recovery by Chriſt.

GODSHILL, (in the Iſle of Wight) [V.] Mr. *Thomas Clark.* He was one of the miniſters that preached the lecture at *Newport.* Soon after he was ejected his wife died, and left him only one daughter, who was entertained in the families where he was chaplain. He lived in that capacity with Sir *Anthony Irby* ten years. Upon his there becoming acquainted with Sir *Philip Harcourt*, Lady *Irby*'s nephew, who came often to viſit her, he was ſo extremely pleaſed with Mr. *Clark*'s converſation, that with great importunity he prevailed with him to leave Sir *Anthony*, and live with him. He then (in 1675) carried his daughter down with him to *Stanton Harcourt* in *Oxfordſhire*, and ſoon after he came thither, Sir *Philip*'s only ſon, *Simon Harcourt*, Eſq; (afterwards Lord *Harcourt*) clandeſtinely married her. After which Mr. *Clark* removed out of the family, and went to *Portſmouth*, where he ſpent the remainder of his days. He was very facetious in converſation.

GUERNSEY. Mr. *Le Marſh.*

HARTLEY WASPIL, [R. 120*l.*] Mr. *John Jennings.* Of *Chriſt-Church, Oxf.* He was born in the pariſh of *Oſweſtry* in *Shropſhire*,

Shropshire, A. D. 1634. Having enjoyed his living about 4 years, he resigned it in 1662. He was afterwards tutor to Mr. *Noyes* of *Tuckwell*, and then chaplain to Mrs. *Pheasant*, of *Langton* in *Leicestershire*; and while he lived with her, he gathered a church out of that neighbourhood, and for some years after her death continued in her house, in which his congregation used to assemble. At length he removed both his habitation and meeting to *Kibworth*, two miles from *Langton*, where he bought a little estate. There he died in 1701. He was a serious and painful preacher, and of a chearful temper; spent much time in his study, and was well respected both by his people and by the neighbouring ministers; and was very easy under that retired course of life which he led in the latter part of his time. He left two sons, who were brought up to the ministry among the Dissenters, [and were both of them eminent tutors of dissenting academies. The one, Mr. *John Jennings*, was minister at *Kibworth*, and afterwards at *Hinckley* in *Leicestershire*. He was tutor to the celebrated Dr. *Doddridge*, (who succeeded him in that office) and was the author of two excellent tracts on preachiug Christ, and on experimental preaching. The other son was the late Dr. *David Jennings*, pastor of the congregation (now Mr. *Hill*'s) in *Old Gravel-lane*, *Wapping*, and tutor of the academy now at *Hoxton*, under the care of the Rev. Dr. *Savage*, Dr. *Kippis*, and Dr. *Rees*.]

HACKFIELD. Mr. *Goss*.

HAYLING Isle, [V.] Mr. *John Rowel*.

HOUGHTON, [R. 300 *l.*] Mr. *Thomas Warren*, A. M. ** He was presented to this rectory by the parliament in the year 1650. The presentation (which passed the seal *Feb.* 6.) represents the vacancy as occasioned *per relictionem ultimi incumbentis*; but whether this is to be understood of a voluntary resignation, or of a sequestration, may admit of a doubt. The latter is most probable. Mr. *Warren* appears to have been one of those Presbyterian divines who did not scruple Conformity upon the terms of K. *Charles*'s declaration, of *Oct.* 25, 1660; for at the close of this year he went over to *Scotland*, and was ordained both deacon and presbyter the same day, (*Dec.* 22.) by the Bp. of *Whithern* †. On the 1st of

† The testimonials are signed *Thomas Candidæ Casæ Episcopus*. The original, as also the parliament's presentation, and the other papers and instruments referred to in the above account, are now in the editor's hands, by the favour of the Rev. Mr. *Henry Taylor*, late of *Croydon*, who, by the mother's side, is a great-grandson of Mr. *W.*'s.

Feb.

From an original Picture in the possession of Mr. Joseph Taylor.

Feb. following he received episcopal letters of institution and induction to his rectory from Dr. *Bryan Duppa*, Bp. of *Winchester*, and was accordingly inducted into it by Mr. *Anthony Hilary*, rector of *Broughton*, *Feb.* 7.—After his ejectment in 1662 he might have had great preferment in the church, (the king offering him the bishopric of *Salisbury*, and that of *Winchester*); but he could not conscientiously accept it. However, he lived unmolested in the worst of times. He was pastor to a private congregation at *Rumsey* in this county; and upon K. *Charles*'s indulgence in 1672, took out a licence as a *Presbyterian* minister, to preach in the house of Mr. *Tho. Burbank* in that town, which is dated *July* 1, and is signed by lord *Clifford*'s own hand, and likewise by that of the king himself. It appears from this licence, that the ministers who complied with the terms of it, were allowed to preach, not only in the place therein specified, but in any other allowed by the king's declaration of *March* 15, 1672. When K. *James* granted the indulgence, Mr. *Warren*, being desirous to know the sentiments of the *London*-ministers concerning it, and what part it was most adviseable to take, wrote to one Mr. *Leigh* in *London* for information, who gave him an answer, of which the following extract seems worth preserving:

"Worthy sir,——The sentiments of ministers here in relation to the king's declaration, are best explained by their practice. I find all make use of it freely.—The Presbyterian ministers have presented a gratulatory address to his majesty, with about 30 hands to it. Mr. *Hearst*, *Veale*, *Roswell*, *Chester*, *Reynolds*, *Turner*, and 3 more, as I hear, did attend his majesty. *Hearst* delivered it. The pleasant countenances of the courtiers, as also his majesty's courteous words, looks and behaviour, did bid them welcome. After it was read, I am informed, his majesty thus expressed himself, or to this purpose: "Your address is very acceptable. I am well pleased "to see so good an issue of my declaration, as the ease and "peace of my subjects. It is my judgment, that conscience "is under God's empire, and not to be forced in matters of "religion. Go home; make your hearers good christians, "and then they will be good subjects. You have a *magna* "*charta* for your property; I would you had it also for this "liberty. But do not surmise that I have any unknown de-"sign, for my declaration is a true interpreter of my mind." I find that most, if not all, judge it *good manners* to thank his majesty

cauſe he has no more than a profeſſion." As an encouragement to chriſtians to 'fight the good fight of faith,' he would ſay, "The conflict may be ſharp, but the victory is ſure; the reward is great, and the crown eternal." He continued preaching after he was blind, and at length died in peace.

LONGSTOCK, [V.] Mr. *John Pinckney*. Of *Magd. Hall, Oxford*. He was of the ancient family of the *Pinckneys* of *Ruſſel* near *Marlborough*. His father Mr. *Philip Pinckney* was miniſter of *Denton* in *Wilts* between 20 and 30 years, having a ſmall maintenance, but a large family. He had 13 children who lived to be men and women. From hence he removed to *Bemerton* near *Sarum*, (a good parſonage) where he died, leaving behind him a good reputation for piety and learning. This ſon of his was obſerved in his tender years to be very religiouſly inclined. When he went to ſchool, he was ſo diligent, that he attained to more than common ſkill in the *Latin* and *Greek* tongues, and eſpecially the latter; inſomuch that his maſter uſed often to boaſt of his young *Grecian*. He went to *Oxford* at the age of 14, where he ſtudied ſo hard, that he often allowed himſelf but four hours ſleep. This however impaired his health, and brought him into an ill habit of body, which was afterwards an hindrance to him in his work. When he firſt entered on the miniſtry, he ſucceeded his father at *Denton*, and afterwards at *Bemerton*; from whence, about half a year before the Reſtoration, he removed to *Longſtock*, where he was much beloved, and found his preaching very ſucceſsful. And here, in 1662, he was ejected. He was very diligent in all the parts of miniſterial ſervice, and would not have left his place, if he could have ſatisfied his conſcience as to the terms of conformity; for what eſtate he had, would do but little towards the maintaining himſelf, a wife, and three children. After he was ſilenced, he continued with his family at *Longſtock*, and attended on the miniſtry of his ſucceſſor, whom he found to be an honeſt good-humoured man, but not very able to ſtudy two ſermons a week; he therefore adviſed him one part of the day to adopt ſome good printed ſermons, and lent him a volume for this purpoſe, the whole of which he delivered. While Mr. *Pinckney* was in his place, he not only taught his people by public preaching and catechizing, but inſtructed them privately from houſe to houſe; and this way he continued to endeavour to promote ſerious piety, when he was denied the liberty of preaching in the church; and they that

that were often in his company observed, that he took a singular pleasure in talking of heaven, and in such discourse as might help men forward in the way to it. The points which he chiefly insisted on, were not the comparatively little things that unhappily divide the christian church, but the essentials of religion; and particularly the divine original and authority of the holy scriptures, in the belief of which, he urged all to take care to be well established; and he endeavoured to help them in it, by discoursing in a manner suited to the capacities of those with whom he conversed. His extraordinary humility and exemplary meekness, procured him the good opinion of many from whom he dissented. He was very seldom seen in any heat or commotion; and when he was, the concerns of religion were always the occasion of it. He ever discovered a most compassionate concern for the *Jews*, and did upon all occasions pray for their conversion with extraordinary earnestness. He died on *May* the 6th, 1680, being about 67 years of age.

MICKELMARSH, [R. 300 *l.*] Mr. *James Terry*. He was a very popular preacher, and continued the exercise of his ministry at *Odiham* in this county, gratis, till sickness disabled him. He died *Sept.* 23, 1680, aged 71. He left many children; the eldest of whom, Mr. *Peter Terry*, conformed, and was minister in *New-Sarum*, a prebendary in the cathedral there, and rector of *Upper-Clatford* near *Andover*.

MILBROOK. [See *Ellingham*.]

MOTTON. Mr. *John Crofts*. After his ejectment he was chaplain to Lady *Fiennes*, at *Newtontony* in *Wilts*.

NEWPORT, (in the *Isle of Wight*.) Mr. *Robert Tutchin*. He was so well beloved by the inhabitants of this town, that when he was turned out, they allowed him the same stipend as when he was their minister: so that they paid two ministers till his death. He had three sons, *John*, *Robert*, and *Samuel*, all considerable men, and all silenced on the same day with himself. His successor, Mr. *Goldsmith*, preached his funeral sermon, and would not suffer him to be interred in the common burying-place, but ordered a grave for him in the church.

ODIHAM, [V.] Mr. *Samuel Tutchin*. He was the third son of Mr. *Robert Tutchin* of *Newport*. After his ejectment he went to the *East-Indies*, and was chaplain to the

factory at *Fort St. George*. He died there, and was buried by the factory, and his grave was adorned with a monument. The company also settled an annual pension upon his widow after his death.

OVERTON, [R.] Mr. *Thomas Kentish*. Of *Pembroke College, Oxford*. He was the son of Mr. *Thomas Kentish*, who was cast out of *Middleton* in the bishopric of *Durham* soon after the Restoration. Upon his ejectment, he came to *London*, and was pastor of a society in *Canon-Street*. He was taken at Mr. *Janeway*'s, and for some time confined in the *Marshalsea*. He was a very serious, useful, friendly, candid person. He died in 1695, and was succeeded in his congregation by Mr. *Thomas Reynolds*. He left two sons in the ministry; the one in *Southwark*, and the other at *Bristol*; who neither of them long survived their father.

PORTSEY, [V.] Mr. *William Bicknel*, M. A. Of *Oxford University*. He was born at *Farnham* in *Surry*. When he left the university, he became assistant to Mr. *Robert Tutchin* at *Newport* in the *Isle of Wight*, and afterwards preached in *Portsey* island, from whence he was ejected in 1662. He lived afterwards at *Farnham*, and preached many years at *Alton* and at *Farnham*, as he could. Upon the act of toleration, he was chosen by the Dissenters of *Farnham* to be their pastor, and continued labouring among them till his death, in *Feb.* 1696. His funeral sermon was preached by Mr. *Prince* of *Ockingham*. He was a man of good learning and serious religion. A laborious, methodical, plain preacher. One that carefully watched over his flock, and would wisely and seriously rebuke their miscarriages. He was a faithful friend, and very sincere and upright. He was free in discourse, and ready to give his advice where he thought it might be of use. He was a great sufferer for conscience-sake, which he bore with much patience. 'When he was reviled, he reviled not again.' He carried it like one that was very desirous his 'moderation 'might be known unto all men.'

PORTSMOUTH, [V.] Mr. *Benjamin Burgess*. A wise man, and very active, especially at the time of the Restoration. He preached a famous and prudent sermon before the parliament at the *Abbey* in that juncture.

Mr. *Thomas Bragg* was also ejected at the same place.

*REANER,

*REANER, [Q. Rowner.] Mr. *George Whitmarsh.*

RIPLY. Mr. *Up-John.*

ROCKBORN, [C. or D. 200 *l.*] Mr. *John Haddesley*, M. A. Of *Corp. Chr. Col. Camb.* He was born at *Ward* † in *Hertfordshire*, in 1624. He was first minister of *Pool* in *Dorsetshire*, where he was committed to prison by Col. *Read* the governor, for refusing to observe a thanksgiving-day appointed by *Cromwell.* After he had been some time confined, there came down an order of council, requiring him to leave the town. Hereupon he went to Sir *Thomas Trenchard*'s, and lived in his family till *Rockborn* parsonage was given him by Sir *Wm. Dorrington.* Here he was ejected by the act of uniformity, but continued for some time to live in the parish. At the coming out of King *Charles*'s indulgence, he was chosen by the Dissenters at *Salisbury* to be one of their ministers; and there he continued the remaining part of his life. Soon after the declaration was called in, he was seized in his own house, and committed by the mayor and recorder of the city to the common prison; but one of his friends very confidently asserting in all companies that Mr. *Haddesley*'s imprisonment was illegal, one who had a principal hand in it, was induced to consult with some who understood law better than himself, by whom he was told, that he could not answer for what he had done. Whereupon he sends privately to the keeper of the prison, and orders him to let Mr. *Haddesley* out; which was done very silently, for the sake of those who committed him, and was a very seasonable deliverance; for his health was so much impaired by his confinement, that it is likely, had he continued there much longer, it had ended his days. Being set at liberty, he preached to his people as he had opportunity for several years; but in the latter end of K. *Charles*'s reign, he very narrowly escaped, as he was preaching on a *Lord's-day*, being taken again: but he was privately conveyed away, just before they that came to apprehend him had broken open the doors of the meeting-place. Being disappointed, they vented their rage on the pulpit and seats, which they pulled to pieces. After this he concealed himself, and was so narrowly watched, that he was forced to absent himself from his own house for several months. But upon the liberty in 1687, he returned to his people and work, and usually preached twice

† Perhaps *Ware*; or *Ward* in *Hampshire.*

every *Lord's-day*, and ſometimes on the week-day alſo, till about eight months before his death; when the congregation called another to be co-paſtor with him; after which he preached once a day, till the Sabbath before he died, when he preached with a very remarkable warmth and livelineſs, *June* the 4th, and died the next *Lord's-day* morning, *June* 11th, 1699, in the 76th year of his age. He was very much of Mr. *Baxter*'s judgment in the quinquarticular points, and of a catholic healing ſpirit, with reference to our church controverſies. He was pious, prudent, and humble; had an excellent gift in prayer, and was a very uſeful preacher. But ſo exceſſively modeſt, as to be under ſome awe when his brethren were preſent at any of his performances, tho' they were much his inferiors.

RUMSEY, [V.] Mr. *John Warren*. [Probably a relation of Mr. *Thomas Warren*, who was ejected from *Houghton*, and afterwards preached here.]

SELBORN, [V.] Mr. *John Farrol*, M. A. Fellow of *Magd. Col. Oxford*. He was an humble, peaceable, laborious divine; prudent and inoffenſive in his conduct. Of an healthful conſtitution, and of a meek and even temper; not much reſenting the injuries of his adverſaries, nor ſoon caſt down under the apprehenſion of troubles attending his duty. He was of an active diſpoſition; and being a noted floriſt and herbaliſt, made his garden his diverſion when his labouring mind called for a relaxation from his ſtudies. Upon Mr. *L*——'s ſequeſtration, he was ſettled in his place; but after the Reſtoration, he was adviſed to reſign his living to the former incumbent, which he accordingly did, and then retired to *Guilford* in *Surry*, where he kept boarders who went to the free-ſchool. When the corporation-oath was impoſed, not being ſatisfied to take it, he removed to *Farnham*. On *June* 14, 1669, he was taken up near *Godalming*, and ſent to the *Marſhalſea* in *Southwark*, for being found within 5 miles of the corporations of *Guilford* and *Godalming*, and alſo for preaching at *Godalming*. He continued ſix months in priſon, and ſometimes ſaid, that that was one of the moſt comfortable parts of his life, thro' the kindneſs of friends whom God raiſed up to adminiſter relief to him in his troubles. His enemies ſaid, that they would not ſend him to priſon again, becauſe he lived better there than at home. Perhaps this might be one reaſon why the religious meetings in his own houſe were afterwards ſo much

connived at. His cuſtom was to go to the public church, as his people alſo did, and either before or after, to preach in private. In the latter end of Bp. *Morley*'s days, he was frequently deſired to viſit his lordſhip; and upon repeated aſſurances of being welcome to him, he went, and was very courteouſly and reſpectfully entertained by him ſeveral times at his table. His lordſhip was free in diſcourſing with him upon paſt times; and when he ſpoke of Mr. *Dod* (who taught him *Hebrew*, and was other ways helpful to him) made this addition, "who is now in heaven." Surely therefore he could not (as ſome have ſeemed to do in the heat of diſpute) hold Puritaniſm to be a damning ſin. Mr. *Farrol* afterwards removed to *Weſt-Horſley*, (having ſomething of his own to live upon,) and there he continued till K. *James*'s liberty, when he removed to *Guilford*, and beſtowed his labours between that place and *Godalming* and *Farnham*. At laſt he removed to *Lymington* in *Hampſhire*, where he was not idle, but preached frequently as opportunity offered, and Providence favoured him; till by a gentle decay, the candle of life burning down to the ſocket, he expired, not with a ſtink, but a ſweet ſavour. The morning before he died, his ſon, at his deſire, praying with him, no ſooner ended, but with all the compoſure of mind imaginable, he began to pray to God and praiſe him, with a ſtrong and articulate voice; and continued ſo doing for 8 hours, without intermiſſion, till, thro' want of ſtrength, his ſpeech failed; but his active and unwearied ſoul, even then diſcovered its continued exerciſe, by the motion of his lips and hands, till inſenſibly he fell aſleep in Jeſus, in the 80th year of his age.

SOMBORN, [2.] Mr. *Jones*.

SOUTHAMPTON. *All-Saints*. Mr. *Nathaniel Robinſon*. After his ejectment, he was impriſoned for Nonconformity, with Mr. *Say*. He continued preaching to a congregation of Diſſenters in *Southampton* to the day of his death.

Ibid. St. Michael's. Mr. *Giles Say*. He was ordained at *Biſhop's-Stoke* in this county, *May* 8, 1660, by Mr. *H. Cox*, miniſter of the place, Mr. *R. Symons* of *Southwark*, &c. After his ejectment in 1662, he preached in ſeveral places as he had opportunity, for which he met with trouble, and was ſometimes impriſoned. After K. *James*'s liberty, he was choſen paſtor of a diſſenting congregation at *Gueſtwick* in *Norfolk*, of which Mr. *Worts* had before been paſtor; where he continued

till his death, *April* 7, 1692. A ſon of his being at *Southwark*, (where he had been at ſchool) and converſing with ſome of the Diſſenters of that place, met with a woman of great reputation for piety, who told him with great joy, that a ſermon preached by his father 30 years before, on theſe words, 'The 'entrance of thy word giveth light, it giveth underſtanding 'to the ſimple,' was the means of her converſion. If what Dr. *W.* ſays be true, that he had been a weaver, he might ſtill have kept his living if he had but conformed. The fore-mentioned ſon of his, Mr. *Samuel Say*, was uſeful in the miniſtry among the Diſſenters at *Ipſwich* in *Suffolk*, [and after that at *Weſtminſter*, where he ſucceeded Dr. *Calamy*, in the place where Dr. *Kippis* now preaches. Mr. *Toms*, miniſter of *Hadleigh* in *Suffolk*, married a daughter of his.]

SOUTHWEEK. Mr. *Richard Symons*.

TICHFIELD, [R.] Mr. *Urian Oakes*. ** He was in his childhood taken to *New-England* by his pious parents, who were bleſſed with ſeveral worthy ſons, by whoſe education in the college there at *Cambridge*, the family was rendered conſiderable. He was noted from his infancy for the uncommon ſweetneſs of his temper; and his ready abilities, adorned by the grace of God, encouraged high expectations from him. When a lad of ſmall ſtature, he publiſhed a little parcel of *aſtronomical calculations*, with this oppoſite verſe in the title-page:

Parvum parva decent, ſed ineſt ſua gratia parvis.

Having taken two degrees in the college, he preached his firſt ſermon at *Roxbury*. He ſoon after returned to *England*, where he grew in favour with God and man. After he had been a while chaplain to one of the moſt noted perſons then in the nation, he ſettled at *Titchfield*, where his preaching and his living were ſuch as became a miniſter of the goſpel. There he might challenge the device and motto of Dr. *Sibbes*, a waſting lamp, with this inſcription, *Prælucendo pereo*: "my light is my death." Being ejected by the act of uniformity, Col. *Norton* received him into his houſe, where his preſence and prayers produced a bleſſing like that on the houſe of *Obed-Edom*. When the perſecution was a little abated, he returned to the exerciſe of his miniſtry, in a congregation where Mr. *Symonds* was his colleague.

Upon an invitation from *Cambridge* in *New-England*, he removed thither, and the church there was ſo ſenſible of the divine

vine favour to them in giving them ſuch a paſtor, that they kept a day of thankſgiving on the account; when, being expected to preach, he took for his text, 2 *Cor.* xii. 11. 'I be 'nothing.' He was here very uſeful many years. At length the college in *Cambridge*, languiſhing for want of a preſident, invited him to that office; but he would not, for ſome years, admit any title to this place but *pro tempore*; which ſeemed ſomewhat prophetical, for ſoon after he had accepted his preſidentſhip, he was arreſted by a malignant fever, which quickly proved fatal.

He was, on all accounts, a truly admirable perſon. Conſidered as a chriſtian, he was full of all goodneſs; and, like a full ear of corn, he ſtooped with a moſt profound humility. Conſidered as a ſcholar, he was an eminent critic in all the points of learning. Conſidered as a preacher, he had few equals; he was indeed a ſecond *Paul*. Mr. *Increaſe Mather*, in a preface to a diſcourſe of his, publiſhed after his death, ſays of him, "an age doth ſeldom produce ſuch an one, ſo many ways excelling. Conſidering him as a divine, a ſcholar, and a chriſtian, it is hard to ſay in which he did moſt exceed. I have often in my thoughts compared him unto *Samuel* among the prophets, inaſmuch as he did truly fear God from his youth, and was betimes improved in holy miniſtrations, and was at laſt called to be the head of the ſons of the prophets.---It may, without reflection upon any, be ſaid, that he was one of the greateſt lights that ever ſhone in this part of the world." He was of the Independent denomination, and diſcovered a very high opinion of the congregational diſcipline, as being by far more ſcriptural and rational, and attended with much greater advantages than any other. He died *July* 25, 1681, aged 50.

WORKS. The conquering and unconquerable Chriſtian-Soldier; a Sermon to the Artillery Company in *Boſton*.—Another on the like Occaſion at *Cambridge*, on *Eccl.* ix, 11.—A Faſt Serm. on *Iſ.* xliii. 22.—A Serm. to the Gen. Court of the *Maſſachuſet*-Colony, on *Deut.* xxxii. 22.

South TIDWORTH, [R. 120*l.*] Mr. *Samuel Sprint*. Of *Trin. Col. Camb.* He was ſon to the famous author of *Caſſander Anglicanus*, and much of his judgment, as to our eccleſiaſtical controverſies. He was born at *Thornbury* in *Glouceſterſhire*, about 1624. In the univerſity he had Dr. *Iſaac Barrow* for his chamber-fellow. They ſtudied in concert, and went

both together to Mr. *Abraham Wheelock*, to discourse with him about the *Arabic* language, which they were desirous to learn; but upon hearing how great difficulties they were to encounter, and how few books were in that language, and the little advantage that could be got by it, they laid aside their design. Upon Mr. *Sprint*'s leaving the university, he was chosen master of the free-school at *Newbury* in *Berks*, where he continued several years, till he was called to *Tidworth*. He was an intimate friend of Mr. *Woodbridge's*, and of the same pacific, healing, catholic spirit. A complete scholar, a very useful preacher, and one of strict piety. Of wonderful modesty and humility; and therefore contented to live in an obscure corner, tho' he had large offers elsewhere. His conversation was equally pleasant and profitable. His preaching was very instructive, but his delivery was not popular. His carriage was such as recommended him to the good esteem of all the neighbouring gentry in those parts. One of them (a justice of peace of note) inviting him to his house, and desiring his acquaintance, told him, That he thought him a man of the most universal good character of any in the county; for he never heard any one speak ill of him: but they who most freely loaded other Nonconformists with reproaches, spoke very well of him. And yet he was not secure from the ill-will of some of the neighbouring clergy, who were so severe and violent in prosecuting him, that he was to be excommunicated, for not receiving the sacrament in his parish church at *Christmas*, tho' his wife laid upon her death-bed at that very time. To prevent it, he rode to *Farnham*, to Bp. *Morley*, and told him his case; when his Lordship was pleased to tell him, That his chancellor should not treat him so severely as he imagined and expected: accordingly the prosecution was stopped. The Bp. made him stay and dine with him, and discoursed with him about his Nonconformity. Mr. *Sprint* telling him, that the declaring unfeigned assent and consent was what he could not be satisfied to yield to, the Bp. said, "he must not philosophize upon the words *assent* and *consent*; nor suppose, that the parliament did by assent mean an act of the understanding, and by consent an act of the will; for no more was intended, than that the person so declaring, intended to read the book; and therefore, if he would make the declaration in the words prescribed in the act, and then say, that thereby he meant no more than that he would read the Common-Prayer, he would admit him into a living."

Mr.

Mr. *Sprint* thanked his lordship, but could not think that expedient warrantable. Mr. *Sprint* afterwards mentioned the cross in baptism, as what he could not comply with. To which the Bp. replied, "this was honest Mr. *Dod*'s scruple." But gave no other answer than this; "that the cross was only a visible profession of our believing in a crucified Saviour, in conformity to the practice of the primitive christians who crossed themselves; by this action, as by words, owning their being christians." But it did not thence appear to Mr. *Sprint*, that it might lawfully or safely be made a term of communion.—He was very temperate and abstemious: which being once taken notice of at a gentleman's table, one then present, who had lived in Bp. *Hinchman*'s family, told him, "that if he was a conformist, he must expect no great preferment; for he once heard Bp. *Hinchman* recommend a person to Abp. *Sheldon*, as one very fit for some ecclesiastical promotion; of whom the Abp. said, I believe your lordship is mistaken in the man; I doubt he is too puritanical: whereto the Bp. replied, I assure your Grace he is not; for he will drink a glass of wine freely."

He observed, and frequently mentioned, the care that divine providence took of him and his numerous family, he having six sons and two daughters when he was cast out of his living. It was very remarkable, that when he put the lives of 3 of his children into the little estate that he took at *Clatford* near *Andover*, he was directed to pitch upon those two sons who only outlived him of all his 8 children, to be of the number. After he removed from *Tidwarth*, which was about the year 1665, he spent the remaining part of his life, which was about thirty years, in that obscure village; preaching as opportunity offered at *Andover* (a mile from thence) and also at *Winchester*.

On his death-bed he declared his full satisfaction in the cause of Nonconformity. He had but a very inconsiderable allowance from his people; but was used to say; "if the bottle and satchel held but out to the journey's end, it was sufficient." He was exercised with a very lingering sickness, which carried him off, and thro' the whole of it he discovered great longings to be at rest.

UPTON-GREY. Mr. *Noah Webb*, M. A. He was also cast out of *Chevely* in *Berkshire*, a sequestration. He was a man of great devotedness to God, and zeal for the good of souls. An excellent, plain, practical, useful preacher. After he

he left *Upton-grey* he settled about *Frimly*, and afterwards removed to *Saunders*. He went about doing good, preaching almost continually in several places; neglecting no opportunity of service, tho' there was the greatest danger. He rode 40 miles from his own house every week, for three quarters of a year together, to preach at *Auburn* in *Wilts*. He died in 1676, aged about 43. A man of an excellent conversation, a pattern of holiness. He quite wore himself away with studying and preaching, and died of a consumption. His funeral sermon was preached and printed by Mr. *Daniel Burgess*.

WALLOP, [3.] Mr. *Marryot*.

* WARTLINGTON. Mr. *John Harrison*.

WEEK †, [50*l.*] Mr. *Thomas Newnham*. Of *Oxf.* univ. He was the son of Mr. *Thomas Newnham*. Born about 1631 at *Gotton* in the isle of *Wight*, an ancient seat still belonging to the family. His education in the island was first at *Kingston* school, and afterwards at the free-school in *Newport*, where he made some proficiency in grammar learning, with a brother of his who was designed for the university. But he refusing to go, the father asked his son *Thomas*, Whether he was willing to be a minister? And he discovering an inclination to it, was sent to *Oxford*, where he continued some years. He and Dr. *Pettis*, (who afterwards conformed, and was first rector of *Gatcomb* in the isle of *Wight*, and then of *St. Botolph's* without *Bishopsgate*) returned together from *Oxford* to the island, and were ordained together by presbyters in *Newport* church. Mr. *Newnham* being ejected from his living in 1662 for his Nonconformity, some of his parishioners shewed a particular respect for him, by carrying in their corn before *Bartholomew*-day, on purpose that he might have the tythe of it; while some others, not so well affected to him, would not carry in theirs till afterwards, which by excessive rains was in great part spoiled. After his ejectment, (being persuaded that he was called of God to labour in the word and doctrine) he took all opportunities that offered to do

† Dr. *C.* says, in his *Contin.* he is informed that *Week* is only a farm, belonging to Sir *Robert Worsley*; whereas Mr. *Newnham* was ejected from *St. Lawrence*. Here seems to be a mistake. In the *Index Villaris* a village is mentioned of this name in *Hampshire*. There is also *Week* Farm and *Week* Lawrence, but both are in *Somersetshire*. *St. Lawrence* in the isle of *Wight* is valued in the king's books at above 68*l.* *per ann.* whereas Dr. *C.* rates Mr. *N.*'s living at but 50*l.*

good

good to souls. He sometimes went to *Whitwell* church, to hear Mr. *Harrison*. Being there one Lord's-day with the rest of his neighbours, and Mr. *Harrison* not coming, the people desired Mr. *Newnham* to officiate; and that they might not be wholly disappointed, he complied, and preached to them from the seat in which he was sitting. For this, Mr. *Harrison* put him to a great deal of charge and trouble. He was never more in his element than when at his work. He 'preached the word in season, and out of season,' not only statedly on Lord's-days, but also frequently on the week-days. Yea, when many were sleeping in their beds, he was (in the troublesome times) doing his master's work. God had given him a strong constitution of body, and endued him with natural and acquired abilities for ministerial work; and such a gracious presence of the spirit was with him while he was ministring in holy things, that 'wisdom's ways were to him 'ways of pleasantness, and all her paths peace.' He some times preached at *Roslin*, and *Yard*, and other places; but more constantly to the church committed to his care at *Road*, *Bridge-Court*, and *Stroud-Green*. His earnest desire was, to pluck sinners 'as brands out of the burning.' To this end did he 'reprove and rebuke with all authority,' endeavouring by the 'terrors of the Lord to persuade men.' He was in his sermons a *Boanerges*. With what an emphasis would he often close with those words, *Psalm*, l. 22. 'Now consider this, ye that 'forget God, lest he tear you in pieces, and there be none to 'deliver you.' He was blessed with a quick apprehension, a solid judgment, a tenacious memory, warm affections, and a ready utterance. Once at a meeting of the ministers at *Stroud-Green*, the person expected to preach not coming, several of the ministers present pleaded their unpreparedness as an excuse for not supplying his place. At length Mr. *Newnham* was prevailed on to undertake it; and tho' he had no notes, nor any expectation of preaching when he came thither, his performance was such, that he had the approbation and applause of those that heard him; and, it is said, did not use notes in preaching afterwards. At another time, being to preach at his usual place on the Lord's-day, the prince of *Orange*'s fleet appeared that very day near the island, when he was coming to save the nation from popery and slavery in 1688. Upon this occasion he set aside the subject which he intended to have preached on, and gave his people a discourse suited to such a circumstance of providence, with which

which many were much affected. He met with much trouble on account of his Nonconformity, and was bound over and fined, &c. but bore all with invincible patience, courage, and constancy of mind. Being threatened by a justice of peace that his books should be taken from him, he made a reply to this effect: "That he blessed God if he had no book but the bible, he questioned not but he should be able to preach the gospel."—When the conventicle-act passed, he for some time preached in an house by the road side, where the auditory, without fear of incurring the penalty of the said act, came boldly to hear him, standing in the highway, during the time of the exercise.—As his preaching was acceptable and profitable, so his conversation was 'a living epistle, known and read of all men.' He was a man of great seriousness and exemplary piety, and his words did continually 'minister grace unto the hearers.' He died of the small-pox at *Whitwell*, and was interred in the church there in 1689, about the 58th year of his age. On his death-bed his faith was lively and strong, and his resignation to the will of his heavenly Father remarkable.

WELD. Mr. *Martin Moreland*, M. A. Fellow of *Wadham Col. Oxford*. Eminent in the university, and afterwards. In his younger years he was *Terræ filius* in the *Oxford*-act, as his brother (who was afterwards Sir *Samuel Moreland*) was *Prevaricator* in the *Cambridge* commencement. Both of them came off with honour and esteem for their ingenious performance, and their innocent and pleasant entertainment. He was a man of a clear understanding and great reading, an accurate and affectionate preacher; moderate in his principles, charitable in his temper, serious and remarkably upright in his life and conversation. He spent the latter part of his life at *Hackney*.

WINCHESTER. *Faithful Teate*, D. D. In a discouse which he published, entitled, *Right Thoughts*, he has the following passage, accommodated to his own ejected and destitute state: "The righteous man, in thinking of his present condition of life, thinks it his relief, that the less money he has he may go the more upon trust; the less he finds in his purse, seeks the more in the promise of him that has said, 'I 'will never leave thee, nor forsake thee. The Lord is his 'shepherd, and he thinks he shall not want; and therefore 'he will trust in the Lord, and do good, and thinks verily he

'shall

'shall be fed;' or truth shall be his feeding, (as some read:) so that he thinks no man can take away his livelihood, unless he can first take away God's truth."

WORKS. A Scripture Map of the Wilderness of Sin; and Way to *Canaan*.—Ter Tria; or Doctrine of the Sacred Persons, Father, Son and Spirit; Principal Graces, Faith, Hope, and Love: Main Duties; Prayer, Hearing, and Meditation.—Right Thoughts, the righteous Man's Evidence; a Discourse on *Prov.* xii. 5. *The thoughts of the righteous are right.*

Ibid. Mr. *Cook.*

Ibid. Mr. *Theophilus Gale.* See the account of him in the university of *Oxford*, p. 189. He died minister of *Moston* in the isle of *Wight.*

YARMOUTH, (isle of *Wight*). Mr. *John Martyn.* He had been Fellow of *Exet. Col. Oxf.* and was an eminent preacher and a great scholar. The old incumbent (a mere reader of homilies) had the profits of the living, amounting to 18*l.* a year; but Mr. *Martyn* had 100*l.* allowed him, and offered, when he was ejected, to have continued preaching for nothing. He often preached afterwards in the isle of *Wight*, at *Newport* where he lived, and in several other places. He afterwards went into *Wiltshire*, which was his native country, and there died at about 70 years of age.

YAVERLAND, [R.] Mr. *Martin Wells.* One of great integrity, tho' not reckoned so eminent as the other ministers ejected in the isle of *Wight.* He afterwards continued to exercise his ministry here in private. He bred up his son Mr. *Samuel Wells* to the ministry, who was chaplain to Mr. *Grove* of *Fern* in *Wilshire*, and died in that family. This was one of those who signed the *Address* of some ministers in the isle of *Wight* and county of *Southampton*, to the people of their respective charges, to discharge their duty in catechising, *&c.* Mr. *Martin*, last mentioned, was another.

It does not appear that any of the ejected in this county afterwards conformed, except Mr. *Humphrey Ellis* of *Winchester.*

MINISTERS Ejected or Silenced

IN

HEREFORDSHIRE.

ASHTON. Mr. *J. Barſton.* Of *Oxford* univerſity. Born in this county. He was a true *Nathanael*; a good ſcholar; an able, ſolid divine; a judicious, methodical, practical preacher, and a good caſuiſt. He was alſo a man of an exemplary converſation; a great pattern of ſelf-denial, humility, ſubmiſſion, reſignation and patience under all his afflictions, of which he had a large ſhare. He was eſteemed by all that knew him for his learning and piety, eſpecially by that ornament and ſupport of religion Sir *Edward Harley.* Nothing could be objected againſt him but his Nonconformity. He had a ſmall eſtate, which he ſpent, as he did himſelf, in the ſervice of his Maſter. He had but very little from the poor people among whom he laboured, but laid by a tenth part of all his income for charitable uſes. He died paſtor of a congregation in *Ledbury*, in 1701.

ASTON. Mr. *Farrington.* Too well known about *London*, for the ſcandal he brought upon religion by his immoralities.

FELTON. Mr. *William Blackway.* His living was near *Briſtol*, where he lived after his ejectment, and was ſo reduced, that for a time he was obliged to ſtitch bodice for a maintenance.

HEREFORD. Mr. *William Voyle*, Mr. *William Low*, Mr. *George Primroſe*, and Mr. *Samuel Smith*, ſen. M. A. who were all joint paſtors, adminiſtered the Lord's Supper by turns, and lived in great peace among themſelves, and with great unanimity carried on the work of the goſpel in that city. They

They ordained many miniſters both for *England* and *Wales* in the cathedral; four mornings in every week they publicly expounded in the ſame place, beginning between 7 and 8. They kept up a conſtant weekly lecture on *Tueſdays*, with the aſſiſtance of the moſt eminent miniſters in the county, and ſtemm'd the tide againſt the ſectaries of thoſe times, till 1660, when they were all caſt out.

Mr. *Smith*, after his ejectment here, had a living in *Berkſhire*, and was caſt out in 1662, and ſilenced at *Stamford-Dingley*, where Dr. *Pordage* had been before. He afterwards moſtly reſided in *Glouceſterſhire*, and at laſt died in *Hereford-ſhire* in 1685. After the turn of the times he met with great unkindneſs from ſeveral of the epiſcopal party, whom he before had ſcreened, and to whom he had ſhewn great kindneſs.

Mr. *George Primroſe* had his education in *Scotland*. His mother was nurſe to prince *Henry*. He ſtudied alſo at *Semur* in *France*. He was an excellent ſcholar, and a judicious, ſucceſsful preacher. He was of a grave, even, and compoſed temper. Diſcourſing with Bp. *Croſts* after he had been releaſed from impriſonment, the Bp. attempted to perſuade him to conform; but, when he heard his objections, told him, he wiſhed the church-doors had been wider. He retired for ſome time from *Hereford*, but preached conſtantly about the country; and when K. *James* gave liberty, he returned to *Hereford* again. But his growing weakneſs forced him back into the country, and there he died.

LITTLE-HEREFORD, [V.] Mr. *Garnons*.

*LEINTWARDINE, [100*l.*] Mr. *Richard Hawes*, M. A. Of *Camb. Univerſity*. His father, a religious man, dying when he was very young, his mother ſoon after was married again, to a man wholly carnal, and intent upon nothing but the profits of this world, and utterly negligent of inſtilling the principles of religion into his family, who remained groſly ignorant of God and his will. However, he put this youth to ſchool, when he was about 9 years of age, at *Ipſwich*; where, happening to hear the famous Mr. *Ward* on a lecture-day, he was ſo affected, as to requeſt leave from his maſter conſtantly to attend that lecture, which he obtained; and by this means received lively impreſſions of religion in that early age, and, having a very ſtrong memory, he was able to repeat good part of the ſermon; which he commonly did to his father-in-law's

mother, with whom he lodged, which proved the occasion of her conversion.

Having studied some years at *Cambridge*, a living of considerable value fell void, the advowson of which his father-in-law laid claim to, who would have put him in it, and contested it in a law-suit, with the then lord-keeper *(Coventry)*, who pretended it to be in the king's gift, and consequently at his disposal; but Mr. *Hawes* chusing rather to rest satisfied in the lord-keeper's promise of presenting him to the next living in the king's gift which should become void, disobliged his father-in-law to that degree, that he cast him off. After this he was for a while reduced to such straits, that his life became a burden to him; so that he would sometimes go, in the close of the evenings, to places where robberies and murders were wont to be committed, in hope of having an end put to his misery. But God extricated him out of his difficulties, by opening a door for his settlement at *Humber* in this county, to which the keeper presented him; from whence he soon removed to *Kencburch* in the same county, where he lived twenty years.

After his removal to *Cambridge*, and many years after he entered into the ministry, he seemed to have utterly lost that sense of religion which possessed him in his childhood; being much addicted to company, and sometimes guilty of excessive drinking. But it pleased God to rouze him out of this security, by bringing him into some hazard of his life. For *Hereford* being garrisoned by the king's forces, he was, upon a false and malicious accusation, presented to the governor, fetched away a prisoner thither, and a council of war ordered to try him for his life; which was by an extraordinary providence secured, thro' the removal of the then governor, a man of violent temper, and the substitution of another; who, being a person of more sobriety and candour, and, upon examination, discovering the prosecution to be wholly grounded on malice, courteously dismissed him. From this time there was an observable alteration in his behaviour, and such an air of seriousness appeared in him, as procured the respect of all pious persons that knew him; and he became a plain, earnest, and profitable preacher.

During the wars, he had his house frequently plundered, and received many abuses from soldiers, particularly from one *Burk* an Irishman, who forced him to walk thro' the dirt by his horse's side, holding his pole-ax over his head, and locked him

him up in a gentleman's house in the parish, designing, after he had done plundering there, to carry him away; but at his going off, he forgot him, and left him behind.

About a year before the Restoration, he was presented by the truly religious Sir *Edward Harley* to *Leintwardine*, which he was the rather induced to accept, on account of the small success of his labours at *Kenchurch*, a Paganish and brutish place.—Shortly after the king's coming in, he was, upon the noise of plots, made a prisoner at *Hereford*, and very much threatened by Sir *Henry Lingen*, a fierce royalist, with severe usage upon his return from *London*, whither he was then going; but he died on his way home, *viz.* at *Gloucester*.

When the *Bartholomew*-act came out, such was Mr. *Hawes*'s moderation, that some apprehended he might have conformed, particularly one of his neighbour ministers, Mr. *C——y* of *W——e*, who complained that he was like to stand alone on that side of the country, being so bent against yielding to any of the terms required, tho' it were but to read some small part of the Popish mass-book (as he termed the Common-Prayer) that he declared he would sooner suffer himself to be torn in pieces. However, when they both went together to the Bp. this man (overcome by the importunities of his wife) soon yielded; but to his death detested what, for lucre-sake, he practised, always declaimed against it, and never thrived afterwards †. But Mr. *Hawes* maintained his ground in a conference with the Bp. who civilly allowed him to preach a month after *Bartholomew-day*, and professed it to be contrary to his inclination to have such as he removed, saying, it was the law that turned him out, and not he. After this he boarded, as long as he lived, with his son-in-law and daughter *Billingsley*; first at *Webley*, then at *Abergavenny*, and lastly at *Awre*. During his abode at the second of these places, the Bp. of *Landaff* (a very moderate man, Dr. *Hugh Lloyd*) allowed him to preach in public without subscribing; which licence he made use of occasionally, and still to his death enjoyed the same upon his removal into another diocese, by the connivance of Dr. *Nicholson* Bp. of *Gloucester*.

In his last sickness (occasioned by a journey to *Kidderminster* for Mr. *Hieron* assistant to Mr. *Dance*) he seemed not to be uneasy at any thing, but his disability to preach God's word, which he said he hungred after as a hungry man after his

† A relation of his, however, assured Dr. *Calamy*, that he was a great and worthy man. *Contin.* p. 523.

food, and complained that he was then more uſeleſs than the ſtones in the ſtreet. He died in *Dec.* 1668, in the 65th year of his age, in the comfortable aſſurance of God's favour, and that he was going to the enjoyment of God in glory. His countenance was moſt compoſed and chearful. He expreſſed in his laſt hours great ſatisfaction in his Nonconformity; declaring that ſhould he have complied, he ſhould have been afraid to die; whereas, as the eaſe ſtood, he ſaid, he no more dreaded to die, than to go out at the door; and that, were the thing to be done again, he would rather chuſe to ſuffer the greateſt hardſhips, than to yield to what was required. His laſt words were thoſe of the apoſtle, 'we know that if our earthly 'houſe of this tabernacle were diſſolved, we have---'. He could ſay no more, but inſtantly expired. He deſired that nothing might be ſaid by way of commendation of him in his funeral ſermon, and that if he were ſpoken of at all, it might be only as a great ſinner, who had obtained great mercy: which requeſt was ſcarce entirely complied with by the preacher Mr. *Jordan* (a worthy conformiſt, who ſurvived him not long) who highly eſteemed him; his text being *Pſalm* xxxvii. 37.

LEOMINSTER, [V.] Mr. *John Tombes*, B. D. ** Of *Magd. Hall, Oxf.* Born at *Bewdley* in *Worceſterſhire*, 1603. His parents deſigned and educated him for the miniſtry. Such was his proficiency in grammar-learning, that he was fit for the univerſity at the age of 15, where he was under the famous Mr. *William Pemble*, and ſoon gained a reputation for incomparable abilities and learning; ſo that upon the deceaſe of his tutor in 1624, he was choſen to ſucceed him in the catechetical lecture in this hall. He held this office about 7 years with great reputation, and then went to *Worceſter*, where he was very popular as a preacher; but it doth not appear that he had any ſettlement there. He was ſoon after poſſeſſed of the living at *Leominſter*, which he enjoyed ſeveral years. Tho' the pariſh was large, the income was very ſmall; but Lord Viſcount *Scudamore*, from his great reſpect for him, made an addition to it.—Mr. *Tombes* was among the firſt of the clergy in theſe times who endeavoured a reformation in the church, by purging the worſhip of God of human inventions. He preached a ſermon on the ſubject, which was afterwards printed by an order of the houſe of commons. This expoſed him to the rage of the church-party, ſo that, at the beginning of the civil war, ſome of the king's forces coming into that

country

country in 1641, he was driven from his habitation, and plundered of all he had in the world. Upon this he fled to *Briſtol*, which was in the parliament's poſſeſſion, and General *Fiennes*, who had then the command of that city, gave him the living of *All-Saints* there. He had not been there above a year before the city was beſieged by prince *Rupert* and his army, and a plot formed by their friends within to deliver up the city, to burn the houſes, and maſſacre the inhabitants. But this was ſeaſonably diſcovered and prevented. Mr. *Tombes*, on the day of thankſgiving obſerved by the city on this occaſion, preached two ſuitable ſermons, which were printed by an order of parliament, with a ſhort account of this bloody plot, and the means of deliverance. This had like to have coſt him dear; for the next year the city was taken by the king's party, when his wife and children were plundered, aud a ſpecial warrant was out for apprehending him; ſo that it was with great difficulty he and his family got ſafe to *London*, *Sept.* 22, 1643.

While here, he took an opportunity to divulge the ſcruples which he had long entertained, reſpecting *Infant Baptiſm*, to ſeveral of the miniſters who were now come from all parts to form the aſſembly at *Weſtminſter*. There was a meeting of the *London* miniſters on the occaſion in *Jan.* 1643, but it ended without affording Mr. *Tombes* ſatisfaction. He then drew up in *Latin* the chief grounds of his doubts, and ſent them to Mr. *Whitaker*, the chairman of the committee of the Aſſembly of Divines. But it muſt be owned he did not meet with that reſpectful treatment which his own character, or the nature of the affair deſerved †. Being now miniſter of *Fenchurch*, his ſtipend was withheld becauſe he did not practiſe the baptiſm of infants. How far he had juſt matter for complaint on this head is left to the reader's own judgment. It deſerves however to be mentioned, that he avoided introducing this controverſy into the pulpit. He was then choſen preacher at the *Temple*, on condition of his adhering to this reſolution; but after four years, was diſmiſſed, for publiſhing his firſt treatiſe on Infant Baptiſm. He printed his apology in 1646, of which Mr. *John Batchiler* ſays, "Having peruſed this mild apology, I conceive that the ingenuity, learning, and piety, therein contained, deſerve the preſs.

After this, the people of *Bewdly* choſe him for their miniſter. He there publicly diſputed againſt *Infant Baptiſm*, and

† See a more particular account of this matter in *Croſby*'s Hiſt. of the *Baptiſts*, vol. i. p. 282—285.

gathered a separate church of those of his own persuasion, (in which were trained up three Baptist ministers, *viz.* Mr. *Richard Adams*, Mr. *John Eccles*, and one Capt. *Boylston*), but still continued minister of the parish. While he was here he held a public disputation with Mr. *Baxter* about *Baptism*, as he did at other places with other ministers; and persons of different sentiments from his own acknowledged that he appeared to great advantage, both with respect to learning and argument. This living being small, he had the parsonage of *Ross* given him, (which Dr. *W.* says is worth 250 *l. per ann.*) which he resigned upon having the mastership of the hospital at *Ledbury*. At length, the affections of his people being alienated from him, on account of his difference from them about baptism, he was restored to his first living at *Leominster*. In the year 1653 he was appointed to be one of the *Triers* of ministers. Upon the Restoration, he readily fell in with the monarchical government, and wrote for taking the oath of supremacy. But finding the spirit of persecution revived, and the former government and ceremonies of the church imposed, and having married a rich widow, he quitted his places and laid down the ministry, resolving to live at rest and peace in his old age. He conformed to the church as a lay-communicant, but could not be prevailed upon to accept any benefice or dignity in it, tho' he had very considerable offers.

Many testimonies may be produced to his character, learning, and abilities. The Earl of *Clarendon*, soon after the Restoration, spoke to the king in his favour, by which he was protected from any trouble on account of any thing he had written or acted in the preceding times; and (when Lord Chancellor) introduced him to his majesty to present his book, which was dedicated to him, intitled, *Saints no Smiters*, Bp. *Sanderson*, and his successor Bp. *Barlow*, had a great esteem for him, as likewise had Dr. *Ward*, Bp. of *Salisbury*; whom, while he lived there, he often visited. Mr. *Baxter*, tho' he had engaged in disputes with him, calls him the chief of the *Anabaptists*, and publicly asked God and him pardon for some unhandsome things, which, in the warmth of debate, he had said against him. Mr. *Wood*, the *Oxford* biographer, says, "There were few better disputants than he was;" and Mr. *Nelson*, that zealous churchman, "It cannot be denied that he was esteemed a person of incomparable parts." Mr. *Wall*, in his History of Infant Baptism, says, "Of the professed

Anti-

Antipœdobabtists, Mr. *Tombes* was a man of the best parts in our nation, and perhaps in any." And in the free conference between the lords and commons, on the occasional-conformity-bill, Bp. *Burnet*, to shew that receiving the sacrament in the church does not necessarily imply an intire conformity, observed, "There was a very learned and famous man at *Salisbury*, Mr. *Tombes*, who was a zealous Conformist in all points but one, Infant-Baptism." Dr. *Calamy*'s character of him is this; "All the world must own him to have been a considerable man, and an excellent scholar, how disinclined soever they may be to his particular opinions." He died at *Salisbury*, *May* 25, 1676, aged 73.

WORKS. Christ's Commination against Scandalizers; two treatises.—*Fermentum Pharisæorum*; or the Leaven of Pharisaical Worship; a Serm. on *Mat.* xv. 9.—*Jehovah-Jireh*; 2 thanksgiving serm.—*Anthropolatria*; or the Sin of glorying in Man.—*Animadversiones quædam in Aphorismos* Richardi Baxteri *de Justificat.*—True old Light exalted above pretended new Light; ag. the *Quakers*.—Romanism discussed; recommended by *Baxter*.—Serious Consid. of the Oath of Supremacy.—Suppl. to ditto.—*Sepher Sheba*; a treatise on Swearing.—Saints no Smiters; ag. the 5th Monarchy-men.—*Theodulia*; Defence of hearing the Ministers in Church of *England*.—*Emanuel*; ag. the Socinians.—*Animadversiones in Librum* G. Bulli, *cui titulum fecit*, Harmonia Apostolica.

The following upon *Baptism*: An Exercit. about Infant Bapt. presented to the Chairman of Committee of Assemb. of Divines.—*Examen* of Mr. *S. Marshal*'s Serm.—Apology for the foregoing.—Addition to ditto ag. *Bailie*.—Antidote ag. a Passage in Dedicat. of *Baxter*'s Saint's Rest.—*Præcursor*; or a Fore-runner to a large Review of a Dispute concerning Inf. Bapt.—Antipœdobaptism; or, no plain or obscure scripture proof, *&c.*—Ditto, Part II.—Ditto, Part III.—A Plea for the Antipœdobabtists; an Answer, *&c.* to *The Anabaptists silenced*—Short Catechism about Baptism.—*Felo de se*; ag. *Baxter*.—Just Reply to *Wills* and *Blinman*.

MORTON upon *Lugge*, [S.] Mr. *Anthony Collier*. After his ejectment at the Restoration, he lived at *Whitmister* in *Gloucestershire*; and in the latter part of his life, settled with a dissenting congregation at *Rosse* in this county, where he died.

SILLECK and CAPLE. Mr. *Robert Taylor*. He preached alternately at both these places, which are in the same parish,

the income of which was very ſmall. He was a very affectionate and earneſt preacher; uſing frequently to weep in his public adminiſtrations. After his ejectment in 1662, he never took the paſtoral care of any people, but preached as he had opportunity, in this and the neighbouring counties, and frequently at Col. *Kirle*'s, who lived near *Roſſe*, where he for the moſt part lived. He died about 1678, at the age of 45.

WEBLEY, [V. 80*l.*] Mr. *Nicholas Billingſley*. He moved thence to *Abergavenny*, where he taught a free-ſchool, till, by the good offices of Sir *Edward Harley*, he was ſettled at *Blakeney* in the pariſh of *Awre* in *Glouceſterſhire*, a privileged place, the maintenance (which was at leaſt 50*l.* per annum) depending upon an impropriation, which, by the generoſity of a gentleman, had been annexed to a chapel of eaſe in the village mentioned. The vicarage, which was worth 80*l.* per annum, was offered him, but he refuſed it on the ſame principle which made him leave *Webley*. Here he lived very peaceably for a while, Dr. *Nicholſon* being Bp. of *Glouceſter*, and Mr. *Jordan* (a moderate and pious man) vicar of the pariſh. Mr. *Jordan* dying in or near 68, and the Bp. not long after, two ſucceeding vicars were perpetual thorns in his ſide; nor was Dr. *Frampton*, the ſucceeding biſhop, his friend; much leſs Mr. *Richard Parſons* the chancellor. After his preaching a viſitation-ſermon, wherein he took a great deal of freedom in reproving the clergy for their vices, that gentleman immediately, and in the open ſtreet, diſcovered his reſentment, by pulling him by the hair of the head, and uttering theſe words, "Sirrah, you are a rogue, and I'll bind you to your good behaviour." After this he had frequent ſuſpenſions, for want of that conformity which his place did not oblige him to; and was put to no ſmall trouble and charge to take them off. He complied ſo far as to read more or leſs of the Common-Prayer, and to wear the ſurplice, after the Bp. had given it under his hand that it was not required to be worn upon the account of any ſuppoſed holineſs in the garment, but only for decency and comelineſs. He would ſometimes treat him with abundance of civility; but yet ſend a ſuſpenſion after him to be read the next Lord's-day. Once he bid him read prayers, and not preach at all for a quarter of a year. One that ſtood by, ſaying, I hope your lordſhip is not againſt preaching the goſpel, he replied, "Well, let him go on with his beloved preaching." He continued in this place till the Revolution, when

when the Bp. was turned out as a Nonjuror, and was succeeded by the valuable Dr. *Fowler*. Before he actually came from *London* to the palace, the chancellor had again used his authority to suspend the man whom he still accounted his enemy, for having once told him the truth: who thereupon, wearied out with the troubles he had met with, resolved to quit the place; which he did accordingly, and returned to it no more, tho' the Bp. (who blamed the chancellor for what he had done) expressed his desires to have him return, and the place was kept vacant for a year. His ministry was, from that time, among the Dissenters in divers places in *Gloucestershire*. He was at length very feeble thro' his great age, and died at *Bristol*, *Dec.* 1709. His elder son *Richard* died minister at *Whitchurch* in *Hampshire*, a very worthy man. His younger son *Nicholas* was minister at *Ashwick* in *Somersetshire*.

WESTON. Mr. *John Skinner*.

WHITCHURCH (or Rickards Castle). Mr. *William Woodward*. A great and good man; much respected by Sir *E. Harley* and *E. Littleton*, Esq; of the *Moor*, to whom he dedicated a sermon or two. He was a tutor in *Oxford*, and educated Mr. *Flavel* of *Dartmouth*. After his ejectment he travelled to *Turky*, visiting *Aleppo* and *Smyrna*. He at last settled at *Leominster*, where he was pastor of a considerable congregation till his death in 1691 or 2. Most probably this is the person mentioned in the university of *Oxford*, p. 173. Dr. *W.* relates a story concerning his cruelty to the wife of the sequestered clergyman, which cannot be credited without better evidence, as it no ways agrees with the character given of him by all that knew him.

Mr. *Boyle* and Mr. *Wotton* were ejected in this county, but at what places is uncertain.

Mr. *Broster* of *Wormbridge* afterwards conformed. As also did Mr. *Malden* of *Sapy*, tho' not to the satisfaction of his conscience; for he used afterwards often to say, it repented him that he did not let his wife and children go a begging rather than he had conformed. However he continued in his living till his death, and always paid a great respect to the Nonconformists.

MINISTERS Ejected or Silenced

IN

HERTFORDSHIRE.

ST. ALBANS, [V.] *St. Peter's* church. Mr. *William Haworth.* Of *St. John's Col. Camb.* He was well skilled in the three learned languages, *Latin*, *Greek* and *Hebrew.* After his ejectment here, he was upon a certain occasion desired to preach a funeral sermon, but was hindered. Whereupon the congregation went to the cloysters in the abbey. In sermon-time the soldiers came in to take him; and one of the hearers interposing to prevent it, was shot to death. Mr. *Haworth* was tried at the assizes on this account, and was at last delivered, but fined; while the soldier escaped free. He lived afterwards for 20 years with a congregation at *Hertford.*

WORKS. The Quaker converted, &c.—Absolute Election not upon foreseen conditions.

Ibid. Mr. *Nathaniel Partridge.* Probably of *St. Michael's*; because it appears one was ejected there in 1662, from *Newc. Rep. Eccles.*. (vol. i. p. 778,) where we have this entry: *John Cole*, A. M. 3 *Mar.* 1662. *per non subscriptionem ultimi Vicarii.* Mr. *Partridge* preaching once at *St. Albans*, upon those words, *Rev.* iii. 18. 'Anoint thine eyes with eye-salve, that thou 'mayest see;' a poor man that was as blind in mind as he was in body, went afterwards to his house, and asked him very soberly, where he might get that ointment to cure his blindness? After his ejectment, he preached in *Old-street*, *London*, many years, and suffered six months imprisonment in *Newgate* for his Nonconformity. He took a great deal of pains with the condemned prisoners there, not without some good success; and died, in a good old age, *Aug.* 6, 1684. Mr. *Christopher Nesse* published an elegy upon him, some lines of which were so severe, that he was forced for a time to hide from the messengers who were very busy in hunting after him.

ALD-

ALDBURY, [R.] Mr. *Francis Comyng*. It appears from *Newc. Rep.* that he was admitted to this living before the civil war began; *viz.* in 1637.

ASHWELL, [V.] Mr. *John Crow*. Of *Kath. Hall, Camb.* Born in *Kent*. He was half-brother to the famous Mr. *Herbert Palmer*, and succeeded him at this place; where, for about 16 years, he faithfully discharged the ministerial office in all the parts of it, and kept up the piety which Mr. *Palmer* left in that large parish. After being silenced, he continued with his family several years at *Ashwell*, living in great amity first with Mr. *Milburn*, (a man of a quite different spirit from his nephew [Mr. *Luke Milburn*] in *London*,) and after with Mr. *Bland*, men of great moderation and temper, curates to Dr. *Cudworth*, who was Mr. *Crow*'s immediate successor; and he contentedly joined with them in the several parts of public worship, and assisted them all he could, in subserviency to their public ministry, by pious conference with neighbours, and repeating and reinforcing their sermons to such as would come to him in his own house. He afterwards removed to *London*. If he was inferior to Mr. *Palmer* in scholarship and controversial skill, he was as eminent for his great piety, simplicity, humility and moderation. He was of a most sweet, mild, and peaceable temper, and very charitable to the poor, to whom, when he was minister of *Ashwell*, he used to sell corn below the market-price. His life was so unblameable, that he was universally beloved. But he was not without his trials, and some of them considerable and shocking too, in his old age.

BALDOCK [L.] and *Wallington* [R. 160 *l.*] Mr. *Sherwin*. These two places are about 2 miles distant. He kept an assistant in his house to preach at *Wallington* on Lord's-days in the afternoon, when he preached at *Baldock*; casting his net where there was plenty of fish. And he did it to good purpose; for God blessed his ministry to that great congregation very much. In the latter part of his life he lived with his daughter Mrs. *Crachinthorp*, whose husband was minister at *Fowlmire* in *Cambridgeshire*, and there died in a good old age; *viz.* about 80. He had a venerable aspect, was a considerable scholar, an hard student, and of an unblameable life. He bent his studies very much to the obscure prophecies of scripture, and was very fond of the *Millenarian* notions.

WORKS.

WORKS. Several small Treatises on *Daniel* and the *Revelation*; commonly bound up together.

BARLEY. See *Royston*.

BARNET, [R.] Mr. *Shaw*.

BUSHY. Mr. *Ward* is mentioned here in Dr. *C.*'s account, but ought to be omitted; for, as Dr. *W.* says, "being possessed of this living in 1660, he got a presentation to it from his majesty, *per lapsum*, and disusing the surplice, he mangled the prayers here until his death, in the year 1684."

CHESHUNT, [V.] Mr. *William Yates*. Ejected either here or at *Barn-Elmes* in *Surry*. In the time of *Charles* II.'s indulgence, it is certain he lived here, and preached at *Theobalds* in the same parish; and here he died, leaving a worthy name behind him.

COTTERED, [R.] Mr. *Gardiner*. An ingenious and learned divine. The father of Dr. *Gardiner*, who lived and died in *Abchurch-Lane*, *London*.

*EASINGTON. Mr. *Skingle*.

GADESDEN, [2.] Mr. *Thomas Mocket*, M. A. Of both universities. He had been of *Queen's Col. Camb.* He was some time chaplain to the Earl of *Bridgewater*, when he was lord-president of the Marches of *Wales*, in the reign of K. *Charles* I. and by him was favoured, and promised preferment. He was preacher at *Holt* in *Denbighshire*, before he was settled at *Gadesden*. He was a very pious and humble man.

WORKS. Gospel Duties and Dignity.—A Discourse on the Covenant and Protestation.—The Church's Trouble and Deliverance.—Christian Advice to old and young, rich and poor.

GRAVELEY, [R.] Mr. *Carter*. After his ejectment, he lived some time in the family of Sir *Robert Josseline*, near *Sabridgeworth*. When he died, he left a charity, of which the heir of that family is one of the managers in course.

HADHAM *Magna*, [R. 300 *l.*] Mr. *Daniel Dyke*, M. A. ** Of *Camb.* univ. Born in 1617, at *Epping* in *Essex*, where his father, the good old Puritan, Mr. *Jeremiah Dyke*, was minister. He was nephew to the famous Mr. *D. Dyke*, B. D. who wrote the treatise of the deceitfulness of the heart. He had episcopal ordination. When he appeared in public he was soon taken notice of for his great learning and useful preaching,

preaching, and was preferred accordingly. Besides having this valuable living, he was made one of the chaplains in ordinary to *Oliver Cromwell*, and in 1653 was appointed one of the Triers of ministers, for which office he was well qualified by his learning, judgment, and piety. He was of the Baptist persuasion, and appears to have been the only one of that persuasion, besides Mr. *Tombes*, in that commission. Upon the Restoration, he shewed his integrity by refusing to conform to the episcopal government, and to the ceremonies of the church established, and voluntarily resigned his living soon after; foreseeing the approaching storm. When his intimate friend Mr. *Case* (who was one of the ministers deputed to wait on the king at the *Hague*, and one of the commissioners at the *Savoy*) endeavoured to persuade him to continue, and told him what a hopeful prospect they had from the king's behaviour, *&c.* Mr. *Dyke* very wisely answered, "That they did but deceive and flatter themselves; that if the king was sincere in his shew of piety, and great respect for them and their religion; yet, when he came to be settled, the party that had formerly adhered to him, and the creatures that would come over with him, would have the management of public affairs, would circumvent them in all their designs, and in all probability not only turn them out, but take away their liberty too."

After he resigned his living, he preached as often as he had opportunity, and was generally preserved by some kind appearance of Providence from the rage and malice of his persecutors. Tho' he lived in two or three great storms, and had several writs out against him, he was never imprisoned more than one night. He was at length chosen and ordained copastor with Mr. *William Kiffin* to the congregation of *Baptists* in *Devonshire-square*, *London*, where he continued a faithful labourer to his death in 1688, when he was about 70 years of age. He was buried at *Bunhil-fields*, and Mr. *Warner* preached his funeral sermon. He was a man of so much modesty, that he could never be prevailed upon to publish any thing. His name, however, stands with some others in two or three printed papers, in the composing of which it is supposed he had some concern; *v. g.*

WORKS. The Baptist's Answer to Mr. *Willis*'s Appeal.—A Recommendation of Mr. *Cox*'s Confut. of the Errors of *T. Collier*.—Relation of a Meeting at *Barbican* between the *Baptists* and *Quakers*.—He was the editor of several select sermons of his father's.

HADHAM

HADHAM *Parva*. Mr. *Skingle*.

HARDING, [Chap. S.] Mr. *Nathaniel Eeles*. Of *Eman. Col. Camb.* He was born at *Aldenham* in this county, in 1617, of good parentage. Having prosecuted his studies till he was senior batchelor, in order to his greater improvement, he studied two years at *Utrecht*, under the celebrated *Gisbert Voet*; and being judged competently qualified for the ministry, was there ordained a Presbyter, and then came into *England*, and preached at *Caddington* in *Bedfordshire*. In 1643, he was called by the people at *Harding* to be their pastor. There he continued preaching with great satisfaction, and good success, till 1661, when he was ejected by the succeeding incumbent Dr. *Killigrew*. For that being a chapel of ease to *Wheathamstead*, (both belonging to the dean and chapter of *Westminster*,) and being a sequestered place, it was restored to the dean before the act of uniformity. When that act took place, he had a wife and seven children. When the corporation-act had passed, he left his family, and lived some time at *Borington*. Before and after which, as he had opportunity, he preached in private, sometimes at his own house, and sometimes at *St. Albans* and other places, till K. *Charles*'s declaration for liberty of conscience in 1672, when he took a licence for his own house at *Harding*, where he preached, gratis, to all comers. When the licences were recalled, he continued to expose his house and person to the fines and penalties that were then recoverable of him, and still continued his ministry till his last sickness: and providence so ordered it, that he never was disturbed, tho' often threatened. He had little trouble, except what was given him by citations from the spiritual courts. Having a call from the people of *Coddicot*, he preached there every other Lord's-day twice, still providing a supply (Mr. *Robert Tory* for the most part) for his own people at *Harding*, without any charge to them. He was a man of considerable parts, great prudence, good judgment, admirable temper, and a candid disposition; much respected and beloved by persons of all ranks, having a good mien and a grave presence. He was an excellent textuary, and well acquainted with the scriptures; strict in the observation of the Lord's-day, both for himself and family; very tender of offending any, and had a good report of all. No occasion could be found against him even by his worst enemies, except in the matter of his Nonconformity; concerning which, being enquired

quired of by Mr. *Tory*, when he was very near his end, what he thought of it, and whether he apprehended it worth while for a man to venture his eſtate, liberty, and good name for it, he anſwered, with a voice and earneſtneſs beyond his ſtrength, that he would not be without the comfort of it for ten thouſand worlds. He was afflicted ſeveral years with a ſciatica, and laboured under a bloody flux and the piles to a conſiderable degree. Tho' his pains were often great, he was never heard to ſpeak an hard word of God; but always juſtified him, and begged patience under, rather than deliverance from his afflictions. His weakneſs was ſuch by reaſon of theſe diſorders, that for ſome time he was forced to preach ſitting, which he continued to do till about a fortnight before his death, *Dec.* 18, 1678, when he left a wife and ten children.

HERTFORD. Mr. *Jeremy Burwell.* He died at *Coddicot* in this county, leaving behind him the character of an holy, heavenly, humble, moderate, friendly man, and of a good preacher.

KEMPTON. Mr. *John Wilſon.* Of *Kath. Hall, Camb.* He was a worthy, contented, pious man; of conſiderable learning, as appears from his

WORKS. An Anſwer to Philoſophia Scripturæ Interpres; and to Wolzozen.

KILSHULL. Mr. *William Janeway.* Brother to Mr. *John Janeway*, and eldeſt ſon of Mr. *William Janeway*, whom he ſucceeded in this living, where he was ejected and ſilenced for his Nonconformity.

LANGLEY *Abby*, [V.] Mr. *John King.* In *Newc. Rep.* his ſucceſſor is mentioned thus: *Tho. Wright*, Cl. 29 *Jan.* 1662, *per inconform King.*

MUNDON *Parva*, [R.] Mr. *Graves.*

ROYSTON, [V. S.] Mr. *Nathanael Ball*, M. A. Of *King's Col. Camb.* Born at *Pitminſter*, near *Taunton-Dean* in *Somerſetſhire*, 1623, of pious parents, who gave him a very religious education, which by the grace of God was ſucceſsful to his converſion very young. He made a good progreſs in ſchool-learning, and when he was entered in *Cambridge*, he ſpent his time carefully and conſcientiouſly; and was then, and afterwards, noted for his accuracy in the *Latin*, *Greek*, *Hebrew*, and *French* languages. When he left the univerſity, he ſettled at *Barley*, about ten miles from *Cambridge*. Here he employed

employed himself indefatigably in his Master's service, and was an instrument in turning many to righteousness. This being a sequestered living, he punctually paid a 5th part of the income to Dr. *Thorndicke*, whom he succeeded. He preached much upon the necessity of regeneration, upon faith and holiness, and the great truths of the gospel. It was generally his way to continue upon a text for a considerable time. He took great pleasure in expounding the scriptures, and catechizing. Besides his public work, he endeavoured to be acquainted with every family in his parish, and spent much time in visiting his people, discoursing with them about the state of their souls, and the great things of their salvation. He earnestly put them upon performing family duties; and when they objected their want of gifts for prayer, furnished them with directions, both for matter and manner, with such success, that many, before unaccustomed to this exercise, arrived at a great ability in prayer. Entering upon a married state, and his family increasing, he was very exact in the government of it. He was indulgent enough to his children and servants, except in matters of sin, where he was always strict and severe. Some servants of his had reason to bless God that ever they knew him. His piety was observable in his whole conduct. He had an admirable talent of introducing pious discourse at his table, and in all his converse; but he was peculiarly strict in observing the Lord's-day. He was much respected by several students at *Cambridge*, and particularly by Mr. *Tillotson*, afterwards Abp. of *Canterbury*. He instructed several, both Nonconformists and others, in several parts of learning, especially in the *Hebrew* and *Oriental* languages, in which there were few that equalled, and scarce any that exceeded him. With the greatest ease would he, at first sight, render any part of the *Hebrew* Bible into proper *English*. He compiled a *Chaldee* grammar, since unhappily lost, as many valuable things of his have been. He spoke *French* so well, that he has often been taken for a native *Frenchman*.

Tho' he scarce ever used a note in preaching, his sermons were so exactly penned, that they were fit for the press; but such was his humility, that he thought nothing of his worth printing. His natural parts, great learning, and close application, qualified him for great service; but after all, his great study was to *know Christ, and him crucified*. He so studied plainness in preaching, that he often used to say, it cost him more pains to bring down every word in his sermons to the under-

underſtandings of the meaneſt hearers, than if he were to preach in *Latin*.

He quitted *Barley* in 1660; and there being a vacancy at *Royſton*, 3 miles off, he was choſen their public miniſter. That was a town of great profaneneſs, and but little religion; whereupon his zeal for God, and love to ſouls, made him lay out himſelf in an extraordinary manner. He ſet up a lecture on the market-day, which was bleſſed with great ſucceſs. The trade of wickedneſs was ſpoiled there, and ſome of the worſt of ſinners were wrought on, and proved eminent in grace. He had his public hour of prayer daily, between twelve and one; to which many Chriſtians reſorted. He was throughout the courſe of his life a great redeemer of his time, ſcarcely allowing himſelf any recreation, which ſeemed to ſhorten his days. He roſe very early in the morning, and if the ſervice of God did not call him away, he by a modeſt computation was not leſs than ten hours in 24 in his ſtudy for 30 years together. He much affected a private life, giving himſelf but little to company, where he had not the proſpect of uſefulneſs; and was not fond of making viſits to *London*, where he ſaid people were mad upon the world.

Bartholomew-day, 1662, he quitted his public miniſtry, to the great grief of his pariſh, and the Chriſtians of that neighbourhood. Tho' he had a wife and ſeveral children, and a proſpect of more, (they increaſed at length to thirteen,) yet the tenderneſs of his conſcience kept him from conformity. He continued however for ſome time in the town, going about as opportunity offered, preaching to, and exhorting ſuch as came in his way. And he travelled many miles thus doing with great ſucceſs, till the *Oxford*-act took place. He then removed five miles off, where he lived peaceably, and won upon many that differed from him, by his moderation, ſweetneſs of deportment, and holy converſation. He was a man very zealous for the purity of Chriſt's inſtitutions, and againſt all impoſitions and human inventions; and would never comply in any matter that he thought to be but doubtful. And yet he was very moderate, and full of reſpect to ſuch as differed from him, who diſcovered any value for real religion. He lived above 7 years in a ſmall village in *Eſſex*, where he was ſcreened by Mr. *Parr* his brother-in-law, a worthy, ſerious, conforming miniſter; and having a convenient houſe to preach in, of a pious widow gentlewoman, many judicious Chriſtians attended on his miniſtry, and came, ſome five miles,

and ſome ten, on Lord's-days to hear him. He preached alſo occaſionally in *Cambridge*, *Epping*, *Bayford*, and ſeveral other places. Nor were his labours without ſucceſs. He was contented with any mean way of living, ſo that he might but bring ſome glory to God. He lived in a cottage of 40*s.* a year rent, and never received above 20*l.* a year for all his labours, after he was ejected; but he relied on providence, and would often ſay, to the praiſe of divine goodneſs, "that he never lived better, than when he knew not how to live; nor ever enjoyed more of God's preſence than in that poor place." He kept a diary of God's providences to him and his, which excited his thankfulneſs, and encouraged his hope and truſt in difficulties. He was ſtrict and frequent in ſelf-examination; and left many papers full of queſtions put to himſelf, with relation to the precepts and examples of the holy ſcripture, and his right to the promiſes. As he was ſtrict himſelf, ſo he would reprove ſin in others wherever he obſerved it. When any told him of their great experiences, he would ſay, "it is good news, but take heed that it is true."

When his goods were ſeized for his preaching contrary to law, he took it joyfully, and heartily prayed for his enemies. He held a correſpondence with many worthy miniſters and valuable chriſtians by letter, in which he took great pleaſure, and was very uſeful. His laſt removal was to *Epping*, to which place however he did not wholly confine himſelf. He was of a ſtrong conſtitution, but at length was worn out by labour, ſtudy and travels. He was very charitable to the poor, and much concerned for the public, eſpecially for the church of God. His patience in his laſt illneſs was exemplary, while he languiſhed ſome months in a conſumption, and was in much pain. He ſtill gave ſerious counſel to ſuch as viſited him, and was much in prayer for the church, particularly in *England*, and heartily lamented the great breaches among Proteſtants. A neighbouring miniſter being with him, he ſaid to him, "I bleſs God I never conformed: I have now the comfort of it." He told a friend who enquired what his thoughts were when he was turned out, that "he was then "ſupported by God's promiſes, and ever ſince by his provi-"dences." He died, as he had lived, as penitent as if he had been the greateſt ſinner upon earth, but in the exerciſe of a lively faith; relying only upon Chriſt the mediator for pardon and acceptance with God; having this character from all that were acquainted with him, that he was one that laboured much

much for God, walked close with him, and lived in great contempt of the world. He died *Sept.* the 18th, 1681, in the 58th year of his age.

WORKS. Spiritual Bondage and Freedom; (a good, serious, practical book.) He left his papers with his good friend Mr. *Thomas Gouge*, who did not long survive him.

SHENLEY, [R.] Mr. *Isaac Loeffs*, M. A. Fellow of *Peterhouse, Camb.* Mr. *Stephen Jones* resigned this living, in the year 1650, when Mr. *Loeffs* succeeded him, being presented by three of the parishioners, upon whom the patron (*John Crew*, Esq; of *Crew* in *Cheshire*) had conferred the right of presentation for that time, in case of a vacancy. Dr. *Calamy*, in his *Contin.* p. 525, *&c.* has given a copy of Mr. *Jones*'s resignation of the living, of Mr. *Loeffs*' presentation to it, and of the instrument by which those who presented him were empowered to do it by the patron; which are too long and too uninteresting to be here transcribed, but which Dr. *C.* says he produces at large, because Dr. *W.* so often reflects upon the ejected ministers for not being legally presented; adding that many might have the consent of the legal patrons, tho' at this distance it is hard to give proof of it.

After the act of uniformity passed, Mr. *Loeffs* came to *London*, and was assistant to Dr. *Owen*. [Dr. *Savage*, the present pastor of that church, writes, that from his church-book, Mr. *Loeffs* appears to have been some time co-pastor with Dr. *Owen* or Mr. *Clarkson*; standing in the list of pastors after the latter: and that he died *July* 10, 1689. Nothing more particular appears concerning his character than what is contained in the following recommendations of him.] The first is, that of Mr. (afterwards Dr.) *Lazarus Seaman*, *Sept.* 9, 1648. "These are to certify whom it may concern, that the bearer hereof, *Isaac Loeffs*, Master of Arts of the last year, and Fellow of *Peter-house*, *Cambridge*, is of a godly life and conversation, orthodox in judgment, and well-affected to the parliament. In witness whereof I have subscribed my hand. *La. Seaman*, *Magr.* C. S. P." After this follows a *Latin* testimonial of *Henry Rich*, Earl of *Holland*, Baron of *Kensington*, one of the Lords of his Majesty's Bed-chamber, Knight of the Garter, one of his Majesty's Most Honourable Privy-Council, and Chancellor of the University of *Cambridge*; and of the Masters and Scholars of the said University; certifying, that Mr. *Isaac Loeffs* was admitted to the degree of M. A. at the appointed

 time,

time, and annual commencement in the year 1648; and that he was a discreet person, whose learning, good life, and laudable conversation, qualified him for that degree, and could not be called in question by the envy of slanderous, or malice of insidious persons, *&c.* Given at *Cambridge*, *Dec.* 9, 1648.

STORTFORD, Bishop's, [V.] Mr. *Jonathan Paine.* He is mentioned in *Newcourt's Rep. Eccl.*

THARFIELD, [R. 350*l.*] Mr. *Marmaduke Tenant.* He was an acceptable preacher, and an exemplary liver; eminent for piety and charity. He prefixed an epistle to the life of Mr. *John Janeway*, who died in his neighbourhood in 1657.

THORLEY, [R. S.] Mr. *Warren.* A very hopeful young man.

TOTTERIDGE. Mr. *William Tutty*, M. A. He was ordained by Bp. *Curle* of *Winchester* in 1640. Dr. *Cal.* produces a copy of the testimonials of his ordination, in which however there appears to be nothing singular, as he seems to suppose. Mr. *Tutty*, after his ejectment, went first into a farm; but in a little time became chaplain to Col. *Markham.* He afterwards preached at *Newgate-street*, in the parish of *Hatfield* in this county, and died in 1678. He was a man of great abilities, good learning, and eminent piety; a follower of love and peace. He had great satisfaction in his Nonconformity, from his ejection to his grave.

WORKS. A Funeral Sermon.—And something upon *Solomon's Song*, both in prose and metre.

WALDEN, Paul's, [R.] The same person as practised physic in *London*, and wrote several books in that faculty.

WALLINGTON. See *Baldock.*

WARE, [V.] Mr. *Young.* He kept up a considerable meeting for some years at *Kempton* in this county, where his name was long remembered with respect.

WATFORD, [V.] Mr. *Philip Goodwin*, M. A. Of *St. John's Col. Camb.*

WORKS. Family Religion revived; or Disc. on Family Prayer.—The Lord's-day revived, &c.—Evangelical Communion; a Treatise on Lord's Supper.—The History of Dreams.

WILLION,

WILLION, [V.] Mr. *Isaac Bedford*. He was the son of an excellent father of the same name, who was first schoolmaster of *Sutton* in *Bedfordshire*, and afterwards minister of *Clifton*, 4 miles distant, many years. This his son, after his ejectment, retired to *Clifton*, and lived upon a small farm of his own. He took boarders, and had a conformist to teach them. He died there about 1667.

The following afterwards conformed.

Mr. *Halsey* of *Broxborne*.—Dr. *Hicks* of *Hartingford-Bury*, afterwards rector of *St. Margaret-Pattens* in *London*.—Mr. *Owen* of *Branfield*.—Mr. *Stallybrasse* of *Essenden*.—Mr. *Thornton* of *Hempsted*.—Mr. *Godwin* of *Eastwick*.

MINISTERS Ejected or Silenced

IN

HUNTINGDONSHIRE.

BLUNTISHAM, [R. 200 *l.*] Mr. *James Bedford*, B. D. The worthy son of Mr. *Isaac Bedford*, the excellent minister of *Clifton* in *Bedfordshire*; and there he was born. Mr. *Bedford* of *Willion*, [mentioned above] was his brother. He was much applauded for his ability and faithfulness in the work of the ministry. [There was a clergyman of the name of *Bedford*, who many years held the living of *St. John's* in the town of *Bedford*, where a son of his now resides and preaches. Probably of the same family.]

WORKS. A Sermon on *Heb.* ix. 27, at the funeral of a daughter of his eldest brother *Samuel Bedford*, Esq.

BOTTLEBRIDGE. Mr. *Simon King*. He was some time schoolmaster at *Bridgnorth* in *Shropshire*, where Mr. *Baxter* and he lived together in the same house, as they were afterwards fellow-labourers in *Coventry*. Mr. *King* was minister of *Trinity* parish in that city from 1642 to 1645. After 1662, he lived at *Long-Orton* near *Peterborough*. It pleased God to try

him by many afflictions; and among others, with the burning of his house to the ground, in *August* 1689, by which he was in a manner deprived of all his substance, and that at a time when he and his wife were both of them above eighty years of age. He was an able scholar, a man of a solid judgment, of an honest heart and unblameable life; inclined to no extreams.

ELTON. Mr. *Cooper*. He was minister here till 1662, when, being patron of this valuable parsonage, he gave it to Mr. *Ball*, (to whom he married his daughter,) the son of the worthy Mr. *Ball* of *Northampton*, and presented him to it. A son of his afterwards possessed it. Mr. *Cooper* was a grave, venerable person, of the *Puritan* stamp; and was a man of great note in this country, for the piety of his life, the prudence of his conduct, and his ministerial abilities.

HEMINGFORD, [2. R. and V.] Mr. *Heath*.

HUNTINGDON. Mr. *Samuel Brooks*, B. D. Many years Fellow of *Kath. Hall. Camb.* He was turned out for not taking the *engagement*. He was a learned man, a great school-divine, and a laborious tutor, who always had a numerous company of pupils of good rank. He died at an estate of his in *Essex*.

*ORTON (Long). Mr. *Edward Spinks*. He was also ejected at *Castor* in *Northamptonshire*, (a living reckoned worth 300*l.* per ann.) most probably at the Restoration, as it seems that living belongs to the Bp. of *Peterborough*. Which of the two was the sequestration doth not appear. Mr. *Spinks* was an able preacher, and a man of great note. After he was silenced, he lived near Mrs. *Elmes*, his wife's mother, who had a good estate, and made all nonconformist ministers welcome.

*ORTON (Cherry). Mr. *Gibson*, M. A. He was many years Fellow of *Pemb. Hall, Camb.* and was presented to this parsonage, which lies near *Peterborough*, which is in the gift of the college, and one of the best belonging to it. Mr. *Gibson* was a good scholar, and an eminent preacher.

——. Mr. *Scott*. The place of his ejectment is uncertain.

Mr. *Richard Kidder* of *Standground* after some time conformed, and died Bishop of *Bath* and *Wells*.

MINISTERS.

MINISTERS Ejected or Silenced

IN

K E N T.

ADDISHAM, [R.] Mr. *Charles Nicols*, [who only had some estate in this parish, but never was rector. Dr. *Du Montin* had the living before the Restoration, and was collated a-new by Abp. *Juxon*. *Nicols* did settle there after the Restoration, and held a meeting. [MS. note.]

ASH, [2]. Mr. *William Nokes*. Of *Camb*. University, where he was cotemporary, and very intimate, with Dr. *Stillingfleet*. After his ejectment he continued preaching here and there as opportunity offered, but died in a few years. He was esteemed a man of good abilities.

ASHFORD, [V.] Mr. *Nicolas Prigg*. He was a man of eminent abilities, and a celebrated preacher. He married one Mrs. *Scott*, with whose marriage-portion he bought some land, which maintained them after his ejectment. He was so melancholy for many years afterwards, that he could not preach. But he grew better, and at length died in comfort.

BARHAM, [Chapel to the R. of *Bishopsbourn*.] Mr. *John Barton*. In the diary of Mr. *Thoroughgood* of *Monkton*, there is an account of some members of parliament, and other well-disposed persons, who, living not far asunder, agreed to join together in religious meetings. The members of parliament were Mr. *John Boys* of *Bettesbanger*, Col. *John Dixwell* of *Broom* in *Barham*, and Mr. (after Sir) *Harry Oxenden* of *Dean* in *Wingham*, with their relations. The ministers were Mr. *Quinton* of *Adsum*, Mr. *Thoroughgood* of *Monkton*, and Mr. *Barton*. Other persons joined them from several parishes thereabouts, that had not the sacrament administered where they lived. They met at first once a fortnight on *Fridays*, and afterwards once in every month, on a week-day, and had a sermon in some private house; and every month, upon a

Lord's-day, they received the Lord's-ſupper together, after hearing a ſermon in the church; the three miniſters aforeſaid taking their turns. They alſo kept together many days of faſting and prayer; and held on in this courſe for ſome years, very comfortably and profitably.

BARMING, [R.] Mr. *Nicols*.

BENENDEN, [V.] Mr. *Joſeph Oſborn*. Mr. *Auſtin* being turned out of this living for inſufficiency, the people got Mr. *Oſborn* to preach among them for half a year, during which time he had an invitation to a place in *Suſſex*. The people of *Benenden* having notice of it, met together, and by voluntary ſubſcription raiſed their 40 or 50 *l.* to 60*l.* per ann. and deſired him to continue with them. The patron of the living was then abroad with K. *Charles*, and ſo it fell into the hands of the committee at *London* to provide for the place. The people of *Benenden* promiſed to uſe their utmoſt intereſt in that committee to get him ſettled among them. They made the ſubſcription above-mentioned, at firſt, for one year only. When that was expired, they ſubſcribed for another year; and after that for three years; and then for five. They put him alſo upon moving for an augmentation of 40*l.* per ann. which was obtained: and yet they continued their ſubſcription, and paid it chearfully.

When the Protector took upon him to place and diſplace miniſters, Mr. *Oſborn* was tried by the committee of miniſters of his appointing; and he carried with him, when he appeared before them, a certificate from the people, and another from the neighbouring miniſters, as to his abilities and ſober and regular behaviour. He anſwered all the queſtions that were propoſed to him, fifteen commiſſioners being preſent, and Mr. *Caryl* in the chair. And he afterwards obtained the Protector's order for the living. The vicarage-houſe was gone to decay; and the committee agreed to repair it.

At the Reſtoration in 1660, when all the miniſters that *Oliver* put in were to be immediately turned out, —— *Hendon*, Eſq; the patron, who came over with K. *Charles*, finding Mr. *Oſborn* greatly beloved by the people, and knowing the living to be but ſmall, would not preſent any one in his room. And his brother, who after him became Sir *John Hendon*, deſired him alſo to continue there, and conform, if he poſſibly could. Another alſo of his acquaintance (and he a conſiderable man) earneſtly preſſed him to conformity. But he

told him that faith and a good conſcience would ſtand him in more ſtead than an hundred livings; and ſo he quitted it in 1662. Mr. *Buck* the dean of *Rocheſter* came to him ſoon after, and offered to enter into a bond of 500*l.* to put him within a month into a better living than *Benenden*, provided he would conform. But he freely told him, that if he could have conformed at all, it ſhould rather have been at *Benenden*, than for any other place whatever; becauſe he ſhould never meet with a more loving people, or a place where he was likely to do more good.

He had ſix children when he was ſilenced; and his wife was not got up from lying-in of the laſt of them. After his ejectment, he lived for ſome time at *Staplehurſt*, and then went to *Hathfield* in *Suſſex*, where he had four children more; and there he continued ſeveral years. He afterwards preached nine years at *Brightbelmſtone* in *Suſſex*; and about 1681, was ſued for 20*l.* a month, on the account of his Nonconformity. He thereupon came to *London*, and preached for ſome time at *Peckham*. He afterwards went to *Aſhford* in this county, and from thence to *Tenterden*, where he continued about nine years; and after that ſpent about nine years more at *Barſted* near *Maidſtone*, where he concluded his miniſtry, by reaſon of his infirmities. He ſpent the laſt part of his life at *Staplehurſt*, where he finiſhed his courſe, *Dec.* 28, 1714, aged 85.

A kind providence attended him in all his removes. He lived in friendſhip with the eſtabliſhed clergy; and when he died, left ſomething to the poor in all the places in which he had reſided.

BETTESHANGER, [R.] Mr. *Dod.*

BIDDENDEN, [R.] Mr. *William Horner.*

BIRLING, [V.] Mr. *Thomas Gunns.* He died about the year 1666.

BROMLEY, [R.] Mr. *Henry Arnold.*

CANTERBURY. The CATHEDRAL. Mr. *John Durant.* Born in 1620. He was an excellent practical preacher.

WORKS. Conſolation for weak Believers.—A Diſcovery of the glorious Love of Chriſt to Believers.—Comfort and Counſel for dejected Souls.—The Woman of *Canaan*; Sermons on *Matt.* xv. 27, *&c.*—Silence the Duty of Saints under every ſad Providence; a Serm. on the Death of his Daughter.—[The Salvation of Saints by

the Appearances of Christ. 1. Now in Heaven. 2. Hereafter from Heaven.]

Ibid. Mr. *John Player*, M. A. Born in this city, and educated in the free-school there. After the fall of Abp. *Laud*, he became public preacher in the cathedral, and gave great content by the seriousness and profitableness of his labours. He was of a very peaceable and healing temper, and kept a good correspondence with all his brethren in the city. He was pious and devout towards God, and a plain honest man in his conversation. He was brother to Sir *Thomas Player* the chamberlain of *London*.

ST. MARGARET'S, [R.] Mr. *Thomas Ventress*, M. A. Of *Bennet Col. Camb.* He was born in *St. Alphage* parish in this city, and brought up in the King's school there. At *Cambridge* (where he had that which was *Erasmus*'s chamber) he made remarkable progress in good learning; and after taking his master's degree, devoted himself to the sacred ministry, and was ordained by Abp. *Laud*. He first began the stated exercise of his ministry in this city, where he was curate to Archdeacon *Kingsly*; and afterwards settled in *St. Margaret's*; where he so behaved himself in all the difficult times, when there were so many changes in the state, that upon the king's return in 1660, he found more favour from the gentry and clergy than most of his brethren. He could not, however, be spared in 62, when he was ejected with the rest. But not thinking himself thereupon discharged by his Lord and Master from his work and office, he preached privately, as he had opportunity; and at last gathered a congregation, to which he became pastor, in which he laboured, tho' under great disadvantages, yet with great acceptance, for several years. At home he spent much of his time in his study, and in the instruction of several gentlemen's sons that were committed to his care. Thus he continued to be employed till the latter end of K. *Charles*'s reign; when he, with many others, was not a little oppressed by the violent endeavours of two great informers, one of whom once gave great hopes as to his piety and seriousness. These two men (whose names were well remembered in this city) gave great disturbance to such as only desired liberty to serve and worship God according to their consciences. One of them (it is said) received some hundreds of pounds out of the exchequer, for the good service he had done the church (or the Papists rather) in this affair; besides

what

what he extorted by false indictments, &c. The other died miserably. Many were imprisoned, and Mr. *Ventress* among the rest: but he found so much favour, as to be permitted to go home to lodge every night, upon his parole of returning to prison in the morning. But he died soon after, with uncommon serenity. Laying himself down on his bed, dressed as he was, and taking his *Greek* Testament in his hand, he kissed it, and laid it on his heart, and soon fell asleep in the Lord, in the 73d or 74th year of his age.

He was a person of no small learning, especially in history. A very pious man, and very careful in redeeming his time. He had his hours for visits, which neither he would, nor his friends must, exceed. Indeed, he walked very much by rule in all things: tho' he did not desire to tie up others to his rules. He kept to one method of preaching, as thinking that the most profitable to his hearers; and was often elevated in it. He was a great enemy to divisions, as well as an hater of every thing irreligious and immoral, especially among ministers, who should teach others better, by example as well as word. He 'followed peace with all men' as much as he could; but found that to obtain it was not possible. He was a great admirer of the government and discipline of the *French* churches, and would often express his great desire of their prospering. Tho' he had not much of this world, yet he loved and desired it less. He sometimes partook of the generosity of others, but used it as a man that had set his heart upon better things, [liberally imparting to] those who looked no further than these things, from an apprehension that they had more need of them, as well as more love to them than himself. Sir *Robert Hales* and his family at *Beakshourn* were his constant attendants and great friends. He was prudent in all changes, and died in the hopes of good things designed by God for these nations.

ST. ALPHAGE, [R.] Mr. *Francis Taylour*, M. A. Of *Bennet Col. Camb.* Son of the famous Mr. *Francis Taylour*, a member of the assembly, and well known by his works. He was born in this city, and there also received the first rudiments of learning. At *Cambridge*, it pleased God, by the small-pox, to deprive him of his sight. But he did not thereupon lay his studies aside, but having the charitable help of others, who read to him, he improved greatly. Settling in his native city, his ministerial labours were very acceptable and useful,

useful, till the fatal *Bartholomew* 62. He could not bear being idle; and therefore endeavoured to be useful afterwards, by preaching to, as well as conversing with, many who were disposed to encourage his labours; and God did wonderfully provide, not only for him, but also by him for his brother and sister. His brother was blind as well as himself. But he not only fed him, but also took great pains to instruct him, and make him in love with serious religion; tho' not with all the success he desired. Such were his gifts and graces, that, together with his blindness, they greatly engaged the hearts of many to him; but yet could not move the compassion of some church-zealots, who seized and carried him to prison. However God remembered him there; tho' he did not long survive the treatment he met with. He lies buried in *St. Alphage* church.

He was a man of good abilities, and was noted for an eloquent preacher. He endeavoured to live in love with all parties of serious christians; and his ministry was much valued, and well attended. He was chearful in all his afflictions.

WORKS. Grapes from *Canaan*; or the Believer's present Taste of future Glory.—A Piece in Verse.

ST. STEPHEN'S, [V.] Mr. *Robert Beak*, M. A. He was born in or near *Canterbury*, and there had his first education, and was afterwards at *Cambridge*. When he was silenced in 62, he assisted his brethren Mr. *Ventress*, &c. in their work, preaching usually once every Lord's-day. God having blessed him with an estate, he took nothing for his pains. He had a share in the troubles of K. *Charles*'s reign; but bore them with great evenness of mind, and at length quietly resigned his soul to God, *Aug.* 31, 1679, aged about 59. His remains lie in *St. Mildred*'s church. He was of an excellent temper, and could easily overlook slights and injuries. He was a diligent reader, making remarks carefully on all that he read. He was a pious and devout man, and a plain serious preacher. He abounded in hospitality, and all manner of good works, to ministers and others. As he lived, so he died, in the exercise of charity to such as were in want.

CHALLOCK, [Chap.] Mr. *Corker*. After his ejectment, he taught school in this parish for a livelihood.

CHART *Magna*, [R.] Mr. *Edward Line*.

CHATHAM, [R.] Mr. *Thomas Carter*, M. A. Of *St. John's Col. Camb.* A fine scholar, and an excellent preacher; much esteemed

esteemed and loved by Dr. *Stillingfleet* Bp. of *Worcester* to his death; and often helped by him. They were cotemporaries at the university. Mr. *Carter*, when silenced, practised physic, and lived at *Newington-Butts*, where he died, about 1685.

CHATHAM-DOCK. Mr. *Lawrence Wise*. [A man of a learned education, and in *Oliver*'s time a preacher at *Aldgate* church. He afterwards became a *Baptist*, and preached latterly in *Goodman's Yard* in the *Minories*. He was one of the 5 ministers *Charles* II. sent for, when about to grant the Dissenters liberty.] He was imprisoned in *Newgate* for his Nonconformity in 1682, and died in 1692, aged about 70.

WORKS. Select Hymns for the Sacrament. To which are added, some of his last Sermons, (taken from broken Notes.)

CHEDDINSTON*. Mr. *Thomas Seyliard*.

CHILHAM, [V.] Mr. *Sampson Herne*, M. A. Of *Camb.* university. After his ejectment he was entertained very kindly by Sir *John Fagg*, at his house in *Chatham* parish, where he was not only lodged, but supported by that worthy baronet. He now and then preached, and at last died there. He was a man of great learning, a very curious preacher, and pious liver. He had the sight of but one eye.

CLIFFE. Mr. *Henry Holcroft*. Son to Sir *Henry Holcroft*; a learned and pious gentleman, some time Fellow of *Clare-Hall*, and co-temporarary with the learned Mr. *Daniel Clarkson*, who married his sister. There were ever great endearments between Mr. *Clarkson* and him; and he obtained a good report from his labours, and his exemplary piety and charity.

CRANEBROOK, [V.] Mr. *William Goodridge*. There were no less than 10 ministers cast out of this town, and the places adjacent; at which the good people in that neighbourhood, being much affected, met together on a week-day, to beg of God that he would sanctify such a melancholy providence to them. For this they were prosecuted by a neighbouring justice of the peace, and by him and another fined; and for non-payment they were sent to *Maidstone* jail for three months. Amongst the rest there was one *Harman Sheaf*, a man very kind to his parish-minister, and who usually attended upon public worship in the way of the church of *England*. This method, instead of diminishing the number of Dissenters in those parts, rather increased it.

DEAL,

DEAL, [R.] Mr. *Hezekiah King*. Of *Cambridge*. He is ſaid to have been ejected from this place on *Bartholomew*-day. His funeral ſermon was preached by Mr. *Vinke*. Somewhere in this neighbourhood

——— Mr. *Samuel Seyliard* was ſilenced, younger brother to Mr. *Thomas Seyliard* of *Chaddingſton*. He was an acceptable preacher.

DOVER. Mr. *John Davis*.

Ibid. Mr. *Nathanael Barry*; who came hither *anno* 1655, was turned out in 1660, and departed this life *anno* 1675.

EGERTON, [Chap.] Mr. *Palmer*. After the uniformity-act took place he continued preaching till he was forced to deſiſt, by being beſet with a troop of horſe and 2 or 300 men.

ELTHAM. [V.] Mr. *Overton*.

FAIRLANE. Mr. *Darby*.

FEVERSHAM, [V.] Mr. *Nathanael Wilmot*. He by his labour in preaching and catechizing, *&c.* wrought a great reformation in this town, and brought the Lord's-day to be kept very ſtrictly. After he was ejected he endeavoured to carry on the ſame good work, by preaching from place to place, as God opened a way for him, At length he was fixed paſtor of a church at *Dover*, where he had Mr. *Starr* for his aſſiſtant: God was with him there, and he was much beloved. He was eſteemed a good ſcholar, and an excellent preacher; and was very laborious in the work of the miniſtry.

FOLKSTONE, [V.] Mr. *Baker*. After his ejectment he became very poor, and his underſtanding was impaired. He lived for ſome time in a very afflicted, diſtreſſed ſtate, and at length died at *Dover*.

Ibid. Mr. *Rolles*.

GODMARSHAM, [V.] Mr. *Robert Ferguſon*. One as much known as moſt men, and beſt able to give his own character. Some time after his ejectment he taught univerſity-learning at *Iſlington*, and was aſſiſtant to Dr. *Owen*; but at length he ran ſo far into political matters as to fall under general cenſure. He was very great with lord *Shafteſbury*, when he was run down by the court, and followed him into *Holland*. He came back with the duke of *Monmouth* in 1685, and was with him

him in the *West*; but made a shift to escape after his being defeated. He came again with the prince of *Orange* in 1688, who, when he was king of *Great-Britain*, gave him a good place; but, being disgusted, he fell in with the malecontents in his reign, as he had before done in the reign of K. *Charles* II. He was indeed a man by himself. He behaved so that the ministers were ashamed of him. He was always plotting, and yet still found a way to escape. He was in the first proclamation that was published in K. *Charles*'s time, upon occasion of that which was called the *Presbyterian plot*; but when Mr. *Legat*, the messenger, had warrants delivered to him to seize other accused persons, a strict charge was given him by Mr. Secretary *Jenkyns* not to take Mr. *Ferguson*, but to shun him wherever he met him; and if he should happen to find him in any company he fell into, he should suffer him to escape. This is a mystery that is not to be unriddled, without believing him to be a state-intelligencer, employed to trepan and betray others. The duke of *Monmouth*, speaking of him when he was upon the scaffold, called him a bloody villain. Bp. *Burnet*, in his *History of his own Times*, says, that "He was a hot and bold man, whose spirit was naturally turned to plotting. He was always unquiet, and setting people on to some mischief." He adds, that "he knew a private thing of him, by which it appeared he was a profligate knave, and could cheat those that trusted him entirely." By which probably he refers to the affair of the lady *Vere Wilkinson*, of which the author had a particular account from the good lady's own mouth. The Bp. farther adds, "He was cast out by the Presbyterians, and then went among the Independents, where his boldness raised him to some figure, tho' he was at bottom a very empty man. He had the management of a secret press, and of a purse that maintained it, and he gave about most of the pamphlets writ on that side, and with some he passed for the author of them. And such was his vanity, because this made him more considerable, that he was not ill pleased to have that believed, tho' it only exposed him so much the more." He died very poor and low, (*viz.* in 1714) tho' he had some persons of rank and figure often resorting to him.

WORKS. The Interest of Reason in Religion; with the Import and Use of Scripture Metaphors, and some Reflections on Mr. *Sherlock*'s Writings, particularly his Discourse on the Knowledge of Christ. (A good useful book.)—A sober Inquiry into the Nature, Measure,

Measure, and Principle of moral Virtue.—A Disc. on Justification.—And many political Tracts.

GOUDHURST, [V.] Mr. *Edward Bright*. He had the character of a very good man, and was endowed with a great deal of patience, which indeed he much needed, having the affliction of a very froward and clamorous wife. On this account many thought it an happiness to him to be dull of hearing.

GRAVESEND, [R.] Mr. *Sharp*.

HAWKHURST, [R.] Mr. *Ephraim Bothel*. He was no great scholar, but a very honest, plain, good man.

HEVER. Mr. *John Petter*. He was descended from a religious and reputable family in this county. He was an example to his flock, and kind and beneficent to all. After his ejectment he removed to *Sevenoke*, and there died at about 60 years of age. Mr. *Burrowstone*, his curate, succeeded him.

WORKS. He wrote a Preface to a large Commentary on St. *Mark*, in two volumes in folio, written by his brother Mr. *George Petter*, M. A. which he published in 1661, with some account of the author.

HORSMUNDEN, [R.] Mr. *Edward Rawson*. Dr. *W*. says, he was presented to this living in 1655; and adds, "he was a *New-England* man, and a violent Presbyterian:" which, if true, was a little peculiar. He was esteemed a very pious man. Mr. *Elliston* had been in this place formerly, and could have cut down to the value of 200*l*. in timber that was ready to fell there; but he declared it should not be said, that *Horsmanden* had made him rich, and so forbore.

HUNTON, [R. 180*l*.] Mr. *Latham*.

ICHAM, [R. 250*l*.] Mr. *John Swan*. He afterwards turned physician.

LAMBERHURST. [V.] Mr. *Steed*. He was advanced in years when he was ejected. He was a man of eminent piety.

LANGLEY. Mr. *Tilden*.

St. LAWRENCE. See Isle of *Thanet*.

LEE, [R.] Mr. *Wm. Hickocks*, M. A. A tract of his, published after his death, is said, in the preface to it, to be "a taste of the fruit, under the weight whereof the tree that bore it did bend and break and fall;" *viz*.

WORKS,

WORKS. Strength made perfect in Weakness; in 4 sermons, 8vo. 1674.

LENHAM, [V.] Mr. *Thomas Shewell*, M. A. Of *Camb.* univ. He was born at *Coventry*, where his father was a reputable citizen and clothier. He was scholar to that learned and excellent person Mr. *James Cranford*. His first settlement in the ministry was at this place, and he was ejected from hence by the *act of uniformity*. He afterwards kept a private school at *Leeds* in this county. He married a niece of the Rev. Mr. *Thomas Case*. After many years, he returned to his native city, and continued preaching there to the last. There was something extraordinary in his death. He had been for some time preaching on the Lord's-days upon the subject of original sin, from *Rom.* v. and had not finished the subject. Coming into the pulpit the Lord's-day before he died, tho' in perfect health, instead of going on (as was universally expected) with his former discourse, he, to the great surprize of all his auditors, took for his text, *Rev.* xxii. 21. 'The grace 'of our Lord Jesus Christ be with you all, Amen;' and preached a most excellent sermon. The people were under a very great concern, and some were afraid he had a design to leave them, and enquired of his daughter whether she knew the occasion of his changing his subject. She told them, that on the *Saturday* evening she perceived him walk about in his chamber, and he did not come down to family prayer at the usual time; whereupon she went up to him, and enquired how he did. He told her he found his thoughts in so great confusion, that he could not go on with his subject, but must preach the next day on something else. However, he appeared to continue very well till *Wednesday*, which was his lecture-day, and went to the meeting-house, in perfect health. He prayed as long, and as consistently as ever, and having opened his bible, and named his text, he began to faulter in the reading of it, and immediately dropped down in the pulpit, in an apoplectic fit, and was carried into the vestry, and never spoke one word after, but died in about two hours, *Jan.* 19, 1693. Mr. *Tong* preached and published his funeral sermon.

LOSE. Mr. *William Lock*. He was a diligent and faithful minister of Christ; much beloved by his people, and bore a tender affection toward them. Just before his ejectment

ment in 1662, he preached his last sermon to them, from *Acts* xx. 32. Telling them in his introduction, "that those words, which were part of *St. Paul*'s farewel sermon to the *Ephesian* elders, he had chosen for the subject of his to them; but with this sad difference in the case, that St. *Paul* was but called by Providence to service elsewhere, whereas he, and a considerable number of his brethren, must be laid by in silence. They (the *Ephesians*) it is true, were no longer to hear him; but (saith he) our mouths must be stopped from speaking in such a ministerial way as we have done, any more. In this circumstance, he declares he knew nothing he could better do for them, than, according to his text, to 'commend them to God, and to the word of his grace.' *&c.*" Many were the proper, useful, and affecting things he left with them in this his last discourse. He reminded them of the uncertain terms of enjoying ministerial advantages; of the affection which good ministers bear to a people they have any time had relation to; and their concern at parting: an affection similar to that of a nurse for her children; to which it is compared, 1 *Thess.* ii. 7. And in many other particulars did he instruct, encourage, and exhort them, suitably to the time and occasion, and the import of the text he had chosen; chiefly insisting upon this proposition: that God is the great refuge of his people, who will take care of them in all times and conditions. And in the close of all, minded them, as *Paul* did the *Ephesians*, of the time he had been with them, and made the same appeal, that he 'had not shunned to declare to them the whole counsel of God;' that he had studied more to profit, than in a sordid way to please; sought more to gain their souls to Christ, than to make a worldly gain of them to himself. And now, since his public ministry must end, he 'commended them to 'God,' who so takes care of his church and children, as they had heard; 'and to the word of his grace,' which, thro' mercy, they yet had in their hands, and which, studied and used aright, would 'build them up, and give them an inhe-'ritance among all them that are sanctified.'

LYDD, [V. 300 *l.*] Mr. *Hemmings.*

MAIDSTONE, [*Abp.* C.] Mr. *Joseph Whiston.* After his ejectment, he continued some years in this county, till he was called to the pastoral charge at *Lewes* in *Sussex*, where he continued to the time of his death, which was for near 20 years. He

He was congregational in his judgment; a man of great wisdom, moderation, and self-denial. Upon K. *James*'s liberty, he declared, that where there was a congregational minister, he was for having the people that were presbyterians to acquiesce in him; and where there was a presbyterian minister, he was for having the people that were congregational to acquiesce in him. He had a considerable hand in promoting an association of ministers of both sorts, which died with him. He had no children, yet he wrote much, and to good purpose, in defence of the covenant-privileges of the infant-seed of believers. Mr. *Baxter* said, that hardly any man had written with more judgment upon that subject. When he drew near his end, being asked, what his dying thoughts were as to that point upon which he had written so much, he said, "he was not conscious to himself, that he had discoursed or written any thing on that subject, but what was according to the mind of our Lord Jesus Christ, the consideration of which was a great consolation to him then in a dying hour." He also often said, "he feared the sword was to pass thro' the land." He died in *January* 1690, in the 63d year of his age, and lieth interred in the church-yard of *St. Michael* in *Lewes*, where are deposited the remains of many ministers who were ejected for Nonconformity, *e. g.* Mr. *Jones*, Mr. *Staninough*, Mr. *Earle*, Mr. *Postlethwait*, Mr. *Beecher*, Mr. *Crouch*, &c. besides Mr. *Bunyard* and Mr. *Osborn*, who, tho' they died before, were of the very same spirit and opinions.

WORKS. Infant-Baptism from Heaven. Part I.—Ditto. Part II.—An Essay to revive the primitive Doctrine and Practice of Infant-Baptism.—Infant-Baptism plainly proved.—A brief Disc. of Man's natural Proneness to, and Tenaciousness of Error.—The right Method of proving Infant-Baptism.

Ibid. Mr. *John Crump*. He was recommended to this people by Mr. *Wilson* his predecessor. He was a considerable divine, and an useful preacher; blessed with a most agreeable temper, and remarkable for his affable deportment, which much recommended him to those with whom he conversed. He was of so moderate a spirit, that after his ejectment, the minister of *Boxley* (two miles from *Maidstone*) often admitted him into his pulpit. He died and was buried at *Maidstone*, where his memory was precious. [See Mr. *Wilson*'s Life.]

WORKS. A Discourse on the Parable of the great Supper.

MALLING (Town) [V.] Mr. *Samuel French*. After his ejectment, for the better maintaining himself and his family, he betook himself to trade, for which few were better capacitated. But in the midst of a great currency of business, he found himself considerably reduced, and left off in good time. He was an ingenious man, and a chearful christian. He was troubled for his Nonconformity, both by the ecclesiastical and civil courts. In 1684, he at once had his goods distrained, for the great crime of preaching the gospel, and his person imprisoned in *Maidstone* jail for six months, upon the 5-mile-act, having neither fire nor candle in the winter-time, nor yet a chamber allowed him for privacy. He had no company he could delight in, but his God, and his wife who would be his fellow-sufferer. He had once taken the *Oxford*-oath, but had no certificate of it; so that he was required to take it a second time; when, having studied the matter more fully, he was dissatisfied to do it, and suffered imprisonment. During his confinement, some christian friends from *Staplehurst* made him more than a bare visit, which he gratefully remembered afterwards; and when he was released, went and spent a *Lord's-day* amongst them, preaching upon that suitable text, *Acts* iv. 23. where it is said of *Peter* and *John* who had been imprisoned, that 'being let go, they went to their own company.' This proved the happy occasion of his fixing in a pastoral relation there, among a kind people, of whom he even boasted, and with whom he spent both his labours and himself. He died *August* the 20th, 1694, and was buried at *Staplehurst*. It is memorable, that at that time when Mr. *French* came to *Staplehurst*, being in the remarkably cold winter, when yet the fire of persecution burnt outrageously throughout *England*, that place, with *Cranbrook* and *Tenterden*, enjoyed liberty pretty publicly; which continued even to the time of the indulgence.

MINSTER and MUNCTON. See Isle of *Thanet*.

NETTLESTED, [R.] Mr. *Deacon*.

NEW-CHURCH, [V.] Mr. *Spencer*.

*PLAXTED, [Q. *Plaxtole*.] Mr. *Matthew Darby*.

RAINHAM, [V.] Mr. *Carter*.

ROCHESTER. Mr. *Ackworth*.

ROLVENDEN, [V.] Mr. *Richard Gyles*. After being ejected and silenced, he was desired, by a messenger from the parish-

minister of *Sandhurst*, to preach for him one *Lord's-day*; which he did twice. But this minister, being threatened for suffering a person not episcopally ordained to preach in his church, turned about and joined with the informers, and prosecuted Mr. *Gyles* and some of his hearers for a conventicle. Whereupon about 80*l.* was levied upon him and the hearers; *viz.* 60*l.* for the minister's two offences, (which, because he was judged unable to pay it, was fixed upon the hearers) and 5*l.* a man upon several officers for their pretended neglect to suppress the said conventicle, besides what some of them were fined as being hearers. An appeal was made by many of them to the quarter-sessions at *Maidstone*; when all the impannelled jury that were not known to the court to receive the sacrament publicly and conform, were challenged upon the motion of the justices. Such were set by, and more fit men taken in. These found the morning-meeting a conventicle, tho' contrary to the judgment of many lawyers. Hereupon the appellants council moved, that the matter of the afternoon-meeting might be found specially, and argued at the next session before the court, which was agreed to. And when it was argued, the appellants had the judgment of the court for them, and had their money, which was levied for the afternoon, restored.

SANDWICH. Mr. *Robert Webber*. He was one of the commissioners in this county for the ejecting scandalous ministers; and five others were joined with him, who were all sufferers afterwards for Nonconformity. See *Culmer's Looking-Glass*, p. 38, 39.

SHOREHAM, [R. 150*l.*] Mr. *Duke*.

SMARDEN, [R.] Mr. *Vaughan*.

SMETHE, [Chap. to *Aldington*.] Mr. *Singleton*. Mr. *Lewis* of *Margate* says, "Mr. *Singleton*, whether he conformed or not, could not keep *Smethe* without the rector's consent." But still he was disabled for service in any other station by the act of uniformity. That gentleman asks, "with what justice or propriety of speech, any man or men can be said to be ejected from places for their Nonconformity, which they could not, according to the constitution of the government, have held had they conformed?" It is every way sufficient to reply, that they may both justly and properly be said to have been *silenced*; and therefore it is agreeable to the plan of this work to mention them.

SOUTH-FLEET, [R.] Mr. *Henry Symons*, M. A. He published an assize-sermon at *Maidstone*, *March* 17, 1657.

SPELDHURST, [R.] Mr. *Draper*.

STAPLEHURST, [R. 200 *l.*] Mr. *Daniel Poyntel*. Of *Camb. University*. He was born at *Chisselhurst*, and was famous in all the county for his extraordinary natural and acquired abilities, eminent piety, sweet temper, and great moderation; his generous principles, great acquaintance with and interest in the clergy, his rational and yet earnest way of preaching, and learned expositions of difficult places of scripture; in a word, for being an honour and ornament to the church, and her champion too, excepting her hierarchy, against which he was always vehement. His peaceable spirit was troubled with some unquiet Baptists and Quakers. Once, expounding that chapter in which we are warned to avoid such as 'appear in 'sheep's cloathing, but inwardly are ravening wolves,' he touched upon the Quakers; one of whom came to his church the next *Lord's-day*, and declared he was sent of God. But Mr. *Poyntel* being then in the course of exposition upon the next words, the Quaker said he was disappointed, for he expected his farther insisting upon the other. Hereupon Mr. *Poyntel* took advantage convincingly to argue that the Quaker was not, as he pretended, sent of God, who certainly knew what subject he would be upon, and would have informed his messenger, or at least have suited his message to the occasion. His *Tuesdays* lecture in this place was very famous, and was much frequented by the neighbouring parishes, to hear his explication of the principles of religion, and the obscure passages of the prophets. He was very willing to have been satisfied as to the terms of conformity, and often declared it; which, tho' it made some zealots say he was willing to blind his conscience for a fat benefice, yet could never bring him to swallow the oaths, or dispense with the obligations he must bring himself under. The weighty sense he had of his ordination-vow, the desire of doing good by preaching the gospel, and the woe which he was persuaded would follow, if he preached it not, drew him to comply farther with the church than some of narrower principles thought he could, and brought him sometimes into his own pulpit at *Staplehurst*, to preach to his own flock after *Bartholomew*-day; and yet it is plain he was not covetous of the fleece. He generously told the succeeding incumbent, he desired nothing of the income, if he

he would but let him have the pulpit one part of the day. The incumbent granted it, provided he could get leave of the archbishop. Mr. *Poyntel*, the next time he had an opportunity of waiting on his grace, (with whom he was very intimate) readily got leave; but the incumbent, having been otherwise advised in the mean while, absolutely refused it. And therefore, as soon as the licences came forth in K. *Charles* II.'s reign, he began the meeting in *Staplehurst*, which was crowded very much during the remainder of his life. He died in 1674. Being obliged to take down the windows of the meeting-house to let in air upon a funeral occasion, the place being mightily thronged, he took so violent a cold as threw him into a fever, and carried him off delirious in a few days. Thus lived and died the learned Mr. *Poyntel*, (for that was his common name in this county) an honour to the party with whom he suffered, a bright ornament to the catholic church, and a reproach and shame to the spirit of bigotry and ignorance, which triumphed in stopping his mouth, and putting him to silence. [His ministry appears to have been very useful, for] he had scarcely a prayerless family in his parish.

WORKS. A Discourse against the Hierarchy at the *Dutch* Church in *Maidstone*; for which he was like to have had much trouble from the bishops.—*Moses* and *Aaron*; or the Minister's Right, and the Magistrate's Duty vindicated: an Answer to a Piece against Tythes, by *R. Kingsoth*, a famous Baptist, who acknowledged his Fault, and begged him to call his book in, promising to do the same by his. He left some MS. sermons against king-killing principles, in the hands of his son-in-law, Dr. *Groombridge* of *Cranbrook*. Also a MS. against the Infallibility of the Quaker's Guide, the Light within.

STONE, [S.] Mr. *Henry Price*. Dr. *W.* writes his name *John*, and says he came to this living in 1657.

STOURMOUTH, [V.] Mr. *Richard Bures*. Of *Chr. Ch. Oxf.* Born at *Northall* in *Middlesex*, where his grandfather had been minister, in *November* 1629, and educated in St. *Paul's* school in *London*, under Dr. *Tong*. It doth not appear that he had any other living than this of *Stourmouth*, from whence he was ejected in 62. He had some disturbance there from the Quakers, as had several of his neighbours. Some time after his ejectment he removed to *Guildford* in *Surry*; and from thence went to *Farnborow* and *Frimley*, in all which places he preached as occasion offered, but never took a pastoral charge

till the year 1692. While he was at *Guildford* he was twice imprisoned for preaching; first in the *Marshalsea* in *Southwark*, and then in *Windsor-Castle*. His deliverance out of this latter confinement was remarkable. Lord *Mordant* being at that time governor, was one day visited by Dr. *Lewis*, who had been his tutor at *Oxford*. Mr. *Bures* hearing of his being there, and having himself been a pupil of the Dr.'s, he prevailed with the keeper to convey a note into his old tutor's hands. The Dr. interceded with the governor for his discharge: and, upon his arguing against it, offered to be bound for him, that he should appear upon summons if it were needful; and being very importunate, at length prevailed. Some years after, when he lived at *Frimley*, he was again taken up at *Guildford*, by means of one Mr. *Thornbury* a clergyman, who had professed a great kindness for him. The very next day after being seized, this Mr. *Thornbury* came to him, and pretended to be much concerned at what had befallen him, and assured him, that he had not either directly or indirectly the least hand in it; and soon after, fell under such a disorder, that he first attempted the life of one of his children, and afterwards went into a wood and hanged himself. Mr. *Bures* came to *London* about the year 1677. He succeeded Mr. *Turner* in *Hatton-Garden* in 1692, and died *May* 7th, 1697. He was a very valuable man, of the old Puritan stamp. One of great gravity, and an excellent preacher. He was succeeded by Mr. *Christopher Taylor*.

STROUD, [2.] Mr. *Daniel French*. He was the son of Mr. *Samuel French* of *Town Malling*, and was reputed a very pious man.

TENTERDEN, [V.] Mr. *George Hawes*.

ULCOMB, [R.] Mr. *William Belcher*. Dr. *W.* relates something to his disadvantage respecting tithes. Supposing this story true, all the inference that can be justly drawn from it is this; that there have been ill men on all sides: which no wise man ever questioned. But probably Mr. *Belcher* may be herein considerably wronged; for one that was nearly related to him assured the author, that he was a person of great piety and probity, and very useful: nor can one easily suppose, that had his character been so stained, the famous Mr. *Wilson* of *Maidstone* would have married his daughter to him.

WICKHAM, [R.] Mr. *Edward Alexander*, M. A. Born in *Canterbury*, and educated at *Cambridge*. His living was considerable.

considerable. Dr. *W.* says he was admitted to it in 1654. After his ejectment, he gave his labours in and about *Canterbury* till he died. He was (especially after he was cast out of his church) inclined to melancholy; but of such a behaviour, that he was respected by persons of various persuasions. Tho' he was not insensible of, he was ready to overlook, the injuries done him. He strove against any habit of evil, and denied himself at last to his prejudice. He excelled in prayer.

WOOLDHAM, [R.] Mr. *Shewel.*

WOOLWICH, [R.] Mr. *John Hawkes.*

WOOTTON, [R.] Mr. *Edward Coppin*, M. A. Of *Bennet Col. Camb.* Born at *Beakshourn*, and educated partly in a country-school, and partly at *Canterbury*. At *Bartholomew-day* 62, he did what was required in order to his continuance in his public charge; but was not easy afterwards under the change, and therefore left his living, and betook himself to his native village, and his own house at *Beakshourn*, where he lived upon his own estate, and was in great esteem with Sir *Robert Hales* and his family, who were his neigbours. There also, when liberty was given, he preached in his own house to any that would come, but frequented the established worship; and there he died, and was buried at *Wotton*. He was esteemed a good scholar, and a devout and prudent man. He preached well, and sought peace both for himself and others; desiring not to trample upon any, nor to be trampled upon by any. [He had an uncommon fear of the pains of death, and it was mercifully ordered that he died suddenly.] MS. note.

In the Isle of THANET.

Mr. *Lewis* of *Margate*, in his MS. observations on the *Account of the ejected Ministers*, which he drew up for Dr. *Walker*, and afterwards sent to Dr. *Calamy* for his use, [takes some particular notice of the ministers ejected here.] As to those ejected from *St. Peter's*, *St. Lawrence*, *Monkton*, and *St. Nicholas*, he says, "they have all left very good characters behind them." [With respect to those said to be ejected at *St. John's* and *Minster*, he makes some objections to the Dr.'s account, to which the Dr. replies. The editor has now in his hands a copy † of *Calamy*, in the margin of which

† This is that referred to in the preface, and is the property of Mr. *Lomas*. The quotations marked MS. are from those notes.

are manuſcript notes, which appear to be the remarks of this Mr. *Lewis* on the Dr.'s vindication.]

ST. JOHN'S. —— Mr. *Lewis* ſays, there was no ſettled miniſter, and conſequently none ejected. [It appears however that one who preached ſome time in this pariſh was ſilenced there, *viz.* the perſon mentioned at firſt by Dr. *Calamy* at *St. Margaret's*, Mr. *Stephen Street*. Mr. *Lewis* ſays, "no ſuch perſon was ever vicar here." It afterwards appeared that he was at *St. John's* juſt before the uniformity-act took place. In Mr. *Thoroughgood's* diary is this note. "27 *July*, 1662, Mr. *Street*, at *St. John's* in this iſland, was ſilenced and put by preaching by Capt. *Rook*, by ſpecial order from the king himſelf, becauſe the book that was ſet out concerning the execution of Col. *Oakey* and two others was ſeen at his houſe." His daughter ſays, he is the perſon mentioned at *Buckſtead* in *Suſſex*, [See there] and that he only preached in this iſland for ſome time occaſionally. [The MS. note here in the *Contin.* p. 548, is, "*Thomas Stephens*, S. T. B was admitted to this vicarage *Sept.* 18, 1660, and buried here *Jan.* 2, 1661. *John Rice*, curate here, was buried *Oct.* 26, 1661. *John Overing* vicar 1661, who died 1665. By this it appears, that if *Street* was here, he was a curate or aſſiſtant to *Stevens*, and was removed before the act of uniformity."]

ST. MARGARET'S. [Dr. *Cal.* having remarked in his *Contin.* that Mr. *Lewis* denies Mr. *Street* had ever been here; the MS. note, p. 547, is, "One *Edward Rigs* came hither from *Deal*, 1657. He had been chaplain to vice-admiral *Blake*. In 1660, he was forced to remove, and was afterwards a clerk to a brewhouſe in *London*, and in 1661 concerned in a conſpiracy againſt the government."]

ST. NICHOLAS. Mr. *William Jacob*. He is mentioned in ſeveral liſts ſent to the author, as being the perſon ejected here; but nothing more is ſaid concerning him.

ST. PETER'S, Mr. *Wingfield*. Mr. *Lewis* owns that he left a very good name there.

MONKTON, [V. 100 *l.*] Mr. *Nicolas Thoroughgood*. Of *New-Inn Hall. Camb.* The following account of him is extracted from his diary.—He was born of a good family at *Deal* in 1620. Beſides what learning he got at the grammar-ſchool, he had the aſſiſtance of a gentleman that was a conſiderable traveller and ſcholar, (who lodged in the houſe with him,) who,

who, out of ſchool-hours, inſtructed him in *Latin*, *Greek*, *French*, *Spaniſh* and *Italian*. When he was about 16 years of age, he took a fancy to travel, and went a voyage to *Spain* and *Italy*, &c. carrying goods and money with him, with which he traded to advantage; and ſpent ſome time in the univerſity of *Padua*, where he had for his tutor a *Scottiſh* Doctor and Papiſt, who was but looſe in his morals. While he was abroad, he was in great perplexity of ſpirit about religion, and often under great temptations to queſtion the main foundations of it: but applying himſelf to God by ſerious prayer, and diligently conſulting his word, he at length obtained ſatisfaction that religion was a great reality; and at his return, (after he had been abſent two years and an half) he had ſo warm a ſenſe of it, that others could not but obſerve it. He now thought merchandizing or any other employment mean, to the honourable work of the miniſtry, which he moſt earneſtly deſired to be fitted for, and uſeful in. In order to it, he determined upon a cloſe application to his ſtudies, and entered himſelf in *New-Inn-Hall*, where he had Mr. *Cooper* for his tutor. Here he was very diligent and ſtudious, and made great proficiency; taking care to chooſe the ſobereſt aſſociates, that ſo the ſerioufneſs of his ſpirit might increaſe inſtead of abating. In the time of the civil war, their houſe was pillaged, and he being abſent, loſt his books, cloaths, and other neceſſaries, which he never could recover. He afterwards purſued his ſtudies at home, and had the aſſiſtance of one Mr. *Vahn* a learned man, and ſeveral others. At length he went and took his degree at *Cambridge*; tho' what degree it was doth not appear. Afterwards, living with an uncle who was purſer of the ſhip called the Happy Entrance, that was going out under the Earl of *Warwick* lord-admiral, he, at the recommendation of Mr. *Calamy* and Mr. *Corniſh*, became chaplain to the ſaid Earl, and went in the ſame ſhip with his uncle. The officers of the ſhip, and all on board, were very civil to him; he prayed with them daily, and preached and catechized every *Lord's-day*. They ſeemed to attend, and he was of uſe to them. On *Dec.* 12, 1644, he went to *Hawkhurſt*, and ſettled there, upon the preſſing invitation of the pariſhioners, who promiſed to make the living up an 100*l.* per ann. which they paid him duly for a year and a half: but, upon obtaining an augmentation from above, their additions were withdrawn. On *June* 20, 1645, he, together with nine miniſters more, was ordained in *St. Magnus* church at *London-Bridge*, by Mr. *Richard*

Richard Lee, Dr. *William Gouge*, and others; Mr. *Cook* praying over him: and he returned to *Hawkhurſt*, much ſtrengthened in ſpirit for his work. He was uſeful here till the Engagement came out, for not taking of which he was diſcharged, *April* 30, 1651, and at the ſame time loſt an whole year's augmentation, which was 50 *l.* which his ſucceſſor received. The 13th of *June* following, he went to *Monkton*, at the invitation of Major *Foch* and Mr. *Thomas Paramor*, who were both in the commiſſion of the peace, and lived in that pariſh. Thoſe two gentlemen entertained him very civilly, and gave him his board, and the keeping of an horſe, tho' he could not be as yet the ſettled miniſter there, becauſe of the Engagement. The ſtate of the living at that time ſtood thus: two of the inhabitants of *Monkton* were made ſequeſtrators, and impowered to gather the income, and therewith to ſatisfy ſuch as ſhould from time to time ſupply the place. They paid Mr. *Thoroughgood* the income, till the engagement was taken away. They paid him alſo the arrears that were due from the death of the laſt miniſter that was there before him; which was more than the 50 *l.* he loſt at *Hawkhurſt*. "Herein (he obſerves in his diary) was the promiſe made good in the very letter, in finding what is loſt for Chriſt's ſake, as (ſays he) I reckon that was, which was loſt for conſcience ſake." He obtained alſo an augmentation by means of Recorder *Steel*, Sir *John Thorowgood*, &c. truſtees, tho' he was therein oppoſed by Mr. *Farrington*, an officer under them. On *May* 10, 1654, the engagement being taken away the year before, and he having appeared the very month before at *Whitehall* before the commiſſioners who were called Triers, was ſettled at *Monkton* and *Birchington*; and the truſtees, all the while he was there, took care to have his augmentation continued; and ſo the living was worth to him better than 100 *l.* per annum, beſides a good vicarage-houſe, &c.

July 7, 1662, riding to *Canterbury*, as he was near *Sar*, he was arreſted, and forced to give two bonds of 40 *l.* each, to appear at the aſſizes at *Maidſtone*, and the ſeſſions at *Canterbury*, on the account of his not reading the Common-Prayer. The 17th of the ſame month, he put in a demurrer at *Maidſtone*, and on the 23d, at *Canterbury* ſeſſions, he traverſed the matter, and heard no more of it. This was at the inſtigation of Mr. *Rook* his neighbour, who laboured to get him out, (notwithſtanding his former readineſs to ſerve him in his neceſſity) and that he might have ſomewhat againſt him, ſent him

him the prayers to read. *Aug.* 27, 1662, Mr. *T.* preached his farewel sermon at *Monkton*, in the morning, from 2 *Sam.* xv. 25, 26; and in the afternoon at *Birchington*, from *John* xiv. 27. He removed from *Monkton*, *Sept.* 3, 1662, and lived at *Stockbury*. *Sept.* 17, 1667, he removed to *Canterbury*, and continued there some years. At first he preached only to his own family, and afterwards to families abroad. *Nov.* 27, 1668, he set open his doors on the *Lord's-day*, and let all come in that would, and set up a weekly *Wednesday*-lecture in his house; and managed his ministerial service in concert with Mr. *Ventrice*, Mr. *Beak* and Mr. *Taylor*, tho' much opposed by Mr. *Hardress*, the recorder, and others. When the proclamation against the meetings was published in *Canterbury*, *April* 4, 1668, he and the other three ministers mentioned, consulted what to do the next day, which was *Lord's-day*, and agreed to preach, whatever was the consequence. Doing so, they were all four apprehended and imprisoned in *West-Gate*, upon the corporation-act, for half a year. All the time of their confinement, they preached every *Lord's-day* morning and afternoon, and once every week on *Wednesdays*, to their people; the keeper conniving at them, as he found that was most for his own gain. After their release, he and two of his brethren preached, in their turns, twice every *Lord's-day* in *Sandwich*, and carried on a *Friday* lecture there, till the act that passed in *May*, 1670, which hindered them every where. He was cited once and again into the Bishop's-court, but for some time escaped, by reason of his christian name's not being known. At last it was found out, and he not appearing, was excommunicated. But he 'rejoiced that he was counted worthy to 'suffer' for his Lord. In *June* 1672, he removed to *Rochester*, got a house licenced, and preached every *Lord's-day* twice, and once on a week-day. The mayor forbidding him, he replied, that in all lawful things he might command him; but in the cause of his Great Master, he would not obey him. He afterwards preached privately up and down the country, and at length was indicted at the assizes at *Maidstone*, upon the act for 20 *l.* a month, to the value of some hundred pounds. He endeavoured to keep off a conviction, and several times by interest got the trial put off; but at length the judge, who could not be prevailed with to delay any longer, told him, that on the morrow he should be convicted. But that very night, God was pleased to send the gout in Mr. *T.*'s arm, which was so very painful, that oath was made in court that he

he was not able to bear his cloaths on: the judge gave him till *Lady-day* assizes, before which the king died; and so he happily escaped this trouble, and saved his estate, which had been seized had they proceeded to a conviction. His last remove (which was occasioned by the unkindness of some people at *Rochester*) was to *Godalming* in *Surrey*, where he had not continued long before death silenced him, on *November* 17, 1691. His funeral sermon was preached by Mr. *John Buck*, and printed.

In his diary he recorded a variety of remarkable providences in the course of his life, of which he takes notice with great thankfulness.—He was a great reprover of sin, but always did it with the greatest meekness. He took notice of some very remarkable things attending the faithful discharge of his duty in that respect. At one time, while he was at *Monkton*, reproving the sin of swearing, one of his hearers, sensible of his guilt, and thinking he was the person particularly intended, resolved to kill him; and in order to it, hid himself behind a hedge which he knew Mr. *Thoroughgood* would ride by when he went to preach his weekly lecture. When Mr. *T.* came to the place, he offered to shoot him, but his piece failed, and only flashed in the pan. The next week he lay in the same place with the same intent. When Mr. *T.* was come up, the wretch offered to fire again, but the piece would not go off. Upon this, his conscience accusing him for such a wickedness, he went after him, and falling down on his knees, with tears in his eyes, related the whole to him, and begged his pardon. This providence was the means of his conversion; and he became from that time a serious good man. Mr. *T.* was much in fasting and prayer; and had many remarkable returns of prayer, which he carefully noted. He was eminent for humility; and made conscience of visiting the poorest of his flock. He was unwearied in his studies; and constantly rose at 4 in the morning. He was a very strict observer of the *Lord's-day*; and had a wonderful art of sliding in good discourse wherever he came. He constantly laid by 2*s.* out of every 20 for the poor. Naturally he was very timorous; but in the cause of God he was as bold as a lion. He was a most hearty lover of all that he thought loved the Lord Jesus; received all injuries with great meekness; was most ready to forgive, and to do good to those that had done him wrong; and was beloved even of the church-party for his peaceable behaviour.

ST. LAWRENCE,

ST. LAWRENCE. Mr. *Peter Johnson*, M. A. He was of a reputable family in this island, where they had a seat. He was minister of *Marsfield* in *Sussex*, before he came to this place to settle as minister; and here he was ejected in 1660. He was ordained in *London* in 1654. The certificate of his ordination may be seen in Dr. *C.*'s account, signed by *Edm. Calamy*, *Simeon Ash*, and three more. After his ejectment he taught some scholars, and now and then preached at *Ramsgate*, where he first gathered a dissenting meeting; but he did not altogether absent himself from public worship. At last he grew blind; and after several years confinement, by various afflictions, he died in 1704, and lies buried in *St. Lawrence* church. He was a man of good parts and learning, and very useful gifts, tho' at last deprived of them.

MINSTER, [V. S. 200 *l.*] Mr. *Richard Culmer*, M. A. Of *Magd. Col. Camb.* He met with unusual opposition in this parish, of which a particular account was published to the world, by his son *Richard Culmer*, in a pamphlet entitled, *A Parish Looking-glass for Persecutors of Ministers*, &c. 4to. 1657. From thence it appears, that he continued at *Cambridge* about 8 years. Being settled minister of *Goodnestone* in *East-Kent*, he was driven from thence by Abp. *Laud*, because he would not read the book of sports. He then continued 3 years and a half silenced. Afterwards he was assistant to Dr. *Robert Austin*, at *Harbledown* near *Canterbury*, where he preached several years. But many clamoured against him, for his opposition against drunkenness, and prophaning the Sabbath by cricket-playing, &c. He afterwards preached in *Canterbury*, and was one of those appointed by authority of parliament to detect, and cause to be demolished, the superstitious inscriptions and idolatrous monuments in that cathedral. It was he that broke the great window there, at which many were enraged against him. Soon after he published a book, entitled, *Cathedral News from* Canterbury, Anno 1643. The mayor and some principal inhabitants of *Canterbury*, and the Earl of *Warwick*, recommended him to the committee appointed by the parliament for plundered ministers, who placed him in the living of *Minster*, after the assembly of divines had sent them a certificate of his being a fit person to officiate in that place. But still he was much opposed, and one resolved he would spend 500 *l.* but he would drive him from thence. They raised abundance of stories to prejudice people against him,

him, refused paying him their tithe of corn, and played him a thousand tricks. Upon which he printed two books, concerning the frauds in tithing. But notwithstanding all their ill usage, God was pleased to own him, and the parish was much reformed. Mr. *Lewis* objects to the above account of Mr. *Culmer*, and says, "he left but a very bad character behind him." † Perhaps prejudice may have much contributed to the badness of it. He adds, "You know Abp. *Laud* charged him with offering to bribe his servants, to procure *Chartham* for him." Whereas I must declare (says Dr. *C.*) I had not heard it. I doubt not but that Archbishop was against § him; but as for evidence ‖ with which such a charge is supported, I am yet to seek. "However it is certain, says Mr. *Lewis*, he acted more the part of a bully, than of a christian minister. He was often engaged in broils, and being a very strong man, cared not whom he fought with.---I have now a letter by me from the principal parishioners of *Minster* to Dr. *Casaubon*, [the sequestered minister] wherein they tell him that for the three last Sabbaths they had tumults in their church between the poor people and Mr. *Culmer*." That there were tumults among them has been owned. But the question is, who was the occasion of them? Mr. *Lewis* thinks it too favourable a character of him "that God was pleased to own him:" but if what immediately follows be true, *viz.* that the parish was much reformed, * which Mr. *L.* doth not deny, this may safely enough be said. Mr. *Lewis* adds, "after his leaving *Minster*, on account of Dr. *Casaubon's* being repossessed of it, he went to a little village in the parish of *St. Peter*'s, in the same island, called *Broad Stairs*, where he led a useless vicious life, ‡ giving himself in a manner up to drinking." This

† "He was of a very warm and violent temper, and had a zeal which was not according to knowledge: broke the church windows, &c." MS.

§ "*Culmer* was evidence against him at his trial, having been disobliged by him." *Id.*

‖ See Abp. *Laud*'s diary and trial, published by Mr. *Wharton*. *Id.*

* "This does not appear, nor that the people here were worse than their neighbours." *Id.*

‡ "*Bradstow*. This Mr. *Lewis* was told, and he wrote it to Dr. *Calamy*, who desired his observations, &c. in a private letter, which should not have been made public without *L.*'s consent." [To this note is added, apparently written since,] "It is a mistake, for *Culmer*'s son, who was afterwards master of the free-school at *Sandwich*. Abp. *Juxon*'s papers, MS." *Id.*

seems

seems to be a misrepresentation, for Mr. *Thoroughgood*, of whom Mr. *Lewis* gives a very good character, writes in his diary thus: "*March* 20, 1662. My loving faithful friend old Mr. *Culmer* died in my vicarage-house at *Monkton*, where he was since he was put by as minister at *Minster*, the next place, having been ill some time before; and on the 22d, I preached his funeral sermon from *Rev.* xiv. 13. 'Blessed are the dead 'which die in the Lord,' *&c.*"

Mr. *Edmund Trench*. See *Hackney*, *Middlesex*.

Mr. *Daniel Hayes* of *Preston* afterwards conformed; as also did Mr. *Osmanton* of *Ivy-church*, who was afterwards parish-minister at *Little-Horsted* in *Sussex*.

MINISTERS Ejected or Silenced

IN

LANCASHIRE.

N. B. *Most of the Places in this County, not otherwise distinguished, are* Chapelries.

ALKRINGTON. Mr. *Robert Town*.

ALTHOME. Mr. *Thomas Jollie*. Of *Trin. Col. Camb.* His first stated preaching was at *Althome*, to which place he was unanimously invited by the parishioners. There he continued near 13 years with great success. Before his ejectment he was seized by three troopers, according to a warrant from three deputy-lieutenants. When he was brought before them, he was accused of many things, but nothing was proved. They then required him to take the oath of supremacy, and he readily complying, was discharged. In the same month he was again seized and confined; and when he was released, his enemies would by violence have prevented his preaching in public; but not succeeding in their attempt, he was cited into the Bishop of *Chester*'s court, and obliged to attend there three

three times, tho' he lived at 40 miles diſtance. He was at laſt cenſured by the court for refuſing the ſervice-book, and his ſuſpenſion, *ab officio & beneficio*, was to have been publiſhed the next court day, but the death of the Biſhop prevented it. However, ſome time after, the ſuſpenſion was declared, but not publiſhed, according to their own order; and yet they thereupon proceeded to debar him the liberty of preaching one Sabbath before the act came to be in force. When the day came, in which he muſt either ſubmit to what he thought unlawful, or reſign his place, he preferred the latter.

Upon his leaving *Althome*, he remained for a time in an unſettled condition. At length he retired to *Healy*, where he had not been long, before he was apprehended by Capt. *Parker*'s lieutenant-ſerjeant and two ſoldiers, and brought before two deputy-lieutenants, by whom he was examined, and obliged to find ſureties for his good behaviour, without any reaſon alledged for it, and by their order confined in a private houſe. The family were religious, and as he and they were engaged in family worſhip, Capt. *Nowel* broke into the houſe, and with blaſphemous expreſſions ſnatched the Bible out of his hands, and dragged him away to the guard, pretending they had kept a conventicle. The captains made him ſit up with them all night, whilſt they drank and inſulted over him. When morning came, they let him lie down upon a little ſtraw in the ſtable; and the next day, tho' it was the *Lord's-day*, and exceſſively rainy, they ſent him to *Skipton* in *Craven*, where he was committed into the marſhal's hands. He had not been long releaſed from this impriſonment, before he was again ſeized by three troopers, who told him they muſt carry him to *York*. He demanded their warrant to carry him out of the county. They laid their hands upon their ſwords, and taking hold of his horſe's bridle, obliged him to go with them. When they came there, he was committed cloſe priſoner to the caſtle, put into a ſmall room, and allowed no fire tho' it was winter. The window was much broken, and the ſtench of the ſtable came into the room, which had two beds in it, and there were two in each bed. In this miſerable place he was confined for ſome months. At length, as they could find nothing againſt him, for which to prolong his confinement, he was diſcharged. In 1664, he and ſome others were taken at a meeting, and committed to *Lancaſter* jail for 11 weeks. In 1665, he was arreſted again, by an order from the lord-lieutenant, and very roughly treated by Col. *Nowel*. In

1669,

1669, he was committed to jail for six months, having preached within 5 miles of *Althome*, and refused to take the oath required by the *Oxford*-act. At *Preston* the justices who committed him refused to release him, tho' their illegal proceedings were plainly laid before them: nay they suffered him, with some others, to be indicted as a rioter, for the very same supposed crime for which they had committed him. In 1674, he was apprehended by justice *Nowel* at a meeting in *Slade*, and fined 20*l.* In 1684, he was apprehended by order of the lord chief justice, and brought before him at *Preston*, where he was obliged to find sureties, who were bound in 200*l.* each (judge *Jefferies* would have had it 2000) for having frequent conventicles in his house. When he appeared at the next assizes, nothing was alledged against him, and according to law he should have been discharged from his recognizance, but it was renewed. However Baron *Atkins*, then upon the bench, accepted his single bond of 100*l.* He died near *Clitherow* in this county, *April* 16, 1703, in the 73d year of his age, and the 53d of his ministry; commending what he called primitive christianity, or puritanism, to the very last. [Mr. *Mat. Henry* speaks of him as a minister of the first rank for gifts and graces.] His conversation in public was very exemplary, and his private conduct no less exact. His fastings were strict and frequent. He was daily employed in self-examination; and his gift in prayer was uncommon. In the work of the ministry he laboured abundantly; often preaching 8 times in a week. His preaching was plain, practical, and very pathetic. He generally watered his discourses with many tears. He had an happy talent in rousing the sinner, and comforting the saint. He was very successful in making up breaches in churches; and was a son of peace, speaking the truth in love. He drew up a large essay for farther concord amongst evangelical reforming churches, and was very active in promoting the design, being of a catholic healing spirit. His deportment was singularly grave both at home and abroad. His courage in the cause of God was very remarkable: but his zeal was continually under the regulation of prudence; and his humility appeared in all his behaviour. As the infirmities of age increased upon him, the lustre of his graces became the more conspicuous. He had a son, Mr. *Timothy Jollie*, who was pastor of a church in *Sheffield* in *Yorkshire*, who was arrested in 1682, had his goods seized for the 20*l.* penalty, and was committed close prisoner in the castle of

York, upon the 5-mile-act. But he not a little rejoiced in having a son who was not only a professor and preacher, but also a confessor for the truth and way of the gospel. He left a grandson in the ministry among the Dissenters in *London*, who was first assistant, and then successor, to Mr. *Matthew Clark*, [in the place where Mr. *Ford* now preaches.]

ARGHOLME. Mr. *James Talbot*.

ASHBY Chapel, in *Leigh* parish. Mr. *Thomas Crompton*. Of *Oxford* university. Tho' he was ejected here in 1662, yet 7 or 8 years after, he preached again in this chapel, reading some few prayers, without subscribing. He died *Feb.* 2, 1691, about 82 years of age. He was a great scholar, well acquainted with the fathers, particularly *Austin*, of most of whose works he could give a very exact account. He left a considerable library, and a good name. He was a man of universal charity, a true catholic Christian, of an exact inoffensive conduct, and a rare example of self-denial and mortification, with respect to worldly pleasures, profits, or honours.

ASHTON *under Line*. Mr. *John Harrison*. His father was a gentleman of good quality near *Wigan*; an eminent professor of the *Puritan*-stamp, who was much vexed in the days of the former bishops, and put to great expences in the ecclesiastical courts. He had several sons, but this was the flower of the family. He was educated with great care, both at school and in the university. He exercised his ministry for some time at *Walmsley* chapel; but when Mr. *Henry Fairfax* quitted the living of *Ashton*, Sir *George Booth* gave him the presentation. He kept it till 1662, and then resigned. Lord *Delamere* continued his kindness to him, and offered to put his son *Maurice*, who was a conforming minister, into his place; but Mr. *Harrison*, fearing his son might not be fit for that charge, preferred the advantage of his people's souls before the advancement of his family, and therefore conscientiously waved it, and rather made use of his interest on the behalf of Mr. *Ellison*, a man of great worth and a good preacher, who enjoyed the living till his death. Mr. *Harrison*, living privately, was his usual auditor, till he was banished by the *Oxford* act, when he retired to *Salford*; where he had not been long before he was deprived of the use of his limbs, which was thought to be the consequence of his indefatigable labours, fastings, and night studies. Finding some benefit at *Bath*, he returned to *Ashton*, but his distemper increased, till it put a period

period to his life, in 1669, aged 57. He was an excellent preacher, and a man of great devotion. He constantly kneeled in prayer in the pulpit. He was eminent for holiness, humility, industry, zeal for God, and stedfastness in his principles. When some gentlemen of the episcopal party opposed the classis at *Manchester*, and writ several papers, the ministers of that presbytery appointed Mr. *Harrison* to answer them, which he did very largely and learnedly, in a piece entitled, *Censures of the Church revived*, 4to, 1659. His funeral sermon was preached by Mr. *Ellison*, who gave him a great character, but not beyond his desert. Tho' his merits were great, his circumstances were mean; but his spirit was always easy.

ASHTON in *Macclesfield*. Mr. *James Woods*. An indefatigably laborious man, who was in his study, even to his old age, both early and late. He was an excellent preacher, and had great success. He died in 1688, aged 63.

BILLING. Mr. *John Wright*, M. A. Of the college of *Dublin*. Dr. *C.* produces a testimonial of this, signed *Nath. Hoyle* Vice præ. *Gilbert Pepper*. Dated 1641. The testimonials of his ordination, by fasting and prayer, with imposition of hands, *Aug.* 13, 1645, (when he was about 28 years of age) are signed by Mr. *James Hyet*, Mr. *Alex. Horrockes*, Mr. *Isaac Ambrose*, and 8 others. When he was silenced he lived privately, prayed much, but preached little, having but a poor state of health. In the time of K. *Charles*'s indulgence, in 1672, he lived at *Prescott*, and preached at the house of *Mary Lyon*, which he had licensed for that purpose. Being gone one morning, according to his common custom, to walk in a field near his house, and not returning at his usual time, a person, sent to look for him, found him dead; it was supposed of an apoplexy. This was *Feb:* 1, 1685, when he was 70 years of age. His life was exemplary, and he did much good in his place. He left a son, Mr. *James Wright*, who was educated at *Oxford*, where he took his degree of B. A. as he afterwards did that of M. A. at *Cambridge*. The late Dr. *Samuel Wright*, of *Carter-lane*, was son to the latter, and grandson to the former.

BIRCH Chapel. Mr. *Robert Birch*. After his ejectment he turned physician and surgeon.

BLACKLEY. Mr. *Thomas Holland*. A gentleman born. He was some time minister at *Ringley* chapel. When he was silenced at *Blackley* he removed to a house of his own, and

lived privately, [tho' not without preaching occasionally.] He died in 1675, aged 57, and left several children. He had sore afflictions in his body and estate, and was taken off from his work some years before he died. He had been an able diligent preacher.

There was one Mr. *Robert Holland*, a minister, of whom there is some account in Mr. *Matth. Henry's* life; [but he could not be one of the ejected, as he died in 1709, aged but between 50 and 60.]

BLACKRODE. Mr. *Richard Astley*. Born near *Manchester*, and brought up in the public school there. His early towardness, good inclinations, and solidity, were very observable in the family where he boarded, so that when his father came to take him from school, intending him for trade, some discerning persons in the family earnestly urged his continuance in the school, expressing their hope that he might be of great use in the ministry. His father yielded to their advice, and found his son's proficiency in learning answer his expectation. Upon his going to the university, some of his praying friends met together, without his knowledge, to seek a divine blessing upon his studies. One of them, a good solid Christian, when prayer was over, said, "I believe God will do great things for this lad, tho' I shall not live to see him leave the university. When he returns, acquaint him with what I say, to excite him to thankfulness." They accordingly did so; and Mr. *Astley*, upon giving them a sermon in private, fully satisfied them of the truth of it. After his ejectment from *Blackrode* he lived and died pastor of a dissenting congregation in *Hull*. He was an excellent preacher, and died about the year 1691.

BOLTON, [V.] Mr. *Rich. Goodwin*, M. A. Of *Eman. Col. Camb.* Born in *Sussex*. He was very providentially brought into this country, where God had much work for him. He was ordained by Bp. *Bridgman* at *Great-Leaver*, and preached some time at *Cockey* chapel; but in the civil war, when the town of *Bolton* was taken by prince *Rupert*, 1645, he fled to *Hull*, and from thence to *London*, where he was recommended to a parsonage called *Hargraves* in *Northamptonshire*, which was a pleasant and profitable place. He preached there some time; but the temper of the people not suiting him, he had not much content; and therefore, upon a call, removed back into *Lancashire*,

ashire, and accepted the vicarage of *Bolton*, where he continued a preacher with great success for 20 years, till he was ejected in 1662. He afterwards lived publicly or privately, preaching to many or few, as the times would allow. When the 5-*mile-act* took place he removed to *Manchester*, lived retired, and studied chemistry, in which he was a great proficient. In 1672 he took a license, and preached twice every Lord's-day at a private house in *Bolton*, where he died, *Dec.* 12, 1685, aged 72. He wrote much, but printed nothing. He was a plain practical preacher, and had an excellent gift in prayer. He will have a great retinue of souls to present to his Master at the last day. He was succeeded by Mr. *John Leaver*, in his meeting-place at *Bolton*. He left a MS. concerning *The Lawfulness of eating Blood.*

Ibid. Mr. *Robert Park.* Of *Eman. Col. Camb.* Born at *Bolton*. He was vicar of this parish before the civil war, upon the approach of which he withdrew into *Holland*, and was assistant to Mr. *Symmonds*, in the *English* congregation at *Rotterdam*. Mr. *Gregge*, vicar of *Bolton*, dying in 1644, the people of *Bolton* sent over to Mr. *Park*, and earnestly solicited him to return. After some time he did so, and was lecturer while Mr. *Goodwin* was vicar. He had the benefit of Mr. *Gosnold*'s gift, and the people's free contribution, by whom he was much beloved. He was a man of incomparable parts, learning and piety, and a very exact preacher. He was also a man of a ready wit, and very facetious in conversation. When he was ejected he for a time lived privately. Upon the passing of the 5-*mile-act* he removed to *Broughton* in this county. But after some time he returned to *Bolton*, and preached as he had opportunity. He died in 1669, aged 70. He had a very good library, which was sold for the support of his wife and children.

[A correspondent of the author at *Bolton*, or near it, writes as follows:]

This neighbourhood has been an ancient and famous seat of religion. At the very first dawn of the Reformation, 'the 'day-spring from on high visited' this town and the adjacent villages; and by the letters of those brave martyrs, Mr *Bradford* and Mr. *George Marsh*, which we have yet remaining, it appears, that a number of persons and families in that neighbourhood betimes received the gospel in its purity and simplicity. And a good relish of it appears remaining to this day.

BURTON-WOOD. Mr. *Samuel Mather*, M. A. Born in this county in 1626. He was the eldeſt ſon of Mr. *Richard Mather*, whoſe life may be ſeen in Mr. *Clark*'s collections. Going over to *New-England* with his father in 1635, he had his education in *Harvard-College*, and was the firſt Fellow of that college who took his degrees there. Having ſpent ſome time in the exerciſe of his miniſtry in thoſe parts, he returned into *England* in 1650. He met with a moſt violent ſtorm in his paſſage; the ſhip alſo was in great danger of being burnt; but God had conſiderable purpoſes to ſerve by him, and therefore he was kept ſafe. He ſpent ſome time in *Oxford*, where (and at *Cambridge* alſo) he took his degrees, was chaplain in *Magdalen-College*, and preached frequently at *St. Mary's*. He went with the *Engliſh* commiſſioners into *Scotland*, and continued preaching the goſpel there publicly at *Leith* for two years together. In 1655, he returned into *England*, and ſoon after went over with Lord *Harry Cromwell* into *Ireland*, together with Dr. *Harriſon*, Dr. *Winter*, and Mr. *Charnock*. He was there made a Senior Fellow of *Trinity-College*, and again took his degrees. He was joined as colleague with Dr. *Winter* in his public work, preaching every Lord's-day morning at the church of *St. Nicholas* in *Dublin*; beſides his turn once in ſix weeks to preach before the lord-deputy and council. His preaching there was much eſteemed, and very ſucceſsful. There he was publicly ordained by Dr. *Winter*, Mr. *Taylor* of *Carrickfergus*, and Mr. *Jenner* of *Tredagh*, on *Dec.* 5, 1656.— Even *Wood* ſticks not to own, that "tho' he was a congregational-man, and in his principles an high Nonconformiſt, yet he was obſerved by ſome, to be civil to thoſe of the epiſcopal perſuaſion, when it was in his power to do them a diſpleaſure. And when the lord-deputy gave a commiſſion to him and others, in order to the diſplacing of epiſcopal miniſters in the province of *Munſter*, he declined it; as he afterwards did the like matter in *Dublin*; alledging, that he was called into that country to preach the goſpel, and not to hinder others from doing it." But notwithſtanding this, quickly after the king's reſtoration, he was ſuſpended for two ſermons he preached againſt the revival of the ceremonies, from 2 *Kings* xviii. 4. He was repreſented as ſeditious, and guilty of treaſon; tho' he uttered not a diſreſpectful word of the king or government, but only ſet himſelf to prove, that the eccleſiaſtical ceremonies then about to be reſtored, had no warrant from the word of God. Being now diſabled from

any

any farther service in *Ireland*, he returned to *England*, and continued the service of his ministry at *Burton-wood*, till the *Bartholomew*-act took place; and then he went back again to *Dublin*, and there preached to a gathered church in his own hired house. When he had continued there some years a Nonconformist, he had a pressing invitation from a church at *Boston* in *New-England*, to be their pastor; but he was not willing to leave his own church without their consent, which was not to be obtained. Their meetings were at first more favourably connived at in *Ireland* than in *England*. But as Mr. *Mather* was preaching privately, on *Sept.* 18, 1664, he was interrupted by an officer, who carried him to the main-guard. There he reasoned with the officers and soldiers about their disturbing a meeting of Protestants, when yet they gave no disturbance to the Papists, who said mass without any interruption. They told him, that such men as he were more dangerous than the Papists, &c. The mayor having consulted the lord-deputy, told Mr. *Mather* that he might go to his lodgings, but that he must appear the next day before his lordship, for which he and some others gave their word. Being the next day before the mayor, he told him, that the lord-deputy was much incensed against him for his conventicle, being informed there were many old discontented officers there. Mr. *Mather* denied that he saw any of those there whom the mayor named, and gave him an account of his sermon, which was on *John* ii. 15, 16, 17. and could not give any reasonable offence. However, that evening he was seized by a pursuivant from the lord-deputy, and the next day imprisoned; but soon released. After this he had some conversation with Mr. *Valentine Greatarick*, who pretended to do great feats by stroking, curing diseases miraculously. Dr. *Stubbes* printed some letters, in which he much applauded him, and he being now in *Dublin*, the people mightily crowded after him †. Mr. *Mather*, finding that he was a whimsical man of a strong imagination, and had been dabbling in *Cornelius Agrippa*, and had got his *Abracadabra*, wrote against his pretensions, to prevent the people from running to him. The discourse was read by some persons of figure, and commended, but not allowed to be printed, because of the author's character. Afterwards a cer-

† Dr. *Henry More* had a very high opinion of him as a man of piety. See his *Scholia* on *Atheismus Triumphans*. A particular account of him may be seen in *Wood's Athenæ Oxon.* vol. ii. p. 365.

tain lady sending him a discourse that had been drawn up by a junto of Popish priests, entitled, *The One only, and singular only One Catholic and* Roman *Faith*, he drew up an answer to it, which was printed, and met with good acceptance. He continued taking pains to do good in all ways within his reach to the last, and had generally the character of a good scholar and a generous spirited man. He left this for a better life, in 1671, and was succeeded in his congregation by his younger brother Mr. *Nathaniel Mather*.

WORKS. Besides the fore-mentioned Tract against the Papists, a Treatise against Stinted Liturgies.—An *Irenicum*, in order to an Agreement between Presbyterians, Independents, and Anabaptists.—A Course of Sermons upon the Old-Testament Types, with some Discourses against modern Superstitions; published by his brother after his decease.

BRADSHAW. Mr. *Drury*.

CARTMEL. Mr. *Philip Bennet*. He subscribed the † *Harmonious Consent* of the ministers in this county, in 1648, as minister of *Ulverston*.

Ibid, or *Clavely*, or somewhere in that neighbourhood. Mr. *Cammerford*. He was an useful preacher in this remote corner, who died in 1676.

CHARLEY. Mr. *Henry Welch*. A very humble, mortified man, Tho' he did not excel in gifts, it was made up in grace. His very enemies had nothing to say against him. He was of so blameless a conversation, that most gentlemen had a good word for him; and was esteemed so faithful, that Mr. *Standish* of *Duxbury* (a person of a great estate) left the tuition of his children to him, after his own and his wife's death. And he discharged his civil as well as ministerial trust so faithfully, that the most critical adversary had nothing to lay to his charge. He died in 1665, aged 64.

*CHOBENT Chapel in *Leigh* parish. Mr. *James Woods*. He was the son of Mr. *James Woods* of *Ashton*. He followed his father's steps, and imbibed his spirit.

COCKEY Chapel. Mr. *John Leaver*. Of *Braz.-No. Col. Oxf.* Born in *Bolton*, and brought up in the free-school there.

† *N. B.* Dr. *C.* in the *Contin.* observes of most of the ministers in this county, that they subscribed this paper; which circumstance is here omitted, except when, as in the case above, their subscription discovers the place they were in at the time.

His

His father was a Papist. He was silenced in 1662. He was a man of great integrity, and a useful preacher. In 1672 he preached to a good number in his own house; and after this liberty was allowed by K. *Charles*'s act of indulgence, he kept an open meeting in *Bolton*, where he administered the Lord's-supper every month to some hundreds. He died *July* 4, 1692, aged 58; and was succeeded by Mr. *Robert Seddon*.

CROFTON, [R.] Mr. *Low*. Assistant here or at *Ecclestone*.

CROSBY. Mr. *James Hiet*. Born in *London*, and educated in *Cambridge*. He had been minister here many years when he was ejected in 1662. He was before ejected for refusing the engagement, which was the case of many others in this county. He died in 1664, about 70 years of age, leaving no children. He was an able preacher, had a considerable estate, and was given to hospitality.

DALTON, near *Lancaster*, [V.] Mr. *Thomas Whitehead*. A pious, painful and faithful minister, who studied to do good in his place, and preached as often as he could to his people after his being ejected. He died in *Feb*. 1679, aged 73; and Mr. *Benson* succeeded in his congregation.

DEAN, [V.] Mr. *John Tilsley*, M. A. Of the university of *Glasgow*. He was born in *Lancashire*. When he came home he preached with Mr. *Horrocks* at *Dean* church, and was to him like *Timothy* to *Paul*, 'a son in the gospel.' He possessed prodigious abilities: a retentive memory, which made whatever he read his own; a solid judgment, a ready invention, a fluent delivery, and warm affections. He was very strict in his life, free and familiar in conversation, and eminently charitable: Of a bold and active spirit, fearing nothing when once satisfied as to the grounds upon which he proceeded. When the assembly of *Boston* had suspended a prophane and dissolute preacher at *Rochester*, and most others were fearful to go and preach at the place and declare the suspension, Mr. *Tilsley* readily went, and did it with great courage, yet with a becoming candour and meekness. He succeeded Mr. *Horrocks* at *Dean*; where he was ejected no less than three times. The first time was for refusing the engagement, but he was soon restored. The second time was by the act of uniformity in 1662. After which, tho' he forbore preaching, he continued

nued living in the house adjoining to his church, which being in the hands of trustees, was still allowed him. When the excellent Dr. *Wilkins* became Bp. of the diocese, he allowed him to preach in his church again as lecturer, another being vicar, who read the prayers. When the Bp. was dead, he was indicted at the assizes for his Nonconformity, and by the influence of several gentlemen in the neighbourhood, ejected a third time, in 1678. After which he spent the rest of his days in a private life at *Manchester*, where he died, *Dec.* 12, 1684, aged 60. His ministerial abilities were such as seldom meet in one man. But he was not to be persuaded to print so much as a funeral sermon, of which he preached several; (*viz.* Mr. *Rathband*'s, Col. *Bradshaw*'s, Mr. *Horrocks's*, which he was urged to publish), not being sufficiently satisfied with his own performances.

DENTON. Mr. *John Angier*. Of *Eman. Col. Camb.* Born at *Dedham* in *Essex*. He lived some time with Mr. *John Cotton* at *Boston* in *Lincolnshire*. His first settled ministerial work was at *Ringley*. He had episcopal ordination from Dr. *Lewis Bayly*, author of *The Practice of Piety*, who ordained him without subscription. He was a Nonconformist to the ceremonies, and therefore had some adversaries, who brought many complaints against him to Dr. *Bridgman*, Bp. of *Chester*, who lived at *Great Leaver*, not far from him. Whereupon he sent for Mr. *Angier*, who gently expostulated with him, and professed great respect for him. The Bp.'s wife was at that time under great trouble of conscience, on which account she frequently conversed with Mr. *Angier*, who was an instrument of much good to her by his counsels and prayers. The Bp. however, was forced to suspend him, upon the pressing solicitations of Abp. *Laud*. After continuing a year and a half at *Ringley*, he removed to *Denton*, in 1632. When the act of uniformity took place he continued in his public station without conforming. Warrants were now and then issued out to apprehend him, but the worst men had no heart to meddle with him. Some times they searched for him, but professed they would not see him for a hundred pounds. The Bp. of *Chester* would often enquire of his son, "How doth the good old man, Mr. *Angier*?" Most of the justices had a great respect for him, some of whom were nearly related to his wife; and by the special providence of God, he continued preaching in his public chapel 15 years after the act of uniformity took place, in which

which time he was an instrument of good to many. It was the common saying, "He is an old man, and cannot live long; let him alone while he does live." He died *Sept.* 1, 1677, aged 72, having been pastor of this people 46 years. He was of a sweet, moderate, catholic, healing spirit; an excellent casuist; a man mighty in prayer; a hard student; of an exact conversation; very affable and courteous; full of charity and good works; and, in general, a pattern of holiness. Some remarkable passages of his diary, and his judicious resolution of some cases of conscience, are added at the end of his printed life.

WORKS. A Treatise concerning God's Worship, entitled, A Help to better Hearts, for better Times; recommended by Mr. *Calamy* and Mr. *Case*. — An Epistle prefixed to Mr. *Newcome's* Sinner's Hope.—Another to Mr. *Bell* on Patience.

Ibid. Mr. *James Holm*. He was assistant to Mr. *Angier*, and lived with him. He often changed his habitation, and at last had a call to *Kendal* in *Westmoreland*, where he died in 1688. He had a son, with whom he went into *Holland*, brought up for the ministry; who, having finished his studies, was some time pastor of a congregation at *Uxbridge*, but died young.

DOWGLES. Mr. *Jonathan Scolfield*. He had many years been minister at *Haywood* chapel, from whence in 1659 he removed to this place, where he was ejected in 1662. In the course of his life he met with a great variety of family afflictions. When he was silenced he had many children, and no visible way of subsistence for them; and yet God raised up friends to him and his, so that they were never brought to extremity. He died in 1667, aged 60.

DUCKENFIELD. Mr. *Samuel Eaton*. Of *Oxford* university. The son of Mr. *Richard Eaton*, vicar of *Great Budworth* in *Cheshire*, [and brother to Mr. *Theoph. Eaton*, the renowned governor of *New-Haven*. *Wood* says of him, "After he had left the university, he took orders according to the church of *England*, and was beneficed in this country; but having been puritannically educated, he did dissent in some particulars thereof. Whereupon, finding his place too warm for him, he revolted and went into *New-England*, and preached among the brethren there."—But upon his dissent from Mr. *Davenport*, about the narrow terms and forms of civil government then

then impoſed upon that infant colony, his brother adviſed hin to a removal. Calling at *Boſton* in his way, the church ther gave him a preſſing invitation to ſettle with them; but h was full bent upon coming back to *Old-England*, where Go had moſt work for him to do.] Upon his return, he gathere a congregational church at *Duckenfield*, and afterwards re moved to *Stockport*, where he preached in the free-ſchoo Some of the people here ran things to a great height, an grew wiſer than their miniſters, ſo that they occaſioned hir much difficulty. After he was ejected in 1662 he attended o the miniſtry of Mr. *Angier* at *Denton*, as did many of his ol hearers; who by difficulties and ſufferings were wrought int a better temper. Mr. *Eaton* died *Jan.* 9, 1664, aged 68. H left no children, but he left a good name behind him amon perſons of all perſuaſions. [He was a very holy man, a perſo of great learning and judgment, and a moſt incomparabl preacher; of eminent note and influence in this and th neighbouring counties.] *Mather's Hiſt. New-Eng.*

WORKS. The Myſtery of God incarnate; againſt *Knowle* —A Vindicat. of it ag. the ſame.—[He aſſiſted Mr. *Tim. Tayl* in writing The Congregational Way juſtified.]

ECKLES, [V.] Mr. *Edmund Jones.* His father had bee vicar of this place many years, and brought up three ſons t the miniſtry, of whom this was the only Nonconformiſt. H was one of the firſt claſſis of *Mancheſter*. A man of excellen abilities, an able ſcholar, naturally very rhetorical. Whe he was ejected, he preached in private; and when authorit allowed it, more publicly. He died *May* 2, 1674, aged 48.

ELHILL Chapel. Mr. *Peter Atkinſon*, ſen. A man of ſuc ſingular ability and general intereſt, influence and uſefulneſ that he was called the apoſtle of the North. He had ſo muc favour with the gentry, that he preached quietly at his chap for a conſiderable time after the act of uniformity took place His income there indeed was but ſmall; but his encourage ment, in the ſucceſs of his miniſtry, very conſiderable. H died *July* 17, 1677, aged 75.

Ibid. Mr. *Peter Atkinſon*, jun.

GARSTANG, [V.] Mr. *Iſaac Ambroſe.* He was ſom time miniſter of *Preſton*; from whence he removed to thi place, where the act of uniformity found him in 1662. A littl after the Reſtoration, there was a meeting of above 20 mi niſter

ministers at *Bolton*, to consult what course to take. Mr. *Ambrose* and Mr. *Cole* of *Preston* declared before them all, that they could read the Common-Prayer, and should do it, the state of their places requiring it, in which otherwise their service was now necessarily at an end. The ministers, considering the circumstances of their case, approved their proceeding. But Mr. *Cole* (afterwards Dr. *Cole*) declared that he had got to his *Ne plus ultra*, and could not so far comply. Accordingly he was turned out of *Preston*; but found some stronger motives in other parts, for he afterwards conformed, and was lecturer at *Dedham* in *Essex*. But Mr. *Ambrose* lived and died a Nonconformist; and was a man of that substantial worth, that eminent piety, and that exemplary life, both as a minister and a christian, that it is to be lamented the world should not have the benefit of particular memoirs concerning him from some able hand. One thing peculiar in him deserves to be mentioned here. It was his usual custom, once in a year, for the space of a month, to retire into a little hut in a wood, and avoiding all human converse, to devote himself to contemplation. Possibly by this practice he was the fitter for his sacred ministrations all the rest of the year. He spent the latter part of his life at *Preston*; and when his end drew near, was very sensible of it. Having taken his leave of many of his friends abroad with unusual solemnity, as if he foresaw that he should see them no more, he came home, and set all things in order. In a little time some of his hearers came from *Garstang* to visit him. He discoursed freely with them, gave them good counsel, told them he was now ready whenever his Lord should call, and that he had finished all he designed to write; having the night before sent away his discourse concerning angels to the press. He accompanied his friends to their horses, and when he came back, shut himself in his parlour, the place of his soliloquy, meditation and prayer. Being thought to stay long, the door was opened, and he was found just expiring. This was in the year 1664, aged 72. † He was holy in his life, happy in his death, and honoured by God and all good men.

His WORKS were printed all together in folio, in 1689.

GORTON Chapel. Mr. *William Leigh*, M. A. Fellow of *Christ's Col. Camb.* A serious, single-hearted man; of good abilities, and very laborious in the work of the ministry. One

† At the bottom of his picture it is 59, 1663.

of

of the classis of *Manchester*. He was grievously afflicted with the stone, which at last cut him off, in 1664, about 50 years of age.

WORKS. An Elegy on the death of Dr. *Samuel Bolton*.—Another in *Latin* on the death of Mr. *Bright*.

HAMBLETON. Mr. *Bullock*.

HARWICH. Mr. *James Walton*. It is certain he was some time minister at this chapel, which is in *Deane* parish; but it is not certain whether he was ejected here or at *Shaw* chapel near *Oldham*. He was provided with no subsistence when ejected, and had several children. He died in 1664, aged 64. He was a laborious faithful minister.

HARWOOD. Mr. *Sandford*.

St. HELEN'S Chapel. Mr. *Thomas Gregg*. Of *Camb.* University. His father was minister of *Bolton*, and died about 1644. *Bradley-Hall*, with 100 *l. per annum*, was his right by inheritance; but he quitted it, because of some incumbrance upon it, and would not entangle himself in the affairs of this life. He was very undaunted and courageous in his Master's work; preaching mostly in the chapel, or openly in houses, in the face of danger, and yet was never imprisoned. He was a man of great integrity, and kept close to his people in the worst of times. He died in 1681, aged about 44, exceedingly beloved, and much lamented.

HEYWOOD Chapel. Mr. *George Thomasson*, A diligent, laborious preacher, who earnestly longed for the good of souls, and was very useful in promoting it. He died in 1672, aged 58.

HINDLEY, (in the parish of *Wigan*). Mr. *James Bradshaw*. Of *Corp. Christi Col. Oxf.* Born at *Hacking*, in the parish of *Bolton*, of very pious parents. Few families were better known in those parts than the *Bradshaws*. On his mother's side he sprang from the *Holmes's*, who were the first (on that side of the county at least) who became Protestants, and whose posterity have all along been zealous for Reformation and gospel purity. He had his grammar-learning at the free-school at *Bolton*, and was esteemed a good critic in it. Thro' the influence of his uncle *Holmes* (a worthy divine in *Northamptonshire*) he left the university without taking any degree. Having pursued his studies for some time under his direction, he returned into his native country, fixed in this place, and

 there

there was ordained by the classis of which Mr. *Earl* was moderator; and there he continued till he was ejected and silenced. In conjunction with a great many others, he had a concern in the rising of Sir *George Booth*, with a design to make way for the Restoration; for which he afterwards had very unsuitable returns. After *Bartholomew*-day, 1662, he suffered some months imprisonment for the crime of preaching, being upon that account much maligned and frowned on, by a neighbouring justice of his own name; but he was not to be frightened from his master's service, or discouraged in it.

When K. *Charles* granted toleration he removed to *Rainford*, a consecrated chapel in *Prescot* parish, at a greater distance from his old neighbour, and there held an amicable correspondence with several of the clergy of the established church, who sometimes preached for him; which was one means of his keeping his chapel. The chapel-wardens were obliged, at the visitation, to make their appearance; and he having a friend in court, the question was commonly proposed to them in this manner: "Have you Common Prayer read yearly in your chapel?" To which they could safely answer, Yes; because once or more in every year, some of the neighbouring clergy that were his friends, read the service. The Bp. of *Chester* discharged informations against peaceable and sober persons; and so, without being prosecuted, he continued his ministerial service in the chapel aforesaid. Nor had he any molestation, except at the time of *Monmouth*'s rebellion, when, with many worthy persons, he was imprisoned in the castle of *Chester*. But even there he was courteously treated, and upon *Monmouth*'s being defeated, was released, tho' he and his fellow prisoners, according to the common talk at that time, were threatened with very great severity.

He preached frequently where others of his brethren durst not, and met with good acceptance. He had a numerous family of children, and having a poor people, was in but strait circumstances; but he bore up with great chearfulness. He was often made use of in arbitrations, amongst neighbours of different persuasions, in which he many times had such good success, as to prevent vexatious law-suits, and have thanks from both sides. He was also often concerned in ordinations. He was an hard student, and a smart disputant; very lively in his family exercises, and ever zealous for the national interest and the public good. He was one of the *Bolton* lecturers. Riding several miles to preach, he bruised his leg, and did not

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take due care of it for some time afterwards; by which means his valuable life was brought to a period, A. D. 1702, in the 67th year of his age. His son, Mr. *Ebenezer Bradshaw*, was pastor of a dissenting congregation at *Ramsgate* in *Kent*.

WORKS. The Alarum to the Sleep Spouse.—The Trial and Triumph of Faith.

HIGHTON, [V.] Mr. *William Bell*, M. A. A great scholar, and a good orator. He was ordained by Dr. *Bridgman* Bp. of *Chester*. He was one who had 50*l.* per ann. bequeathed by queen *Elizabeth* to four itinerant preachers in *Lancashire*, who were called the king's or queen's preachers. But both this and his living he left in 1662, for the sake of his conscience. After his ejectment he lived privately at *Sinderland* in the parish of *Ashton under Line*, being a constant hearer of Mr. *Angier* of *Denton*. In 1672 he returned to his old people at *Highton*, and preached among them by virtue of a licence. He died in 1681, aged 74. He left several children behind him; and among the rest, two sons, who were conforming ministers. Mr. *Bell* was a learned and pious man, of very considerable ministerial abilities; noted for his neat and sententious preaching.

WORKS. A Discourse on *Gen.* v. 24. intitled, *Enoch's* Walk.—The Excellency, Necessity, and Usefulness of Patience.—The Patience of *Job*, and the End of the Lord; in two little Treatises, with a Preface by Mr. *Baxter*: and some other small pieces.

HOLCOMB Chapel. Mr. *Henry Pendlebury*, M. A. Of *Christ's Col. Camb.* Born and bred in these parts. He preached his first sermon at *Ashworth* chapel, in 1648, and continued there some time as Probationer. He was set apart to the office of the ministry, *Oct.* 3, at *Turton* chapel near *Bolton*, together with Mr. *James Lievesey*, after they had been examined and had performed their preparatory exercises before the second classis in *Lancashire*, who met ordinarily at *Bury*. He afterwards preached some time at *Horridge* chapel; and thence, in 1651, removed to *Holcomb*, where he diligently applied himself to his studies, preaching, discipline, and administering all ordinances, till he was ejected in 1662. He still continued in the exercise of his ministry, and was instrumental for the good of many. He died of a languishing disease, *June* 18, 1695, aged 70, with these words in his mouth: "Father, come, and take me to thy self." He was a man of great learning, strict godliness, and every ministerial qualification,

lification. He was beloved and reverenced by all that knew him, and especially by his brethren in the ministry. All the adjacent parishes were very desirous of his labours after his ejectment as well as before. He continued a diligent and painful labourer in the Lord's vineyard 44 years. He had read over most of the ancient fathers, and had fully studied the controversies betwixt Protestants and Papists, as appears from his writings. His piece upon *Transubstantiation* was carried privately by a friend of his to Abp. *Tillotson*, who so much approved it as to cause it to be printed.

WORKS. Besides the Treatise on Transubstantiation.—Another on the Sacrifice of the Mass, [which was lately reprinted.]—The barren Fig-Tree.—The Books opened; Disc. on *Rev.* xx. 12.—Since his Death; Invisible Realities, &c. containing an Account of his Life.—Several Sermons of his on Christ's Transfiguration were abroad in MS. which many desired might be printed.

HOUGHTON Chapel. Mr. *Peter Naylour*. Of *St. John's Col. Camb.* He was born in this county, and preached much in *Penistone* parish in the time of Mr. *Swift*'s confinement, and removed thence to *Alverthorp* near *Wakefield* in 1672. He preached in the meeting-place there and at *Pontefract* as long as he lived. He died in 1690, aged 54. A son of his, Mr. *James Naylor*, was some years assistant to Mr. *John Nesbit*, but died young, of a consumption.

KIRKBY, [V.] Mr. *Nehemiah Ambrose*.

KIRKBY LONGSDALE, [V.] Mr. *John Smith*.

LANCASTER, [V.] Dr. *William Marshal*. After his ejectment he travelled abroad for some time, and then settled at *London*, where he practised physic.

LINDHAL Chapel. Mr. *Thomas Drinchal*.

LONGRIDGE Chapel. Mr. *Timothy Smith*. Formerly minister of *Bradshaw* chapel. Tho' he did not conform, he often preached in the chapel after his ejectment; for this being an obscure place, with a small salary, there was no great striving for it. He died very poor, in 1672, aged 60.

*LUN Chapel. Mr. *Joseph Harrison*. A good scholar and a methodical preacher; fixed in a dark corner, where he was wonderfully followed, and very useful. He died in 1664.

MANCHESTER. Mr. *Henry Newcome*, M. A. Of *St. John's Col. Camb.* An hard ſtudent, and of great proficiency there in philoſophy and theology. He was firſt rector of *Gauſworth* in *Cheſhire*, from whence, in 1656, he removed to *Mancheſter*, upon an unanimous invitation, to ſucceed Mr. *Richard Hollingworth*. This removal was not without its difficulty, becauſe he had at the ſame time a like invitation from the town of *Shrewſbury*. He had not been here long, before Sir *George Booth* raiſed the country for *Charles* II. in which affair Mr. *Newcome* was heartily engaged, and thenceforward continued in great eſteem and friendſhip with that honourable perſon. He remained in his public work till 1662, joining with Mr. *Heyrick* in claſſical meetings with the reſt of the neighbouring miniſters, and diſpenſing all ordinances in that numerous congregation; and afterwards preaching privately at home and abroad. When he could preach no longer, he wrote many excellent papers upon ſeveral practical ſubjects, and diſperſed them among his hearers, who contributed freely towards his maintenance, and took great care of him and his. The *Oxford*-act forced him to remove into *Ellenbrook* chapelry; but he returned, as ſoon as he could with any ſafety, to his family and flock. He preached privately till the year 1672, and afterwards in a licenced place. At length, the people built him a large ſtately chapel on the ſouth-ſide of the town called *Ackers*, which he had not uſed long before it pleaſed God to remove him by death, and he was one of the firſt that was buried in it, *Sept.* 20, 1695, aged about 68. His funeral ſermon (in which his character may be ſeen at large) was preached by Mr. *Chorlton*, who ſucceeded him.

He was a perſon of good natural abilities, cultivated by an extraordinary induſtry, which began very early, and continued all his life; witneſs the many volumes left behind him, written with his own hand. He was maſter of a large ſtock of ſolid learning and knowledge, always ready for uſe, but never for oſtentation. His parts and learning were admirably ſet off by a ſingular fitneſs for friendſhip and converſation, in which he was amiable above many. His temper was ſincere, candid, and generous. His diſcourſe ingenious, innocent, facetious, and inſtructive. His deportment grave, yet ſweet and obliging. A moſt ſincere and inartificial humility at once hid and adorned his other excellencies. His 'moderation was known unto all men' that ever knew or heard of him. He had both a large charity, and a great veneration for

those that differed from him, if they were men of worth and unblameable in their lives. He held a fair and amicable correspondence with many of the conforming clergy, to several of whom this good man's name was perhaps as precious, and his society as grateful, as if he had been one of their own stamp. But his peculiar excellence was in preaching. His sermons were practical, plain, and discursive; full of holy zeal and fervor, and a natural eloquence, not imitable by the greatest labour of another. He had a strange way of insinuating himself into his hearers bosoms, whose only regret hath been that the sermon must soon be at an end. An eminent divine once hearing him, said, "If I had this man's tongue, I could not help being proud of it." Among other lectures abroad in which he assisted, there was one set up by Mr. *Nath. Hilton* of *London*, in *Bolton*, (where he was born) at which Mr. *Newcome* took his turn once a month for many years, with Mr. *Baldwin*, Mr. *Pendlebury*, and Mr. *John Walker*.

WORKS. The Sinner's Hope; a Discourse on *Ezra* x.——Usurpation defeated, and *David* restored; a Sermon on the Restoration of K. *Charles* II.—The Covenant of Grace effectually remembered.—A Discourse on *Psalm* cv. 8. with 1 *Chr.* xvi. 15.—An Help to Duty in, and right Improvement of Sickness.—A Discourse on *Job* v. 6, 7, 8.—And A Discourse about rash and sinful Anger, on *Prov.* xxv. 28.

Ibid. Mr. *Richardson*. He preached the sermon at six o'clock on Lord's-day mornings at *Manchester*, and was a competent scholar, and a pious man. He preached by virtue of a licence in 1672, at *Chorton*, and was very laborious in his Master's work. He died in 1680.

Ibid. Mr. *Wigan*. He was at that time a candidate, and as yet unfixed.

MELLING, [V.] Mr. *John Mallinson*. Of *Oxford Univ.* Born at *Rastrick* in *Yorkshire*, and ejected here in 1662. He was esteemed an excellent scholar, but no very famous preacher. His family was numerous, and he died very poor, in *May* 1685, aged 75.

Ibid. Mr. *White*.

ST. MICHAEL'S upon *Plyer*, [V.] Mr. *Nathaniel Baxter*, M. A. Of *Jesus Col. Camb.* He was a *Cheshire* man, born at *Astle* near *Chelford*. When he left the university he went

into *Lancashire*, and boarded with Mr. *Henry Newcome* at *Manchester*, and preached now and then for good old Mr. *Angier*. At length Mr. *Isaac Ambrose* was instrumental in settling him here at *St. Michael's*, where he remained till his ejection by the act of uniformity. Providence afterwards removed him into *Yorkshire*, where he was chaplain to Sir *William Middleton* of *Aldworth* near *Rotheram*; where he fell into the company of —— *Pegg*, Esq; of *Beauchief*-hall in *Derbyshire*, a very sober gentleman, who invited him to give them a sermon at an old abbey-church standing about half a mile from the hall, bearing the name of *Beauchief-Abbey*. He complied with the motion; and, at the desire of the same person, preached there again the Lord's-day following; when this gentleman invited him to continue there, and offered him 16 *l.* per ann. for there was nothing belonging to the place but what he thought fit to allow. Mr. *Baxter*, being then a single man, accepted the offer; and afterwards marrying, lived within about a mile of the abbey, and having purchased a small estate thereabouts, he continued there several years. But at length he was obliged, for the education of his children, to remove to *Sheffield*, which is 3 miles from the abbey; but he still continued to preach there every Lord's-day, and usually repeated his sermons at night, to a room full of people, in his own house. Having preached at this abbey 17 years, the young heir, *Shelly Pegg*, Esq; (his father being dead) desired him to desist, not out of disrepect to him, but out of fear, because of the severities that were then used with the Nonconformists. When K. *James* granted his indulgence some time after, the same gentleman desired Mr. *Baxter* to return to his preaching in the abbey, offering him 30*l.* per ann. for his pains; but he refused, saying, he could now exercise his ministry without doing what he did before, *viz.* reading the Common-Prayer. The young gentleman offered him a reader, but Mr. *Baxter* declined it, nor did he ever settle with any congregation afterwards, but preached abroad, either at some neighbouring meeting or at some gentleman's house; he and some other ministers having their turns at several such houses, as Major *Taylor*'s of *Walling-Wells*, Mr. *Riches* of *Bull-House*, &c.

For the last five years of his ministry at the abbey Mr. *Baxter* received no salary as before; but when the young gentleman died, after his removal, he left him an handsome legacy, on the account (as he expressed it) of his pious and charitable service

ſervice at *Beauchief-Abbey*. Mr. *Baxter* died at *Attercliffe* near *Sheffield*, in *Sept.* 1697, aged about 65.

He was a true *Nathanael*. His ſenſe of religion was early, and became truly habitual, and very lively and perſevering. He was both perſonally and relatively good and virtuous. His pulpit gifts and performances were very acceptable. He was fervent in prayer, and affectionate in preaching. In his family-worſhip his method was to begin with a ſhort addreſs to heaven for the divine preſence and aſſiſtance; then ſing part of a pſalm, and cloſe with prayer. He had five ſons, and brought up four of them to the miniſtry. Mr. *Samuel Baxter*, his eldeſt ſon, was for many years paſtor of a congregation of Diſſenters at *Ipſwich* in *Suffolk*. His ſon *Nathanael* lived to go thro' his ſtudies, and to compoſe a ſermon, but never preached it. His ſon *Thomas* preached with great acceptance ſeveral years as aſſiſtant to Dr. *Colton* at *York*. His ſon *Benjamin* preached for a few years in ſome private dwellings to the diſſenting magiſtrates in the town of *Nottingham*, when they were excluded from public worſhip in the way that would have been the moſt agreeable to them, in the latter part of the reign of queen *Anne*.

NEW-CHURCH in *Roſſendale*. Mr. *Kippax*.

NEWTON-HEATH Chapel. Mr. *John Walker*. He was one of the preachers of the *Bolton* lecture. Upon the turn of the times, juſt before the Reſtoration, he was ſent up to *London* with ſome others, to endeavour to get an augmentation to ſome poor livings, but without ſucceſs. After his ejectment he preached at *Rivington* chapel to a good old age. He was a conſiderable man, and a good preacher. A nephew of his, Mr. *John Walker*, was many years a diſſenting miniſter at *Brentford* in *Middleſex*, and was ſucceeded by Mr. *John Baker*.

OLDHAM, [C. or D.] Mr. *Robert Conſtantine*. He was many years miniſter of this pariſh. In 1650, he refuſed the *Engagement*; whereupon juſtice *Aſhton* of *Chatterton* vigorouſly proſecuted him, ſo as to force him to remove, upon an invitation, to *Burſtal* in *Yorkſhire*; he went thither, being ſucceeded by Mr. *John Lake*, afterwards Bp. of *Chicheſter*. But after 3 or 4 years he returned to *Oldham*, where he continued till his ejectment in 1662. He afterwards lived privately till [the time of *Charles*'s indulgence] in 1672, when he took out a licence, and preached to a conſiderable number of people at *Greenakers*, about 3 miles from *Oldham*. He lived to be very

old, his faculties decayed, and he was superannuated with respect to his work, but died, as he had lived, in credit both with ministers and private christians. He was a member of *Manchester* classis, and often chosen chairman. In the prime of life he was a man of a clear head, fruitful abilities, solid learning, and a pleasant conversation. He was a well-accomplished preacher, having a good method, an audible voice, and an agreeable delivery.

ORMSKIRK, [V.] Mr. *Nathaniel Heywood.* Of *Trin. Col. Camb.* Brother to Mr. *Oliver Heywood* of *Coley* near *Halifax.* He was born at *Little-Leaver* in *Bolton* parish, in *Sept.* 1633. He dated his first fixed seriousness of spirit from sitting under the ministry of Mr. *S. Hammond*, who was preacher at *St. Giles*'s when he was at the university. On leaving it he was some time with Mr. *Edward Gee* of *Eccleston.* He first settled at *Illingworth* chapel, in the vicarage of *Halifax.* From thence he removed in 1657 to *Ormskirk*, where he continued a painful and successful labourer till he was silenced in 1662. When he was about quitting his living, a poor man came to him, saying, "Ah! Mr. *Heywood*, we would gladly have you preach still in the church." "Yes," said he, "I would as gladly preach as you can desire it, if I could do it with a safe conscience." The man replied, "Oh, sir, many a man now-a-days makes a great gash in his conscience; cannot you make a little nick in yours?" He continued in the parish, and was abundant in his labours among his old hearers. As his successor Mr. *Ashworth* lived at some distance, he continued visiting the sick; he also preached privately as he had opportunity: usually twice on *Lord's-days*, and sometimes several times on week-days; ordering his labours in several parts of the parish, both in the day and night: nay, in times of great danger, he hath preached at one house the beginning of the night, and then gone two miles on foot over mosses, and preached towards morning to another company at another house. Upon the indulgence in 1672, he licensed two places; the one at *Bickerstaff*, and the other at *Scaresbrick*, both in *Ormskirk* parish, and preached on the *Lord's-day* at each alternately. [After the licences were called in, he met with much trouble and frequent interruptions in his work, even at *Scaresbrick*, tho' the chapel belonged to a great lady, who, at the advice of a member of parliament, had the Common-Prayer read in it. On the *Lord's-day*, *Dec.* 20, 1674, there came 3 men while

while Mr. *Heywood* was in his prayer before sermon, and when he had ended, one of them came up to the pulpit, and said, "sir, you are our prisoner; come down, and go along with us." Mr. *H.* desired he might be suffered to preach, and promised then to submit. But the wretch held a pistol to his head, and with dreadful curses and threatenings ordered him down †. However, persons of character and influence espousing his cause, he was kept from prison, and his goods from distress, but his spirit was overwhelmed with grief on the account of his people,] whom he loved as if they had really been his children. He afterwards wrote to his brother thus: "I wish neither you nor any faithful minister that minds and loves his work, may ever know what I have felt in the want of people and work: other afflictions are light, compared to a dumb mouth, and silent Sabbaths, *&c.*" And a little before he died, he said to a friend, "I think this turning us out of our licenced places will cost Mr. *Yates* and me our lives. This goes heavily. Our casting out of our great places was not so much as casting us out of our little places." God gave him favour in the sight of those whom he conversed with. He had no adversaries but for 'the matters of his God,' wherein his principles carried him to practices different from theirs; yet even these would commend his preaching, and at death, some that had been his bitterest enemies, were reconciled to him. *e. g.* Mr. *Brownlow*, an old gentleman who lived at *Ormskirk*, conceived a grudge against Mr. *Heywood* after the Restoration, because he would not read the Common-Prayer: but when he lay upon his death-bed, he sent for Mr. *Heywood*, and intreated him to pray with him. And when Mr. *Ashworth* the vicar would have come to read the Common-Prayer, he would not suffer him, nor part with Mr. *Heywood* as long as he lived. Mr. *Heywood* died *Dec.* 16, 1677, aged 45. He was a man of great piety, and an excellent preacher; and was useful in saving many persons and families in these parts from being perverted by the Papists. A few hours before his death, being asked by a minister whether his Nonconformity was any trouble to him, he with great chearfulness answered, "No, it is a great comfort to me;" and signified his full satisfaction in what he had done and suffered in opposition to rigorous impositions, and in pursuit of further reformation. He was succeeded by his son. His life

† See a fuller account of his troubles in *Conform.* 4th *Plea*, p. 52.

was publiſhed by Sir *Henry Aſhurſt*, Bart. in 1695, and dedicated to Lord *Willoughby* of *Parham*.

WORKS. Since his death have been printed ſome Sermons of his, entitled, Chriſt diſplayed as the choiceſt Gift and the beſt Maſter.

RADCLIFF, [R.] Mr. *Thomas Pyke*. He at firſt preached at *Walmſly* chapel in *Bolton* pariſh; and after his ejectment, at the time of the indulgence in 1672, at *Blackley* near *Manchester*, where he was very uſeful. When his end drew near, he ſaid to thoſe about him "that he found the beſt preparations of the beſt men were little enough when they came to die." He died in *July* 1676, about 54 years of age. He left ſeveral volumes of his own ſermons, fairly tranſcribed, for the uſe of his children.

RAYNFORD. Mr. *Roger Baldwin*. See *Penrith*, *Cumberland*. Being ejected at *Raynford* in 1662, he ſhould have been placed here.

RIVINGTON. Mr. *Samuel Newton*. Being turned out in 1662, he lived at *Crompton*, and preached there as times would bear it. He afterwards removed back again to *Rivington*, and read ſome of the prayers, and had liberty to preach in the church without diſturbance. He died in *March* 1682, not above 40 years of age; but his abilities and graces were in their full maturity. His funeral ſermon was preached by Mr. *John Walker*, his neighbour and ſucceſſor, on 1 *Sam.* xxv. 1.

ROCHDALE, [V.] Mr. *Robert Bath*. He was born in *Kent*, and ſent down into *Lancaſhire* by Abp. *Laud*, who was his wife's uncle; who was mightily diſappointed by his proving a Puritan. He heartily fell in with the miniſters of the county, and joined with the ſecond claſſis at *Bury*. He freely left his vicarage, tho' conſiderable, (when he had been there above 30 years) rather than enſnare his conſcience. The *Oxford*-act forced him to leave his family; but upon the king's indulgence he returned home, and preached to a numerous aſſembly, in a place called *Underhill*. He was a gracious, humble, meek, and peaceable man, and a ſolid divine, tho' he had not a ready utterance. He was a faithful friend, and good in all relations. He ſpent much time in viſiting the ſick, adviſing his neighbours, and writing ſerious letters to diſtant friends. He died in 1674, aged 70.

Ibid.

Ibid. Mr. *Zachary Taylor.* Tho' he had been a chaplain in the king's army in the civil war, yet he joined with the classical Presbytery at *Bury.* He was Mr. *Bath*'s assistant, and was turned out with him in 1662. He afterwards taught school, first at *Rochdale*, and then at *Bolton*, being the first master of the school erected there by Mr. *James Leaver* of *London.* From thence he removed to a famous school at *Kirkham* in the *Field.* He died in *Feb.* 1692, aged 74. He was a very good scholar, an useful school-master, a solid orthodox preacher, and a pious man. He was father of Mr. *Zachary Taylor*, who wrote the *Lancashire Levite.*

SALFORD. Mr. *Richard Holbrook*, M. A. Of *Trin. Col. Camb.* He was born in *Manchester*, [to which this place is contiguous.] When he was silenced, he applied himself to physic. He was a man of good ability, learning, and piety. He died *July* 1676, aged about 40.

SEFTON. Mr. *Joseph Thompson.* Of *Oxford University.* Born in *Wigan.* He had a pleasant seat and a rich parsonage, which he quitted in 1660; and it seems was not in any other living in 1662. He was a good scholar, a man of wit, and very ingenious. He was rich, and did good with his estate. He spent the latter part of his life at *Ormskirk*, where he died in 1669 or 1670.

SINGLETON, [2.] Mr. *Cuthbert Harrison.* Of *Camb. University.* He was born at *Newton* in the parish of *Kirkham* in this county. On *Nov.* 27, 1651, he was ordained at *Kirkham*, to officiate at the then chapelry of *Singleton* in the said parish, by *Richard Briggs*, &c. the ministers of the 7th classis. At this place he continued for some time, and from thence removed to *Lurgan* in the county of *Armagh* in *Ireland*, where the uniformity-act found him, and separated him from a loving and beloved people, and a place of above 100 *l.* per ann. He returned to *England*, and settled at a place called *Bankefield* near *Singleton.* Having obtained a licence from Bp. *Wilkins*, he preached in his own house; and in 1672 he obtained the king's licence for the chapel in *Elswicke Lees* in the parish of *St. Michael*, for the use of such as did not conform to the church of *England*, commonly called congregational. There he laboured for a short time; and afterwards met with a storm of persecution, which for the great crime of preaching the gospel, baptizing, and marrying, pursued him to the grave. He died comfortably, (tho' reported to be under

der the church cenſure for the crimes aforeſaid) in *Oct.* 16
Such as knew him ſaid that he was a man of good ſenſe, a
that his miniſtrations diſcovered both learning and piety.

STANDISH. Mr. *Paul Lathum.* He was ſome time ch
lain to Col. *Aſhton* of *Middleton.* He had a good eſtate, a
lived [in a manner ſuitable to it.] He was a man of go
abilities, exemplary piety, and unwearied diligence in the m
niſtry. He had a rich parſonage, which he readily forſook
1662, rather than hurt his conſcience. He died the year f
lowing, aged about 54.

TEATHAM. Mr. *Nicolas Smith.*

TORKSCATH-PARK Chapel near *Liverpool.* Mr. *Thom*
Crompton, M. A. Of *Oxford Univerſity.* Born at *Great-L*
ver, and brought up in *Mancheſter* ſchool. After the act
uniformity took place he continued to enjoy the liberty of t
public chapel, being ſome way privileged. He and Mr. *Bri*
who lived in the neighbourhood, ſupplied it alternately. M
C. was a man of excellent abilities and good elocution. Af
Mr. *Baldwin*'s death he removed to *Eccles.* He died at *Ma*
cheſter, *Sept.* 2, 1699, aged 64.

TURTON. Mr. *Taylor.*

ULVERSTON. Mr. *Lamvet.* A warm and live
preacher. He lived obſcurely beyond the Sands, and died
1677.

WALTON, [V.] Mr. *Henry Finch.* Born in the pariſh
Standiſh in *Lancaſhire*, and baptized *Sept.* 8, 1633. He was
Wigan and *Standiſh* ſchools, where he acquired a conſideral
exactneſs both in *Latin* and *Greek*; and from thence went
the univerſity, where by diligent ſtudy he ſo improved his fi
natural abilities, that he returned to his native country w
furniſhed with ſubſtantial learning for the work of the m
niſtry. He preached in the field-country till called to
vicar of *Walton*, which was vacant by the death of the form
incumbent. On this charge he entered, by the conſent
both patron and people, in the year 1656. In that conſide
able ſtation he laboured with great zeal and diligence, a
with eminent ſucceſs, till *Aug.* 24, 1662. He ſtudied t
point of conformity with great care, and would gladly ha
continued with his beloved people, if he could have ſatisfi
his own conſcience about the terms impoſed. Not being al
to remove the ſcruples of his mind, he choſe to follow h
judgme

judgment against his affections; and with a growing family. cast his care upon divine providence. He retired to *Warrington*, where some of his wife's relations dwelt; and there lived in great esteem with them and many others. His catholic and healing temper led him to a peaceable attendance on the established worship on *Lord's-days*, improving the evenings, either in repeating and urging what had been delivered at church, or in preaching to his neighbours and friends at home. He kept many private fasts in the neighbourhood, praying and waiting for an opportunity to fulfil his ministry in a more public and extensive way. By the corporation-act in 1665, he was forced to remove again, and the kind providence of God brought him to *Manchester*, tho' he was a stranger to the place and the people. Thither fled several other ministers (it not being a corporation) who lived in great harmony and usefulness to the town and adjacent country. Here also he ordinarily joined with the established church, till the liberty in 1672; when he renewed his beloved work of preaching publicly, *viz.* at *Birch* chapel, with great diligence and chearfulness. His prudence and wise management kept him employed, when his brethren were silenced by the recalling of their licences. Many and signal were the providences which concurred to keep him in safety in those days of trouble and darkness. Tho' many threatening clouds arose about him, they were scattered in a wonderful manner, and he had a numerous auditory for a long time. Once his opponents thrust a conformist into his place, but for want of maintenance, that project dropped, and Mr. *Finch* continued with his flock in that chapel till the chief proprietor died, whose heir took it from him. Under this necessity, he joined with his hearers in the expence of building a meeting-house, where he continued his labours and charities till the sickness of which he died, *Nov.* 13, 1704, in the 72d year of his age.

He was a great blessing and help to the younger ministers, who loved and honoured him as a father; and his behaviour to them was full of condescension and tenderness. He greatly resented any thing that either broke in upon order, or tended to the reproach of the ministry; particularly the bold intruding of forward and rash young men, without examination and trial. With respect to this, he, with his brethren, made a very good rule, which was observed in that district, and ought to be in others. He was himself a bright ornament to his office, and took pleasure in those that were so. He was much,

much, very much, more than merely a negative good man: his inoffensiveness was attended with extensive charity and benevolence. He was strictly just, upright and sincere, without stratagem or affectation; cautious and prudent, and yet free and communicative. Above all, he lived a life of devotedness to God, with whom he had walked many years; and feared nothing so much as sinning against his Maker, whose interests were always dear to him. His preaching was clear and methodical; adapted to convince the mind, as well as to move the passions. He lived, according to his profession, a 'peaceable life in all godliness and honesty.' He absolutely refused the engagement, and was desirous of K. *Charles*'s return. After the defeat of Sir *George Booth*, the sequestrators seized all of Mr. *Finch*'s estate they could meet with, which he had certainly lost, for his love to the king, if the speedy turn of affairs had not prevented. He rejoiced at the Revolution in 1688, and entirely fell in with it; but at the same time had a great tenderness for those who refused the oaths and lost their places for conscience-sake, to some of whom he was a charitable contributor as long as he lived.

Ibid. Mr. *Robert Eaton.* Of *Camb. University.* He was born in *Cheshire*, and settled first in *Essex*; from whence he removed to this place, where he was ejected in 1660. After some time, he was chaplain to the Lord *Delamere.* When the liberty of the Dissenters was established by law, he preached to a congregation in the parish of *Prestwich*, where they built him an handsome chapel. He was a solid divine, a good scholar, and a judicious christian; of great moderation, and exemplary in his behaviour. He died at *Manchester*, in *August* 1701; and his funeral sermon was preached by Mr. *Finch.*

WALMESLY Chapel. Mr. *Michael Briscoe.* Of *Trin. Col. Dublin.* He was pastor of a congregational church in this chapel. He afterwards removed thence to *Toxteth-Park*, where he preached in the chapel jointly with Mr. *Thomas Crompton.* And he continued there till he died, which was in *Sept.* 1685, aged 66. He was a good scholar, and a fine orator. His sermons were judicious, but his voice was low; which was more than compensated by his pleasing delivery.

WARRINGTON, [R.] Mr. *Robert Yates.* An able orthodox divine. A very useful laborious minister in that populous parish. In the time of the Commonwealth, he was tried for his life at *Lancaster*, for speaking against the

 engagement,

engagement, and matters were carried so far against him, that he prepared his last speech; being fully resolved not to retract what he had preached. But by the unexpected clemency of the judge (the informants think it was *Twisden*) he was pardoned. When he was afterwards ejected for his Nonconformity, he had several potent enemies, who brought him into some trouble by the 5-mile-act. In 1672, he took the opportunity of preaching in a public meeting-house, but was violently disturbed. He was not long after seized by a palsy, which affected his intellectuals, and rendered him incapable of his work a year before he died; which was in *November* 1678, aged 66. He was succeeded by his son Mr. *Samuel Yates*.

WIGAN, [R.] Mr. *Charles Hotham*. Some time Fellow of *Peter-house* in *Cambridge*, and Proctor of the university. He was son to Sir *John Hotham*. An excellent scholar, both in divine and human literature. A great philosopher, and a searcher into the secrets of nature, and much addicted to chymistry. After his ejectment he went to the *West-Indies*, but returned to *England*. In his younger years he had studied judicial astrology, but gave express orders in his will that all his papers and books relating to that art should be burnt.

THERE were several candidates for the ministry in this county, not fixed any where when the act of uniformity took place, who continued Nonconformists, and therefore should be mentioned here; *v. g.* Mr. *Thomas Waddington*.—Mr. *James Haddock*.—Mr. *Cuthbert Halsall*.—Mr. *John Eddlestone*.—Mr. *Thomas Kay*, afterwards at *Houghton-Tower*.—Mr. *John Crompton*. He died, in *August* 1703, minister of *Cockey* chapel. Mr. *Mat. Henry* (Life, p. 279) [speaks of him thus: "He was a man of great worth and great humility. Indeed it were easy to enlarge upon the characters of Mr. *T. Jolly* (see p. 79) and Mr. *Crompton*: men of the first rank both for ministerial gifts and graces; steadfast to their principles in trying times; and an ornament to their holy profession. But I forbear, their praise is in all the churches of that country."] —Mr. *John Parr*. He preached sometimes at *Preston*; and sometimes at *Walton*, about a mile off. His conversation was strictly pious and regular; his temper meek and peaceable; and his preaching affectionate, searching, and profitable. He met with many sufferings and hardships. Preaching once at a chapel not far from *Preston*, before he had concluded, there

came

came two neighbouring juſtices, and took his name, and the names of ſeveral hearers. Some of them made friends and got off; but he and 4 more were bound over to the quarter-ſeſſions, and proceeded againſt as rioters. The jury for ſome time refuſed to find the bill; but being threatened by the juſtices, at laſt it was found. The 4 that were indicted with him ſubmitted, and were fined; two of them in 10 *l.* and two in 5 *l.* a-piece. When he was called, and refuſed to ſubmit, the juſtices roared upon him like lions, threatened to ſit on his ſkirts, and declared it ſhould coſt him 200 *l.* He attended the next ſeſſions, and took a lawyer with him, who with much difficulty obtained a writ to remove his farther trial before a judge of aſſize. He did not attend the next aſſizes after, being informed that the writ was then only to be filed; but his next neighbour and warm proſecutor, made a ſhift to be there, tho' he was very lame and gouty. The following aſſizes he attended, and was called on when he had waited 3 or 4 days; but there was not a man that opened his mouth againſt him, and ſo he was acquitted. His enemies had not their will upon him, tho' they put him to no ſmall trouble and charge. At another time, he and his wife were invited by a neighbour to come and ſtay at his houſe all the night. It being expected he ſhould perform ſome religious exerciſe in the evening, a few friends were got together upon that occaſion. But before he began, a juſtice who lived not far off, came in and took his name, and the names of all he could find, upon the ſtricteſt ſearch, either in or about the houſe. They were proceeded againſt upon the act to ſuppreſs conventicles; and ſoon after, an officer was ſent to levy 20 *l.* upon him as the miniſter, and 4 *l.* upon his wife as a hearer. Rather than venture to conteſt the matter in thoſe diſcouraging times, (about the latter end of *Charles* II.'s reign,) he paid two thirds of the fine, and the reſt was dropped by means of a friend. Not long after, upon the landing of the Duke of *Monmouth*, he was kept priſoner, five or ſix weeks, for he knew not what; firſt at *Warrington*, and afterwards at *Cheſter*; where he and eight miniſters more were thruſt into the common jail, all other lodgings in the *Caſtle* being taken up by priſoners out of ſeveral counties.

Dr. *Calamy* cloſes his account of the ejected miniſters in this county with anſwering the remarks made upon it by the compilers of the large work, entitled, *Magna Britannia & Hibernia*,

bernia, & Antiqua Nova.——The greater part of what the Dr. has advanced, is applicable to the ejected ministers in general, and is therefore omitted here. The following, which is the concluding passage, may perhaps more properly be retained.

" As for the ejecting and silencing so many valuable and useful Protestant preachers in this particular county of *Lancaster*, in which, as these gentlemen themselves observe, " Papists abound more than in any in *England* besides," this was most certainly a very impolitic step, in any that had the Protestant interest at heart. And after this, to pretend to complain, " that the Protestants did not get ground in this county so fast as might be wished :" (a suggestion with which these gentlemen conclude their remarks ;) is just as if, upon a country's being invaded by an enemy, a considerable number of the able inhabitants should be disarmed, and they that did it should afterwards find fault that the enemy should take advantages of it."

The following afterwards conformed.

Mr. *Bradley Hayhurst* of *Leigh*.—Mr. *Aspinwell* of *Heaton*.—Mr. *Joshua Ambrose* of *Darby*.—Mr. *William Cole* of *Preston*.—Mr. *William Coleburn* of *Ellinburgh*.—Mr. *Loben* of *Oldham*.—Mr. *James Bocker* of *Blakely*.—Mr. *William Aspinwell* of *Formsby*.—Mr. *Briars* of *Heapy*.—Mr. *Fisher* of *Kirkham*.—Mr. *Jakeys* of *Bolton*.—Mr. *Jessop* of *Winwick*; who fell under some scandals, and died at *Coggeshal* in *Essex*.—Mr. *Robert Dewhurst* of *Whitmouth* chapel.

MINISTERS Ejected or Silenced

IN

LEICESTERSHIRE.

BLABEY, [R.] Mr. *Thomas Bosse*. He and Mr. *Swayne*, and Mr. *Stephens* of *Fenny-Drayton*, were engaged in a dispute about infant-baptism, against Mr. *Robert Everard* and other Baptists, in 1650; as appears from Mr. *Swayne*'s answer to Mr. *Everard*, at the end of Mr. *Stephens*'s Precept for Infant-Baptism, p. 64.

BOWDEN *Magna*. Mr. *Thomas Langden*.

COLE-ORTON, [R.] Mr. *Samuel Oldershaw*. Dr. *Walker* says he got this living in 1654. After his ejectment, he lived as chaplain in the family of —— *Spademan*, Esq; at *Roadnook* in *Derbyshire*. He afterwards turned physician.

CONGERSTON, [C. or D.] Mr. *George Wright*. A man of great piety, and an awakening and useful preacher. He had an extraordinary gift in prayer, and was favoured with some uncommon answers to his prayers. He had a great felicity in discoursing warmly on spiritual things, by which means God made him instrumental of good to many. After his ejectment, he took a farm at *King's-Heath*, in the parish of *King's-Norton*, which he managed with great care and pains to maintain his family.

COTSBATCH, [R.] Mr. *Joseph Lee*.

DRAYTON Fenny, [R.] Mr. *Nathaniel Stevens*, M. A. Of *Oxford* University. His father was minister of *Staunton-Barnwood* in *Wilts*. This living of *Drayton* was not, as *Wood* reports, a sequestration; Mr. *S.* was duly presented by the patron Mr. *Purefoy* of *Berkshire*. Here he lived till the violence of the cavaliers, who threatened plunder, imprisonment and fire, drove him to seek sanctuary in *Coventry*. There, during

during the continuance of the war, he preached on *Lord's-day* mornings in the great church. At his return to *Drayton* he had trouble from ſome Baptiſts. The moſt noted Quaker in *England*, *George Fox*, came out of his little pariſh; but he learnt not his Quakeriſm there. Mr. *Stephens* had much diſcourſe with him, tho' with little effect. He thought his time better ſpent in inſtructing a teachable people; which he did very diligently. He took much pains in ſtudying the book of the *Revelation*; and ſome apprehended that few ever did it to better purpoſe, and lamented that no more of his meditations, upon that abſtruſe portion of ſcripture, were made public. Beſides what he publiſhed himſelf, ſome few of his thoughts, being communicated to Mr. *Pool*, are to be found in his *Synopſis*. Being ejected for his Nonconformity in 1662, he continued in the town for ſome time, preaching privately, but was afterwards ſo moleſted, that he was forced to remove ſeven times for peace. At laſt he fixed at *Stoke-Golding*, where he continued the exerciſe of his miniſtry, as he had opportunity, till he died, which was in *Feb.* 1678, aged 72. He was a good ſcholar, and an uſeful preacher. In his younger days he was a very hard ſtudent, often ſpending 16 hours a day in his ſtudy. His thoughts were ſometimes ſo intent, that he would ſtrangely forget himſelf. In his old age he was pleaſant and chearful. One that was then well acquainted with him, relates this inſtance of it among others: He went with a friend to his houſe, at *Stoke* near *Hinckley*, and knocked at the door, when, none of the family being at hand, he called to them to come in, and aſked them whether of the two they would have had open the door for them, the blind or the lame? His wife being blind, and he ſo lame as not to be able to riſe out of his chair without help. Tho' he was a man of a generous catholic ſpirit, he had a great averſion to that ceremonioufneſs which was carried ſo high by ſome in the reign of K. *Charles* I. He would often tell a ſtory of what happened, when he was young, in the Weſt, where he was born. A clergyman coming into the church, went up to the chancel to bow to the altar. It ſo happened, that there was no altar there, but the communion-table ſtood againſt the Eaſt-wall, and a boy ſat upon it. The boy, ſeeing the prieſt coming towards him, ſlipt down and ſtood before the table. At length the prieſt made a low bow, and the poor boy thinking it was to him that the reſpect was paid, bowed as low to him again; and the bows were repeated three times on each

ſide; the boy being ſurprized at the prieſt's wonderful civility. "In this caſe (ſaid Mr. *Stephens*) the boy knew well enough who it was he bowed to; but whether or not it was ſo as to the prieſt, is queſtionable: for the God whom Chriſtians worſhip, is no more in the Eaſt than in the Weſt; no more in the chancel than in the church; nor any more there than in the houſe or field, unleſs when his people are there 'worſhipping him, in ſpirit and in truth.' Before the coming of Chriſt, it was the duty of the *Jews* in the Weſtern parts, to worſhip towards the Eaſt, becauſe *Jeruſalem* and the temple ſtood that way; 1 *Kings* viii. 48. *Dan.* vi. 10. This might be the reaſon why ſome Chriſtians in the primitive times took up the faſhion of praying towards the Eaſt. They judaized in that, as well as in ſome other things. But now Mount *Sion* is no more holy than Mount *Gerizim*, or the mountains in *Wales*. Happy were it for the world if *John* iv. 20—24, were generally underſtood."

WORKS. A Precept for the Baptiſm of Infants out of the N. Teſt.—A plain and eaſy Calculation of the Number, *&c.* of the Beaſt; *Rev.* xiii. 17, 18.—His [MS.] Treatiſes on the *Revelation* were, after his death, in the hand of Sir *Charles Wolſley*. Mr. *Caldwell*, of *Cambridgeſhire*, had his leave to copy out one of them, which was on the Slaughter of the Witneſſes; *Rev.* xi. Of this Dr. *C.* gives ſome account in Mr. *Caldwell*'s own words. *Contin.* p. 579—581.

DUNNINGTON (Caſtle,) [V.] Mr. *Thomas Smith*. He was born at *Kegworth* in this county, of good parentage. He became the miniſter of this pariſh about the year 1657, and continued there till the fatal *Bartholomew*. His preaching and praying was very affectionate, and his life was exemplary. He was well beloved by his pariſh, and much lamented when ſilenced. His very enemies had nothing to ſay againſt him. When K. *Charles* gave a Toleration, he preached once a month freely at *Dunnington*, and lived not long after; having ſpent himſelf in his Maſter's ſervice.

EDMUNTHORP, [R.] Mr. *John Wright*. After his ejectment he retired to *Leſſingham* near *Sleeford* in *Lincolnſhire*, where he had a ſmall eſtate. There he ſpent the remainder of his days, and was beloved and honoured by his neighbours, eſpecially by Sir *William York* and his family, for his prudence, moderation, and uſefulneſs, in promoting knowledge and piety amongſt them.

FOXTON,

FOXTON, [V.] Mr. *John Wilson.*

GUMLEY, [R. 120*l.*] Mr. *Nicolas Keſtin*, M. A. He was a man of eminent piety. After being ſilenced he went to *Leiceſter*, where he was paſtor of a congregation ſeveral years. He died at about 76 years of age.

HALLATON, [R.] Mr. *Mauritius Boheme.* He was born in *Germany*, and after his ejectment returned thither. He was in good eſteem for learning and piety.

WORKS. Exerciſes on ſeveral Scriptures, (recommended by ſeveral learned Divines.)—A Chriſtian's Delight; or Scripture Meditations, in one century: with an Appendix againſt promiſcuous Admiſſion to the Sacrament, and a *Latin* Dedicat. to Sir *Arthur Haſlerig.*—An *Engliſh* Tranſlation of a Work written in *High-Dutch*, entitled, The Pearl of Peace and Concord; a Treatiſe of Pacification between the Diſſenting Churches of Chriſt. By Dr. *Burgius*, chaplain to the elector of *Brandenburgh*, and uncle to Mr. *Boheme.*

HARBOROUGH, [C. or D.] Mr. *Thomas Lowry.* He was a native of *Scotland*, and had a living in *Eſſex* before he came hither.

HINCKLEY, [V.] Mr. *Thomas Leadbeater.* Of *Camb.* univerſity. He was a native of *Cheſhire.* In his younger days he was chaplain to the pious Lady *Wimbledon.* His miniſterial labours were very acceptable and uſeful in this town. After his ejectment he retired into his own country, *viz.* to *Nampt-wich*, where he had a very good correſpondence with the public miniſter, which was a favour not granted to others, in his circumſtances, who came thither for ſhelter. He was a grave, learned, judicious man, and had a good eſtate. He preached privately in his own houſe, and elſewhere as he had opportunity, till the indulgence in 1672, when he took out a licence for his own houſe at † *Armitage* near *Church-holme* [in *Cheſhire*]. But, that he might give the leſs offence, he went to church firſt, and preached at home afterwards. At length he fixed with a private congregation in *Wirral*, and there he died on a ſudden, of vomiting blood, *Nov.* 4, 1679, aged 52.

HOUGHTON on the Hill, [R.] Mr. *St. John Burroughs.* A man of great worth and eminence.

† [This probably was the name of the houſe. In my *Index Villaris*, againſt the word *Armitage*, is put in MS. —— *Leadbeater*, Eſq; ſo that this ſeems to be the family ſeat.] P.

HUMBERSTONE, [V.] Mr. *Richard Adams.* ** After his ejectment in 1662, he married a wife at *Mountsorrel*, and there set up a meeting in his own house. At first many persons were afraid to appear at it, but it afterwards increased very much, and he continued it about 14 years. Justice *Babington*, who, tho' a sober man, was very zealous against the Dissenters, and oppressed them more than all the other justices in that county, was very severe against him. He fined him 12 *d.* per day, and sent to the officers of the parish to make distress for it. The poor men were so troubled in conscience, that they knew not what to do. At length, upon the justice's threatening them, they seized his pewter, and sent it to the pewterer's, who refused to buy it. After this, the justice sent for Mr. *Adams*, and told him he was not against his keeping school in his house, but if he would not leave off his meeting he must expect to be troubled. Soon after this the justice died of excessive bleeding. Mr. *Adams* went to *London*, and being of the Baptist denomination, succeeded Mr. *Daniel Dyke* at *Devonshire-square*. He was a man of great piety and integrity. He lived to a great age, and could not preach some years before his death. Mr. *Mark Key*, his assistant, succeeded him in the pastoral care of the church. *Crosb. Hist. Bapt.*

HUNGERTON, [V.] Mr. *Samuel Muston.*

IBSTOKE, [R. S.] Mr. *William Sheffield*, M. A. Of *Trin. Col. Camb.* In the time of the civil-war, he preached several years at *Great-Bowden*. He was offered, by the committee of *Leicester*, his choice out of three rich parsonages in the county, then vacant; viz. *Lanton*, *Kibworth* and *Lougborough*. But he refused them all, and accepted *Ibstoke*, upon the invitation of the principal inhabitants, (after the sequestration of Dr. *Luston*,) tho' it was near 50 *l.* per ann. worse than any of the others. During his ministry there, he was greatly respected and beloved, not only by his own parishioners, but by the generality of ministers and religious people in the adjacent parts; of which, among many others, there was this observable instance; that when Dr. *Luston*, the former incumbent, was dead, Mr. *Job Grey*, brother to the Earl of *Kent*, obtained the presentation of *Ibstock* parsonage from the lord-keeper: whereupon several gentlemen, ministers, and other principal inhabitants in the neighbourhood, sent up a petition to court, signed by above a thousand hands, begging that Mr. *Sheffield* might be continued; and accordingly he

was

was confirmed in *Ibstock*, by a broad-seal; which, however, soon became useless, when the act of uniformity took place, at which time he resigned.

One piece of public service he did, ought not to be forgotten. Mr. *Oates* †, a Baptist, coming into the country, disturbed several congregations, and dispersed public challenges, to dispute with any minister or ministers upon the point of baptism. Several justices of the peace sent to Mr. *Sheffield*, desiring him to accept the challenge, and dispute the point with him in *Leicester* castle. He yielded to their desire, and by agreement, Sir *Thomas Beaumont* was moderator. At the entrance of the dispute, Mr. *Sheffield* openly protested, that it was truth and not victory he was aiming at; and that therefore, if he could not answer the arguments that should be brought against him, or maintain the points he pretended to defend, he would frankly acknowledge it before them. He desired the same of Mr. *Oates*, who also agreed. The dispute continued three hours, and was managed with great fairness and temper. At length Mr. *Oates* was gravelled with an argument, and loudly called upon, by the people present, either to answer, or, according to his promise, to confess he could not. Whereupon he frankly confessed that he could not, at present, answer it. The justices, at the breaking up of the meeting, obliged Mr. *Oates* to give his promise, that he would no more disturb the congregations in that county.

Mr. *Sheffield*, after being silenced, went to *Kibworth*, where he had a small estate; having also in his eye the benefit of the free-school there for his children. He there lived privately till his death, in 1673. During this time of his retirement, he constantly went in the morning, with his family, to the parish-church, and preached in his own house in the afternoon. His son was pastor of a congregation in *Southwark*.

KIBWORTH, [R. 300*l.*] Mr. *John Yaxley*. Of *St. John's Col. Camb.* Dr. *W.* says he had this living in 1654. He was not only turned out of it, soon after K. *Charles*'s return, but robbed of his goods, and also arraigned for his life, for saying in his pulpit, that "he thought hell was broke loose." His enemies would have made those words treason against the king and government: but God would not suffer them to take away his life. His wife was miserably abused by the soldiers,

† This was the father of Dr. *Titus Oates* who discovered the Popish plot in 1678.

who would not suffer her to go down stairs, but pushed her down headlong, turned her out of doors with the servants, and took possession of all. In her fright she forgot a granddaughter that lay in a cradle. Whereupon she went back, but could not get in. Looking thro' the hall-window, she saw the child in the cradle, and the soldiers by it; and in an agony cried out to them, "You villains, will you kill my child?" For which they shot at her thro' the window, and so hurt her that she lost her sight to the day of her death. Mr. *Yaxley* lived till he was between 70 or 80 years of age, preaching near *West-Smithfield* in *London*. He was a sincere, plain-hearted, humble, pious man; a faithful friend, and very communicative. While he was in the church he was very zealous in promoting reformation, both in his own parish and in the whole country.

KINGCOTT, [R.] Mr. *Benjamin Southwood*. Dr. *W.* says "he got himself possessed of this living in 1655;" but, for any thing that appears, he got it honourably, and might legally have kept it if he could have satisfied his conscience with conformity.

LANGTON. Mr. *Obadiah Musson*. He was all his life time a lover of good men, and a follower of that which was good. What he wanted in ability, he made up in serious affection. He left his living when he was very aged, and unprovided of other supports. He retired to *Coventry*, where he found God and good people kind to him, till age wore him away. Dr. *Bryan* preached his funeral sermon, on *Job* v. 26. 'Thou shalt come to thy grave in full age, like as a shock of corn cometh in his season.' Which he afterwards turned into a poem, and printed under the name of *Harvest-home*; where more is said of him.

LANGTON. Mr. *Walter Hornby*, Assistant. [Probably to Mr. *Musson*, last mentioned. Dr. *C.* calls the place of *his* ejectment *Laughton*; but there is no place of that name. There are two *Langtons* in this county, viz. *Church-Langton* and *Langton-thorp*. It is probable one of these only should be mentioned here, but whether of them doth not appear.]

LEICESTER. Mr. *William Simms*.

LEIER, [R. 200 *l.*] Mr. *James Farmer*. A very holy spiritual man, and zealous in his ministry. He preached but seldom after his ejectment, and lived but a few years.

LOUGH-

LOUGHBOROUGH, [R. 300*l.*] Mr. *Oliver Brumſkill.* He was a judicious ſolid divine, an excellent preacher, and an holy liver. His deportment was grave and ſerious, his temper mild, humble and peaceable; but he was a little reſerved. He lived with the eminently pious old lady *Bromley*, widow to judge *Bromley*.

LUBENHAM, [V.] Mr. *Weſton.*

LUTTERWORTH, [R.] Mr. *John St. Nicolas.* He was an able ſcholar, and had a good eſtate. He married the daughter of the Earl of *Kent*, who was an old Puritan miniſter; and who, when the honour came to him as heir of that noble family, was not to be prevailed upon, tho' preſſed by many, to quit the miniſtry, but held on officiating as uſual, without being moleſted, as he had often been before, on account of ſome failures in point of conformity. Mr. *St. Nicolas* (in a ſhort addreſs to the governors and miniſters of the colonies in *New-England*, prefixed to his Hiſtory of Baptiſm) ſpeaks of himſelf as "an adventurer in the firſt plantation, as well as a ſympathizer in their joys, fears and ſorrows." He lived to a good old age, and was uſed to the laſt to ſtile himſelf, A Student in St. *Paul's* Epiſtles. He went to the public church as long as he was able to go abroad, tho' he was for many years ſo deaf that he could hear nothing. When aſked the reaſon, he ſaid, it was to give an example to others; being afraid leſt, if he ſhould ſtay at home, others might be encouraged to do it who had no ſuch difficulty as he laboured under. He died at *Burbage* in this county, *May* 27, 1698, in the 95th year of his age.

WORKS. The Hiſtory of Baptiſm.—The Widow's Mite.—An Help to Beginners in the Faith; containing explicatory Queſtions upon the Creed, Lord's Prayer, &c.—An *Engliſh* Tranſlation of Dr. *Ame's* Marrow of Divinity; printed by order of Parliament.

NARBOROUGH, [R. 120*l.*] Mr. *Matthew Clark*, M. A. Of *Trin. Col. Camb.* He was a younger brother of a genteel family in the county of *Salop*, where his father was a miniſter near *Ludlow*. His grandfather alſo was a miniſter, and beneficed in *Cambridgeſhire*, not far from *Ely*. He was born about the year 1630, and educated firſt in *Charter-houſe* ſchool in *London*, and afterwards under Dr. *Buſby* at *Weſtminſter*. When he was in the college (where Dr. *Hill* his uncle was the maſter, and Dr. *Templer* was his tutor) he aſſociated with ſeveral ſtudents who were remarkable for religion, and uſed to ſpend

time together in ſuch exerciſes as were proper to further them in the principal part of their preparation for that work which they mainly deſigned. He was an indefatigable ſtudent, both before and after he was fellow of his college, and noted for a good grammarian; well verſed in the claſſics, and eminent for oriental learning; his fondneſs for which was ſuch, that he learned the modern *Perſic* after he was 66 years of age. He was moderator of his year in the ſophiſters ſchools, and came off with credit. He went into *North-Britain*, as chaplain to Col. *Hacker*'s regiment; and afterwards waited upon General *Monk*, as he paſſed thro' *Leiceſter* in his march from the North to *London*; but could make nothing of him, or at all judge of his intentions.

He was preſented to the living of *Narborough* by Mr. *Stratford*, the patron, in 1657, and was ejected in 1662; when one who had been his competitor for this living, and had appeared before the triers, became his ſucceſſor; for he changed with the times, and it is ſaid died miſerably. Dr. *Walker* mentions one Mr. *Bendy* as the ſequeſtered miniſter, and ſays that he was a very worthy perſon, and lived to be reſtored. Mr. *Stratford*, the patron, much preſſed Mr. *Clark* to conformity upon the Reſtoration: but he could not by any means bring his conſcience to a compliance with what the law required in order to it. He had an eſtate of 50*l.* a year in *Shropſhire*, which he gave to his ſiſter, never intending to marry; tho' he afterwards ſaw occaſion to change his mind. He was no ſooner married, than he gave notice of it to his college, having no deſire to defraud them of thoſe profits which were no longer due to him; and they, on the other ſide, dealt as honorably by him, and voluntarily made a return to him of ſome conſiderable arrears, which he was ſo far from expecting that he did not know that they were due.

After his ejectment he continued preaching about *Leiceſterſhire* and the neighbouring parts, readily embracing all opportunities of ſervice that offered; and tho' there were ſome furious juſtices of the peace about the country that watched him narrowly, he had the happineſs for ſome time to eſcape them: but at length it came to his turn as well as others to ſuffer for Nonconformity, and he was three times impriſoned in *Leiceſter* jail for the crime of preaching. He firſt lived, after being ſilenced, in a very loneſome houſe in *Leiceſter* foreſt; but was driven from thence by the 5-mile-act, and went to *Stoke-Golding*, where he had the agreeable company

of Mr. *Stephens*, Mr. *Shuttlewood*, and Mr. *Southwel*, in his neighbourhood. From thence he was invited to *Harborough*, where he settled a meeting about the year 1673, and had a large congregation, [which continued in a flourishing condition under the late Mr. *David Some*; as it does still under the care of Mr. *Stephen Addington*.] At the latter end of K. *Charles's* reign, Mr. *Clark* was excommunicated, and prosecuted upon the act for 20*l.* a month, and his goods were seized. When K. *James* gave liberty to the Dissenters, he (as well as others) was much pressed to sue for a reparation of damages, and had a fair prospect of succeeding; but he forbore, lest such an attempt, as circumstances then stood, might do more hurt than good.

His judgment was congregational; but nothing of party could alienate his affection from true piety, in whomsoever he beheld it: nor was it his custom to speak evil of any man, where there was not a notorious cause. He was very remarkable for modesty and humility. He always discovered very low thoughts of himself and his own performances; which made him very backward to censure the weaknesses of others; and when any persons have done it, and asked his opinion, he would often say, he thought the person censured preached better than himself. If, at any time, he jocosely related the weaknesses of any, it was not to the prejudice of the persons, because he carefully concealed their names. And as he was backward in censuring others, so was he very patient in bearing and forgiving censures passed upon himself; and such as shewed a slight of him for some time, afterwards valued him the more, when they came to be better settled. His carriage was so inoffensive, and his charity so large, that he was generally beloved by those whose minds were not rankled with an inveterate malice against true goodness. Hence he had the good word of many with whose opinions he could not agree. Particularly, when Mr. *Richard Davis* † ma e a stir in his neighbourhood, and created him some disturbance among his own flock, many of his censorious followers would speak with respect of Mr. *Clark*. He was much acquainted with Mr. *Maidwell* and Mr. *Browning*, two worthy ministers not far from him, and concurred in his peaceable and mild way with the former of them, in opposing the turbulent proceedings of a strange [set of people in those parts.]

† Concerning this Mr. *Davis*, see *Desborow* in *Northamptonshire*.

His

His preaching was very plain, and suited to the capacities of the people among whom he laboured. He was an instrument of good to many souls, and the country round about have reason to bless God for him, as a promoter of true piety. When he settled at *Harborough*, he used every Lord's-day morning, in all weathers, to ride to *Ashly*, three long miles off; and having preached there, and taken a short dinner, to return and preach at *Harborough* in the afternoon, where his auditory was numerous. His natural constitution being strong, he went thro' this fatigue many years. While he was thus engaged, he had offers made him that were more advantageous for this world; but nothing could draw him from his people, as long as he was capable of serving them. He was naturally generous, and used to be very liberal to strangers who solicited charity; but afterwards, finding he had been frequently imposed upon, he prudently retrenched those expences. One thing may deserve here to be remembered of him, wherein he shewed his regard to the liberty of the subject. Some few years before he was disabled from preaching, the assessors were put upon rating him to the king's tax for his salary from his people, without the least warrant for it from the act of parliament. A relation of his suggesting to him, that if the act had not taxed him, for him to pay to his assessment would be a betraying the rights of the subjects, he resolved to stand it out. Some angry justices threatened to send him to *Leicester* jail in a cart. But when they had thought a little on the matter they became cooler, and sent to request him to pay it that time, promising it should be repayed him again. But he still refusing, they who appeared bent upon giving him trouble, thought it their safest course to make up the sum among themselves, without his being at all concerned in it. He continued his painful labours till he was seized with the palsy on one side; and then, thinking his work done, he removed to *Norwich*, to live with his daughter Mrs. *Allen*; and there he died about 1708, near 80 years of age. He left behind him a son of both his names, a minister among the Dissenters, who had a considerable congregation in *Miles's-Lane* in *Canon-Street*, *London*, who died in 1726.

PACKINGTON, [V.] Mr. *William Smith*. Born in *Worcestershire*, and educated in *Oxford*. His first labours were at one of the *Langton*'s in this county, under Mr. *Blackaby*, to whom he was assistant. From thence he removed to *Packington*, near

Ashby

Ashby de la Zouch. After his ejectment in 1662, he went to *Disworth-Grange*, where he continued many years, teaching school, and preaching constantly, either in his own house or in places adjacent, as occasion and opportunity offered. He was a worthy divine, and a plain profitable preacher. He enjoyed a greater measure of health than most students and laborious preachers do; but at his entrance upon his 63d year, hypocondraical winds did so prevail over him, as to put a period to his valuable life, on *Oct.* 20, 1686.

RAUNSTON and HOOSE. Mr. *John Shuttlewood*, A. B. Of *Christ's Col. Camb.* ** He was born at *Wymeswold* in this county, *Jan.* 3, 1631, of respectable parents, and sent for grammar-learning to a school at *Leicester*. On *Ap.* 26, 1654, he was ordained to the ministry, in the congregation of *Raunston*, with an honourable testimonial from the classical presbytery of *Wirksworth*, in the province of *Derby*.

With what profound humility, humble dependance upon divine assistance, and fixed resolution to promote, to the utmost of his ability, the everlasting welfare of the souls intrusted to his charge, he entered upon the ministry among his people, will appear from his solemn dedication of himself to God, drawn up in *Latin*, evidently about this time. The following is a translation of it.

" O my God, on the account of my sins thou hast afflicted " me with thy judgments. Thou art just, O Lord, in all thy " dispensations towards me, because I have grievously of- " fended against thee. I have followed the world, I have too " much indulged the flesh, and I have been very often over- " come by *Satan*. To thee I give up myself, to live to thee: " And now before God, the searcher of hearts, I promise " and engage to leave my worldly concerns to the companion " of my life †, to renounce the flesh with its affections, and " to study the good of the souls which thou art committing " to my care. Now, O Lord, do thou so strengthen and " fortify me, by the spirit of grace, against all these my ene- " mies, that I may obtain the victory over them: And that " I may seriously perform these my good resolutions, let this " paper, signed by my name, be a witness against me if I lie " before thee. *John Shuttlewood.*"

† Mr. *Shuttlewood* married *April* 26, 1652, *Elizabeth*, daughter of Mr. *Humphry Carter*, a man of true piety, of *Dreycot* in *Derbyshire*. She bore an excellent character. A Diary of hers is still remaining. She survived her husband several years, and died *July* 3, 1705, aged near 71.

He

He was a very considerable sufferer for his Nonconformity, not only by the loss of a very comfortable subsistence, but by the seizure of his goods, and the imprisonment of his person. In 1668 he was taken, with many others, singing a psalm, by *M. B.* and 30 or 40 horsemen with swords drawn and pistols cocked. Several of both sexes were beaten and driven into the field, and dismissed upon promise of appearing the next day before some justice of peace. Mr. *Shuttlewood* was examined by justice *S.* "When he had been at his parish-church to hear divine service?" Mr. *S.* answered, "that he did not know any who charged him with being absent." The justice then asked him, "if he would promise to go the next *Sunday?*" Mr. *S.* replied, "that he did not know how Divine Providence might dispose of him before that time." Upon this the justice made him his *mittimus* for a breach of the 35th of *Elizabeth*, and delivered him to the custody of one *Charles Gibbons*, a quarter-master in a troop of the trained bands, to convey him to *Leicester* jail. It being too late that night, they rested where they were. As Mr. *S.* was asking a blessing upon their food, *Gibbons* came into the room, swore a bloody oath, and said, "What, are you a preaching?" Soon after a neighbouring gentleman came and requested that Mr. *S.* and the rest of the prisoners might go for that night to their own houses, and offered a bond of a thousand pounds for their appearance. Upon the gentleman's pressing the matter hard, *Gibbons* girt his sword about him, and desperately swore, "that since he loved them so well he should go with them," and continued swearing all night, that if the gentleman stirred he would run him through. The next morning *Gibbons*, staying himself with the gentleman, sent the prisoners away to prison, and glad were they that they were going, esteeming their late situation worse than that of a prison. They continued in confinement till *Feb.* 24, and were then dismissed. In 1670, soon after the act against conventicles came out, the said *Gibbons* came with armed men, and took Mr. *Shuttlewood* and six or seven others at an house in *Th.* and carried them to an alehouse, but after some time dismissed them, upon promising to appear the next morning at 4 o'clock at the same place. The next day he carried them all to three different places in *Leicestershire* and *Northamptonshire*, keeping them a considerable time in each place, and at last brought them to to *C.* in *Leicestershire*, where justice *C.* would have extorted some confessions from them. *Gibbons*, commonly a desperate swearer,

ſwearer, told the juſtice, in the preſence of them all, "that "he would not damn his ſoul for any of them, and that he "could not ſwear there was a conventicle." Upon which the juſtice was about to diſmiſs them, but a lawyer preſent told him that he might commit them upon notorious evidence. Accordingly he ſent warrants to diſtrain upon Mr. *Shuttlewood* for 20*l.* and 20*l.* on the owner of the houſe, and 5*s.* a piece on others. Mr. *S.* conveyed away his cattle, but the reſt paid the money. In 1670, while Mr. *S.* had the king's licence, *Gibbons* came upon him and took him and the maſter of the houſe, and brought them before captain *C.* of *L.* who then refuſed to act, but afterwards ſent out his warrants to diſtrain on Mr. *Shuttlewood*, and 20*l.* on the houſe, *&c.* but both eſcaped, tho' not without damages, and heavy fines were laid upon the hearers. In the end of *Feb.* 1674, *Gibbons* came to Mr. *Shuttlewood*'s houſe at *Lubenham*, *Leiceſterſhire*, and took ſeveral names, appointing Mr. *S.* and them to appear before Col. *F.* who was wont to furniſh him with warrants before-hand. They all appeared according to promiſe, but were diſmiſſed upon aſſurance given to appear upon a lawful ſummons. But inſtead of ſuch a ſummons *Gibbons* procured a warrant of Sir *Th. B.* to diſtrain upon Mr. *S.* for 40*l.* and the officers took away ſeven of his milch cows, and ſold them to one *D. S.* of *L.* without Mr. *S.*'s knowledge. They paid the money to the juſtices, who gave receipts for it. (*Conformiſt's 4th Plea*, p. 79—81.)

With what exemplary reſignation, meekneſs and faith in Divine Providence, Mr. *S.* bore theſe and other trials, the following letter will evince, written to his wife from *Leiceſter* jail *Feb.* 20, 1668-9.

"My dear Wife,

"Myſelf and fellow priſoners are in good health. I bleſs "God I am very well ſatisfied with his diſpenſations towards "me, in reference to my landlady's proceedings; ſo that I "am no longer diſquieted with them, nor ſolicitous about "them, but patiently wait God's gracious diſpoſal of me. "Perhaps Infinite Wiſdom foreſees ſome inconveniency which "we are not aware of, and therefore is about to remove us. "I am loth to leave the ſociety of my dear brethren, Mr. "*Clark* and Mr. *Southal*, but I hope in the end God will ſo "diſpoſe of us, that we ſhall have cauſe to ſay it is beſt for "us to be where God ſhall carry us. I know not which way "to look, but our God is 'a very preſent help in a time of 'trouble,'

'trouble,' and will let us see that it is not our forecast but "his providence which shall provide an habitation for us. "Let us rather beg an improvement than a removal of his "dispensation. Remember me to my father, children, &c. "Thus in haste I remain, &c."

He was seldom permitted to live long in quiet, and was obliged to make frequent removes, being sometimes in *Leicestershire* and sometimes in *Northamptonshire*. But notwithstanding these troubles he educated several persons for the ministry, and appears sometimes to have had a flourishing seminary, from a memorandum of his in a pocket-almanack, "that six students were added to his academy in one year." The following persons, among others, studied under him, and afterwards rose into eminence in life: Mr. *Julius Saunders*, Mr. *John Sheffield*, Mr. *Matthew Clark*, Dr. *Joshua Oldfield*, Mr. *Wilson*, the father of the late Rev. Mr. *Samuel Wilson* of *London*, and Mr. *Thomas Emlyn* †.

Tho' Mr. *Shuttlewood* was blest with a robust, athletic constitution, yet he was of a very tender spirit; and the death of one of his children so deeply pierced him as to bring on some bodily complaints, which he carried with him to his grave. His constitution was also greatly injured by the sufferings he met with, and the labours he went thro' in those rigorous and cruel times, preaching often at unseasonable hours and incommodious places; so that his useful light was extinguished at an earlier period than, if it could have had a fair burning, might have been expected. He died at *Creaton* in *Northamptonshire*, *March* 17, 1688, in the 58th year of his age; where an humble stone was erected to his memory in the church-yard, with this brief but honourable testimony to his character, *Multùm dilectus, multùm deflendus:* Much beloved, much lamented.

He was a very able and learned man; a very acceptable and useful preacher; much valued, not only in the places where he statedly resided, but in all the country round about. Both his natural and acquired abilities were consecrated to the

† In the Memoirs of the Life of Mr. *Thomas Emlyn*, (p. 6) it is said concerning him, "that his parents chose to bring up their son to the "ministry among the Nonconformists, and that for this purpose in the "year 1678 he was sent for academical education to Mr. *Shuttleworth*, "(it should undoubtedly have been *Shuttlewood*) at *Sulby* near *Welford* "in *Northamptonshire*. Here he staid four years. In the year 1679 he "took a journey to *Cambridge*, and was admitted into *Emanuel College*, "but returned again to Mr. *Shuttlewood*."

glory

glory of God and the benefit of the church and world. The moſt furious of his perſecutors came to a ſhocking end. 'Tho' we ought to be very cautious in pronouncing any event to be a judgment of the Almighty againſt any particular perſon, yet when manifeſt outrageouſneſs and impudence in ſin, and particularly the unprovoked and bitter perſecution of the eminent ſaints and ſervants of God, are followed with ſome remarkably tremendous calamity, it may well become us to conſider whether, in ſuch a connexion, the finger of the Divine Indignation is not evidently writing its terrors againſt the workers of ſuch enormous and complicated iniquity. What elſe can be thought of the dreadful end of the aforeſaid *Charles Gibbons*, that notorious ſwearer, drunkard and perſecutor? Being at *Lutterworth* late at night in the winter ſeaſon, he was diſſuaded from going home, viz. to *Kingcott*, two miles off; on which he ſwore "he would go home in "ſpite of all the devils in hell." Accordingly he went, but was found dead the next morning in a ſhallow ſtream of water not ſufficient to cover his body, betwixt *Lutterworth* and *Miſterton*. This account (which Dr. *Calamy* relates) is taken from the remark of a conforming miniſter in *Beard*'s Theatre of Judgments. The author of the *Conformiſt*'s Plea is more particular, and ſays (p.82,) "that *Gibbons* being at *Lutterworth*, in *Dec.* 1675, very full of drink, and having given out that day many threatening ſpeeches againſt ſeveral Diſſenters, would not be perſuaded to ſtay all night, tho' it was late, about nine o'clock: but when he had gone about half a mile on his way, he fell into a ditch thro' which a little water runs, and falling aſleep, (as we muſt ſuppoſe) he dammed up that little running of water, by which he was found drowned next morning, by a milk-maid, in a very remarkable manner, for all his body was above water except his neck and face; neither was the water high enough when it was dammed up, to cover all his face." How natural in ſuch a caſe to apply *Job* xxxiv. 25—28. 'Therefore God knoweth their works, and he over-'turns them in the night, ſo that they are deſtroyed. He 'ſtriketh them as wicked men in the open ſight of others, 'becauſe they turned back from him, and would not conſider 'any of his ways; ſo that they cauſe the cry of the poor to 'come unto him, and he hears the cry of the afflicted.'

Mr. *Shuttlewood*'s only ſon, who bore his name, was brought up for the miniſtry by his father. He was a man of conſiderable abilities and furniture, and many years a miniſter

among the Diſſenters in *London*, where he died *May* 17, 1737, in the 71ſt year of his age. He left behind him two ſons and two daughters, both yet living, the youngeſt of which was married in 1744 to the preſent Rev. Dr. *Gibbons*, paſtor of the church at *Haberdaſhers-Hall*, and one of the tutors of the academy at *Homerton*, to whom the public are obliged for the above account.

WORKS. It doth not appear that Mr. *S.* publiſhed any thing; but he left ſeveral MS. which (with the papers above-mentioned) are in Dr. *Gibbons*'s hands. Some of theſe are in *Latin*, and ſome in *Engliſh*, on ſubjects of learning and divinity; one of which, from an epiſtle to the reader, appears deſigned by him for the preſs. One part of it is upon the ſcriptures, prophecy, ſacraments, offices in the church, &c. Another is entitled, Certain poſitions or concluſions concerning Chriſt's kingdom and his church; and the concluſion is, a Diſc. on the falſe church.

REARESBY, [R. 140 *l.*] Mr. *William Grace*. He was a ſerious, humble, grave perſon; well eſteemed by his pariſh, eſpecially by Major *Hubbart* and family, for the holineſs of his life and his edifying preaching. He had a great many children, who, with their parents, were reduced to great want. He was nearly related to Abp. *Sheldon*, to whom applications were made for his poor diſtreſſed family; but no relief could be obtained there, unleſs Mr. *Grace* would conform; which if he would yield to, great things were promiſed: but this moved him not to act againſt his conſcience. Some time after the Bp. recovered ſo much humanity, as to take ſome care of two of his children.

SHANKTON, [R.] Mr. *Richard Drayton*. He was born at *Atherſton* in *Warwickſhire*. In his younger years he was under grievous temptations, even to deſpair: but when thro' the grace of God he overcame them, he was the more fitted for the miniſtry, and the better able to pity and aſſiſt ſuch as were tempted. When he left his living, he had nothing left to live upon but the providence of God, and the charity of good people.

SIBSTON, [R.] Mr. *Samuel Doughty*. He was younger brother to the polite and politic Mr. *Thomas Doughty* of *Medburn*, who conformed. After his ejectment he lived at *Aſhby de la Zouch*, and had the king's licence to preach in his own houſe there, and yet was convicted by the Lord *B.* and Lord *S.* 40 *l.* was levied upon him, 20 *l.* for [his houſe,] and 20 *l.* for

for preaching in it. He made his appeal to the quarter-sessions, and pleaded his licence from the king, and that there was neither sedition nor breach of peace, but he found no relief. Afterwards he complained to the king and council: The lords were sent for up to council. The king was pleased to give him his part; but he could never get it. He was a good preacher, and exemplary in his life; of a meek, humble, modest, and peaceable temper.

SWEPSTON, [S. 200*l.*] Mr. *Henry Watts*, M. A. Of *Sidney Col. Camb.* He took his degree in 1651. He was ejected from *Swepston* in 1662, having several children. Mr. *Standish*, who was sequestered in the Parliament-times, died before the Restoration. Mr. *Watts* was succeeded by Dr. *John Gery*, and maintained a very friendly correspondence with him to the day of his death; and the Dr. upon all occasions used to express a great esteem and value for him. Mr. *Watts*, when he left *Swepston*, removed to *Weddington*, a little village in *Warwickshire*, where he lived above 20 years, being upon very friendly terms with Mr. *Armstead* the public minister. Every day (excepting Lord's-day) Mr. *Watts* went in the morning about 11 to visit Mr. *Armstead*, and he returned his visit in the afternoon about 4; each visit being of about an hour's length: Mr. *Watts* constantly went to church on Lord's-day morning, and in the afternoon (when there was no sermon in public, Mr. *Armstead* preaching at another village in that neighbourhood) he preached to his own family, admitting a few neighbours, but keeping within the number allowed by act of parliament. At length he removed from hence to *Barwell* in *Leicestershire*; and upon his removal, Mr. *Armstead* used to say, he had lost the best friend and neighbour that ever man had. A legal toleration being granted to Dissenters, he, at the request of many inhabitants of the neighbouring towns, preached publicly at *Hinckley* in *Leicestershire*, on Lord's-day in the afternoon; and he was well pleased with such an opportunity of exercising his ministry. He had some hundreds of hearers, to whom he constantly preached, not being hindered by badness of ways, or weather, or the infirmities of age, or any thing else but sickness. He settled a congregation of sober serious christians, among whom he bestowed his labours without any acknowledgment from them, except a few inconsiderable presents, and continued with them till he was removed by death, on *Feb.* 2, 1690, in the 63d year of his age; when

when the people chose another to succeed him. He was buried in the church at *Barwell*, and his fun. serm. was preached by Mr. *Pagit*, the minister of the parish, who gave a very handsome character of him; mentioning "his obliging temper and gentlemanly behaviour; his great friendliness, and usefulness in reconciling differences, to the saving great expences in law; his exemplariness in relative duties, and particularly in the management of his family, which was attended with a remarkable blessing from heaven; his great moderation and charity, which recommended him to all the gentlemen in the neighbourhood, who treated him with great respect; signifying withal, that he did not know any one who had more real friends, and fewer enemies than he; and that he was such a religious, conscientious, useful person, that not only his numerous family, but the public also, had a great loss by his decease."

Many wondered at his Nonconformity, considering his increasing family, but that was not the least temptation to him to act against the sense of his own mind; tho' he had good preferment in the church offered him. He trusted providence; and God remarkably blessed and prospered him. Ten of his thirteen children lived to be men and women; and he educated them well, and comfortably provided for their subsistence in the world.

Ibid. Mr. *Hudson.* His assistant.

THEDDINGWORTH, [V.] Mr. *John Green.* A very pious man. He died in the very week in which he was preparing to quit his living, upon the *Bartholomew*-act.

THURMASTON, [Chap.] Mr. *Matthew Patchet.*

WANLIP, [Chap.] Mr. *John Smith.*

WETHERLY, [R.] Mr. *John Chester.* This living had been sequestered some years before he came to it, from a non-preaching parson, whose curate, at the Restoration, produced a dormant title to it. This was reckoned the most wicked town in all the county: so that several ministers said they would not have accepted of the living, had it been offered them, upon any terms. But by Mr. *Chester*'s industry in preaching, catechizing, and daily visiting from house to house, (which that poor town had not been used to before) several of them were brought to a considerable knowledge in religion, and discovered a great sense of piety, and love to the best things.

things. One perſon indeed, being ſome way diſguſted, took up a reſolution that he would hear him no more: but coming once to church, upon the report of a ſtranger's preaching, he was aſhamed to go out, upon ſeeing Mr. *Cheſter* come in, and ſo ſtaid; and it pleaſed God, he was ſo convinced by that ſermon, that he ever after proved as true a friend to him as any in the pariſh. Mr. *Cheſter*, in conſequence of his uſefulneſs, had the general love of the people both in the town and neighbourhood. [But he had ſome enemies.] There were two perſons, the one an ordinary weaver, and the other a mean farmer, who, upon the turn of the times, diſcovered their malice. They took an oath before a bench of juſtices, that he prayed againſt the king, about the time of *Worceſter* fight, on ſuch a particular Lord's-day as they named. But it ſo happened, that Mr. *Cheſter* was at that time at *London*; and Mr. *Doughty*, who ſupplied for him that very Lord's-day, took an oath that he did ſo, upon Mr. *Cheſter*'s abſence, and all the reſt of the pariſh confirmed their depoſition, and cried ſhame on thoſe who ſwore ſo falſly. After the Reſtoration, Mr. *Bucknall*, who laid claim to the living, came to take poſſeſſion of it with the greateſt violence and fury imaginable. When Mr. *Cheſter* was from home, he demanded entrance into the parſonage-houſe, and the ſervants denying it, he fetched a ſmith's ſledge, and broke open the door, and not only turned them out, but thew out what goods he pleaſed into the ſtreet, and the reſt he kept. Mr. *Cheſter* demanding them of him, he told him, if he went to law for them, he would ſwear him out of his life. † Upon this he went for *London*; where he preached once every Lord's-day for Mr. *William Jenkyn*, at *Chriſt-Church*, till the act of uniformity took place. The people were loth to loſe ſo good and uſeful a man, as well as much troubled at his meeting with ſuch uſage, and parted from him with many tears. He continued in *London* all the time of the plague, and was inſtrumental for the good of many ſouls. Mr. *Baxter* gives him the character of a man of a very ſober, calm, peaceable ſpirit; ſound in doctrine and life; and a grave and fruitful preacher. He often made excurſions into ſeveral parts of *Surrey*, but his ſettled abode was in *Southwark*, where, in the latter part of his life, he preached ſtatedly at the meeting-houſe in *Gravel-lane* near *St. George's-*

† Dr. *C.* relates ſome other things of this *Bucknall*, which ſhew him to have been a very bad man, but which are better omitted.

fields. Under ſome illneſs, he retired to his ſon's, a phyſician at *Guildford*, and there he died in *May*, 1696.

WHATTON, (Long) [R. 150*l*.] Mr. *Samuel Shaw*, M. A: Of *St. John's Col. Camb*. He was born of religious parents at *Repton* in *Derbyſhire*, in 1635, and educated at the free-ſchool there, then the beſt in thoſe parts of *England*. He went to the univerſity at 14 years of age, where he was chamber-fellow to Dr. *Morton*. When he had compleated his ſtudies, he removed to *Tamworth* in *Warwickſhire*, and was uſher in the free-ſchool there in 1656. Here he was when that reverend perſon Mr. *Blake* died, (*viz*. in 1657,) at whoſe funeral Mr. *Shaw* ſpoke an eloquent oration, after Mr. *Anthony Burgeſs* had preached a ſermon. They are both in print; and he that peruſes them, can hardly forbear admiring the happineſs of thoſe parts, in a conjunction of three ſuch men, as the deceaſed and the two ſpeakers. From *Tamworth* Mr. *Shaw* removed to *Moſely*, a ſmall place in the borders of *Worceſterſhire*, being invited thither by Col. *Greavis* of that place, who had a great reſpect for him, and ſhewed him much kindneſs. At his coming thither he was ordained by the claſſical preſbytery at *Wirkſworth* in *Derbyſhire*; and in 1658, by the aſſiſtance of Mr. *Gervas Pigot* of *Thrumpton*, he obtained a preſentation from the Protector to this rectory of *Long-Whatton*, which was in the gift of the crown. In *June* this year, he had full and peaceable poſſeſſion of this place, and continued ſo to have till K. *Charles*'s return in 1660. Then fearing ſome diſturbance, in the month of *September* that year, he got a freſh preſentation † under the great ſeal of *England*, which he obtained without much difficulty, as the former incumbent Mr. *Henry Robinſon* was dead, and two more that enjoyed it after him. But tho' his title was thus corroborated, Sir *John Prettyman* made intereſt with the lord-chancellor, and they found means to remove Mr. *Shaw* about a year before the act of uniformity came out; and introduced one Mr. *Butler*, who had never been incumbent, nor had any manner of title to the place. He was a man of ſuch mean qualifications, and ſo little reſpected in the pariſh, that ſome of them took occaſion to tell Sir *John* that they heard Mr. *Butler* had given him a pair of coach-mares to get him the living, but they would give him two pair to get him out, and put Mr. *Shaw* in again. After

† Copies of both theſe preſentations may be ſeen in *Cal. Acc.* p. 427—8.

this

this he never had any public living, and so was not properly turned out by the uniformity-act, tho' he was silenced by it; for he could not satisfy himself to conform, tho' he was afterwards offered his living without any other condition than re-ordination. But he used to say, he would not lie to God and man, in declaring his presbyterian ordination invalid.

When he left *Whatton* he removed to *Cotes*, a small village near *Loughborough*. During his stay here, his family was afflicted with the plague, being infected by some relations from *London*, who came from thence to avoid it: it was about harvest 1665. About that time he preached in his family, and afterwards published that excellent useful book called, *The Welcome to the Plague*, from *Amos* iv. 12, 'Prepare to meet 'thy God, O *Israel*.' He buried two children, two friends, and one servant of that distemper: but he and his wife survived it; and not being ill both at once, looked after one another and the rest of the family: which was a great mercy, for none durst come to his assistance; but he was in a manner shut up for about three months together, and was forced to attend his sick, and bury his dead himself in his own garden.

Towards the latter end of the year 1666, he removed to *Ashby de la Zouch* in the same county; and was chosen to be the sole school-master of the free-school in 1668. The revenue was then but small, the school-buildings quite out of repair, and the number of scholars few: but by his diligence he soon got the salary augmented, not only for himself, but all succeeding school-masters: and by his interest among gentlemen, he procured money for the building of a good school, and a school-house, and a gallery for the convenience of the scholars in the church. He had another difficulty to contest with in this matter; which was, how to get a licence without subscription to such things as his conscience did not allow of. But he got over that; for by means of the Lord *Conway*, he obtained from Abp. *Sheldon* a licence to teach school any where in his whole province †; and that without his so much as once seeing or waiting upon the Abp. As he needed a licence also from the Bp. of the diocese, he got a friend to make his application to Dr. *Fuller*, then Bp. of *Lincoln*. This friend put Mr. *Shaw*'s late book, occasioned by the plague in his family, into his lordship's hands, in order to satisfy him of Mr. *Shaw*'s real worth. The Bp. was so pleased

† Dr. *C.* gives a copy of this licence at length, *Acc.* p. 429.

with the piety, peaceableneſs, humility, and learning there diſcovered, that he gave him a licence upon ſuch a ſubſcription as his own ſenſe dictated and inſerted; and added, that he was glad to have ſo worthy a man in his dioceſe upon any terms. He alſo ſaid, that he underſtood there was another of his books in print; viz. *Immanuel*, which he deſired might be ſent him. Mr. *Shaw*'s piety, learning and temper ſoon raiſed the reputation of his ſchool and the number of his ſcholars above any in thoſe parts; ſo that he always kept one, and for a great while two uſhers to aſſiſt him; having often 160 boys or more under his care. His houſe and the town was continually full of boarders from *London*, and other diſtant parts of the kingdom. Several divines of the church of *England*, (among the reſt, Mr. *Sturgeſs* miniſter of *All-Saints* in *Derby*, Mr. *Walter Horton*, formerly miniſter of the ſame place, and afterwards one of the canons of *Litchfield*,) and many gentlemen, phyſicians, lawyers and others, in ſeveral parts of *England*, were his ſcholars, and owed their ſchool-learning to his good inſtructions. He endeavoured to make the youth, that were under his care, in love with piety; to principle them in religion betimes by his good advice, and allure them to it by his good example. His temper was affable, his converſation pleaſant and facetious, his method of teaching winning and eaſy. He had great ſkill in finding out, and ſuiting himſelf to, the tempers of boys. He freely taught poor children, where he ſaw in them a diſpoſition to learning, and afterwards procured them aſſiſtance to perfect their ſtudies at the univerſity. He did indeed excellent ſervice in educating youth; and his ſchool was a great advantage to the trading part of the town. When the liberty of the Diſſenters was ſettled by act of parliament, he licenſed his ſchool for a place of religious worſhip. The firſt time he uſed it, he preached from *Acts* xix. 9. 'Diſputing daily in the ſchool of one *Tyrannus*.' He ſo contrived his meetings, as not to interfere with the public, preaching at noon between the ſermons at church, and conſtantly attending there both parts of the day, at the beginning of the ſervice, with all his ſcholars, his family, and all his hearers with him: ſo that the public aſſembly was hereby conſiderably augmented; and the weekly lecture was chiefly attended by him and his ſcholars. He was upon the moſt friendly terms with the vicar of the place, [and correſponded with Dr. *Barlow* the Bp. of *Lincoln*,] to whom he preſented his book of meditations, which has been generally

eſteemed,

eſteemed, and read with great profit. His lordſhip, who was a great reader, and judge of books, and as conſiderable a caſuiſt as moſt in his age, thereupon wrote him the following letter.

"My reverend brother,——I have received yours, and this comes (with my love and reſpects) to bring my thanks for the rational and pious book you ſo kindly ſent me. Tho' my buſineſſes be many, and my infirmities more, (being now paſt 74) yet I have read all your book, (and ſome parts of it more than once,) with great ſatisfaction and benefit. For in your meditations of the love of God and the world, (I am neither afraid nor unwilling to confeſs it, and make you my confeſſor,) you have inſtructed me in ſeveral things, which I knew not before, or at leaſt conſidered not ſo ſeriouſly, and ſo often as I might and ought. One great occaſion or cauſe why we love our gracious God leſs, and the world more than we ſhould, is want of knowledge, or conſideration. God himſelf, *Iſai.* i. 2, 3. complains of this, and calls heaven and earth to witneſs the juſtice of his complaint. 'I have nouriſhed and brought up children, and they have rebelled againſt me. The ox knoweth his owner, and the aſs his maſter's crib, but *Iſrael* doth not know, my people doth not conſider.' It is ſtrange, and yet moſt true, that the ox and aſs, irrational and ſtupid creatures, ſhould know their maſters who feed and take care of them, and yet men, rational creatures, even *Iſrael*, God's only church and people, whom he had miraculouſly preſerved and nouriſhed, ſhould neither know nor conſider. This conſideration is our duty, and the want of it our ſin; (a ſin of omiſſion) and therefore it is no wonder if it be a moral cauſe or occaſion of ſome conſequent ſin of commiſſion; ſo that the beſt men (by reaſon of the old man, and the remains of corruption in them) may, and many times do ſin, and come ſhort of fulfilling the law, and doing their duty, when they want this conſideration, or ſuch a degree and meaſure of it as is required to the moral goodneſs of an action. Suppoſe a man tempted to commit adultery, murder, perjury, or any ſuch ſin; if ſuch a man would ſeriouſly conſider the nature of the ſin he is going to commit, that it is a tranſgreſſion of the law of his God, to whom he owes all he has, both for life and livelihood, that it pollutes his ſoul, that it diſhonours his gracious God and heavenly Father, that it makes him obnoxious to eternal miſery, both of body and ſoul: I ſay, he who conſiders this, as all ſhould, would certainly be afraid to commit ſuch impieties. Now of ſuch con-

ſiderations, you have given us many in your book, and theſe grounded on the clear light of nature, or on evident reaſon, or revelation: and it is my prayer and hope that many may read, and (to their great benefit) remember, and practiſe them. I am well pleaſed with your diſcourſe againſt uſury; which (as it is commonly, and without fear or remorſe confidently managed) I take to be one of the crying ſins of our ungrateful nation. I remember that in 1645, in *Oxford*, two rich and underſtanding gentlemen came to the lord-primate of *Ireland*, (Dr. *Uſher*,) deſiring to know his opinion, whether uſury was lawful. He knew, and they confeſſed, that they had money at uſe, and they gave their reaſons which induced them to believe that their taking uſe was innocent and lawful. The good primate patiently heard them, and (without farther diſpute, or anſwering their reaſons, as they called them, which they had brought for the lawfulneſs of uſury) ſaid, Come, gentlemen, I believe you are willing in this caſe, to take the ſafeſt way for your ſouls. They replied, Yes, that was their deſire. Well, ſaid the primate, then your ſafeſt way will certainly be to take our bleſſed Saviour's advice (or command rather) and 'lend freely, expecting nothing (no uſe) again.' For if you lend freely, you do an act of charity, and ſo are certainly ſecured from all fear of ſin in that particular: but if you take uſe, it is an hundred to one but you ſin, and become liable to that curſe and puniſhment which fatally follows it. The gentlemen (like him in the goſpel) 'went away ſorrowful, for they were rich, and had great poſſeſſions,' and to increaſe them continued their uſury. So that I think you may ſafely ſay (as you do) that uſurers are lovers of the world. Give me leave (faithfully and as a friend) to add one thing more. In your ſecond page, there is, I believe, a little miſtake. For you ſeem to ſay, that *James*, who wrote the canonical epiſtle, was brother to *John* the apoſtle. Now it is certain, that amongſt the apoſtles there were two of that name. 1. *James* the ſon of *Zebedee*, and brother of *John*. 2. *James* the ſon of *Alpheus*, *Mat.* x. 2, 3. who was called *James* the leſs, *Mark* xv. 40. whoſe mother was *Mary*, who was ſiſter to the Virgin *Mary*; and ſo our bleſſed Saviour and *James* the ſon of *Alpheus* were ſiſters children, couſin-germans. Now that *James* the ſon of *Zebedee*, and brother of *John*, did not write that canonical epiſtle, will be certain, if we conſider, 1. That *James*, brother of *John*, was ſlain by

Herod

Herod Agrippa, (*Acts* xxii. 2.) which was Anno Christi 44 † or 45. And 2dly, If it be considered, that the epistle of *James* was not written till the year of Christ 63: for so *Baronius* ‡, *Simpson* ‖, and the best chronologers assure us. They say, that epistle of *James* was not writ till almost twenty years after *James* the brother of *John* was slain by *Herod:* and therefore it is certain, he neither did nor could write it. I beg your pardon for this tedious, and I fear impertinent, scribble. My love and due respects remembered. I shall pray for a blessing upon you and your studies; and your prayers are heartily desired by and for

Your affectionate friend and brother,

Buckden, March 16, 1681. *Thomas Lincoln.*

For my reverend friend Mr. *Sam. Shaw*,
at his house in *Ashby de la Zouch.*

If such a correspondence as this, between the bishops of the church of *England* and the ministers among the Dissenters, had been usually and commonly kept up, it might have produced much better effects than the great distance that has been generally observed on both sides. Mr. *Shaw* was a man of a peaceable disposition. He was frequently employed, and very successful in his endeavours, to reconcile differences. He had a public and generous spirit, and was ever ready to encourage any good designs. He was given to hospitality, and was very moderate in his principles. For the space of almost 30 years he spent himself in endeavours to make the world better, tho' with no great gains to himself. It was his chief aim to live usefully; and he thought that a considerable reward to itself. He was of a middle stature, and his countenance not very penetrating; like another *Melancton*, that could not fill a chair with a big look and portly presence; but his eye was sparkling, and his conversation witty, savoury, affable and pertinent. He was ready at repartees and innocent jests, with a mixture of poetry, history, and other polite learning. But his greatest excellency was in religious discourse, in praying and preaching. One that knew him well, writes as follows:

" I have known him spend part of many days and nights too in religious exercises, when the times were so dangerous

† Jac. Usserius. Annal. Part. Post. Ad Ann. 44. pag. 645. Baron. Annal. Tom. 1. ad dictum Annum.

‡ Baronius in Annal. Tom. 1. ad annum 63. §. 9. pag. 624.

‖ Chron. part 7. pag. 42.

that

that it would hazard an imprisonment to be worshipping God with five or six people like-minded with himself. I have sometimes been in his company for a whole night together, when we have been fain to steal to the place in the dark, stop out the light, and stop in the voice, by cloathing and fast closing the windows, till the first day-break down a chimney has given us notice to be gone. I bless God for such seasons. If some say it was needless to do so much; I reply, the care of our souls and eternity, which only was minded there, requires more. I say, I bless God for the remembrance of them, and for Mr. *Shaw* at them, whose melting words in prayer, I can never forget. He had a most excellent faculty in speaking to God with reverence, humility, and an holy awe of his presence, 'filling his mouth with arguments: by his strength he 'had power with God; he wept and made supplication; he 'found him in *Bethel* (such were our assemblies) and there he 'spake with us.' I have heard him for two or three hours together pour out prayer to God, without tautology or vain repetition, with that vigour and fervour, and those holy words that imported faith and humble boldness, as have dissolved the whole company into tears, *&c.*"

In short, a mixture of so much learning and humility, wit and judgment, piety and pleasantness, are rarely found together, as met in him. He died *Jan.* 22, 1696, in the 59th year of his age. His funeral sermon was preached by Mr. *William Crosse*, his brother-in-law, from *Luke* xxiii. 28.

WORKS. A Funeral Oration for Mr. *Blake*.—The Welcome to the Plague.—A Farewel Sermon in 1663, on *Phil.* i. 12. which is the 8th in the country collection.—A Farewel to Life, from 2 *Cor.* v. 6.—The Angelical Life; from *Matt.* xxii. 30. (These two are annexed to the Welcome to the Plague, and were all three printed together in 1666, under the title of The Voice of one crying in the Wilderness.—*Immanuel*; or, A Continuation of the Angelical Life; on *John* iv. 14. [An admirable performance, reprinted in 1763.]—The great Commandment; a Discourse on *Psalm* lxxiii. 25. To which is annexed, The Spiritual Man in a carnal Fit; from *Psalm.* lv. 6.—A Latin Grammar.—A Receipt for the State Palsy: Or a Direction for the Government of the Nation; a Sermon from *Prov.* xxv. 5.—*Samuel* in Sackcloth; a Sermon from 1 *Sam.* xv. 35. essaying to restrain our bitter Animosities, and commending a Spirit of Moderation, and a right Constitution of Soul, and Behaviour towards our Brethren, 1660.—The true Christian's Test; or a Discovery of the Love and Lovers of the World,

World, in 149 Meditations; from 1 *John* ii. 15.—An Epitome of the Latin Grammar, by Questions and Answers.—*Adam, Abel,* or vain Man; Sermons from *Psalm* xxxix. 6.—A Funeral Sermon on the Death of Mr. *Richard Chantry.*——Words made visible; or Grammar and Rhetoric; a Comedy.—The different Humours of Men; a Comedy. (These two were acted by his own scholars for their diversion, and for the entertainment of the town and neighbourhood at Christmas-time.) He had also in the Press, A Description of the Heavenly Inheritance; on 1 *Pet.* i. 3—6. But the bookseller failing whilst it was printing, it was never perfected.

WOODHOUSE, [Chap.] Mr. *Cheshire.*

Mr. *Dixy* and Mr. *Statham* were silenced by the act of uniformity, tho' not ejected; not being then fixed in livings. They lived and died Nonconformists.

The following afterwards conformed.

Mr. *Doughty* of *Medburn.*—Mr. *Blackerby* of *Langton.*—Mr. *Jenkin* at *North Kilworth.*—Mr. *Blake* of *Saddington.*—Mr. *Henry Pierce* of *Claybrook.*

MINISTERS Ejected or Silenced

IN

LINCOLNSHIRE.

ALLINGTON, [R. 160*l.*] Mr. *George Beck.* He was chaplain to the Earl of *Manchester* for some time during the war, and particularly attended him at the battle of *Winsby* near *Horncastle.* This perhaps might be the chief cause of Dr. *Sanderson*'s great displeasure against him, who drove him out of the country. After the war, he was minister of *Rippingal* three miles from *Folkingham,* out of which Mr. *Cromwel* was

was sequestered. He was one of the *Folkingham* classis. In 1655 or 1656 he was presented to *Allington*, by the lord-keeper *Fiennes*; in which place he succeeded Mr. *Robert Clark*, an eminent old Puritan. During his time there, he was one of the *Tuesday*-lecturers at *Grantham*, and had a *fine cure* annexed to his rectory. He was a very popular and useful preacher, a loving pastor, and much beloved; and his life was unblameable. He resided some time in *London*, till the plague drove him away to *Tottenham*; but it followed him, as it did many others, and he died of it in 1666.

AUTHORPE, (in the Isle of *Axholme*), [R.] Mr. *Thomas Spademan*. Of *Lincoln Col. Oxf.* Born at *Rotheram* in *Yorkshire*. He was much esteemed for his learning, diligence and charity. He was so hearty in his affection to the old *English* form of government, that he refused to sign the Engagement, tho' it was generally signed by the neighbouring ministers who afterwards conformed. And tho' he would not sign the declaration appointed by the *Oxford*-act in 1665, yet his known loyalty and peaceable behaviour induced the deputy-lieutenants and justices of the peace, to permit him to reside unmolested in the place where he had been minister. After the indulgence granted in 1672, he was chosen pastor of a Presbyterian church in *Boston*, where he was generally esteemed for his piety and moderation. He died in 1678. He was father to Mr. *John Spademan*, who was minister first at *Rotterdam*, and afterwards at *London*, [where he assisted Mr. *Howe*.]

BAROBY, [R.] Mr. *Elwood*.

BARTON, [V.] Mr. *Roate*.

BILLINGBOROUGH, [V.] Mr. *James Morton*. He had the living of *Horblin* also; a small town within a mile of *Billingborough*. He was of the *Folkingham* classis, and one of the *Grantham* lecturers. He died at *Billingborough*, in 1663. He was a tall, grave, venerable person, and was in great esteem with good people in those parts.

BOOTHBY (on the Cliff,) [R.] Mr. *John Sanders*.

BOSTON, [V.] Mr. *Anderson*. He was an holy man, and a good affectionate preacher. His principles were congregational.

BROCKLESBY, [R.] Mr. *Theophilus Brittaine*. After his ejectment here he took a house at *Swinderby*, a small country town

town about seven miles from *Lincoln*, where he kept a private school for a livelihood. He was thereupon prosecuted by Sir *E. L.* the Bp. of *Lincoln*'s chancellor, before whom he appeared several times at the court at *Lincoln*, and was at length, by the said chancellor, committed to the common jail there. The jailor sometimes giving him liberty to go out into the city to dine with a friend, was severely reprehended, and strictly charged to keep him close prisoner, which he afterwards did. But God was pleased so to support Mr. *Brittaine*, and to refresh him with spiritual consolations, that he was never known to be more chearful than he was all the time of his imprisonment, which was for several months. At length, by an *habeas corpus*, he removed himself to *London*, where his cause was heard; and by means of the Earl of *Shaftesbury*, then lord-chancellor, he obtained his liberty. He was afterwards chaplain at Col. *King*'s of *Ashby* in this county, and preached publicly till the Colonel's death. He then removed to *Roxham*, a little village about two miles from *Sleeford*, where he took a small farm, and taught a few scholars for a livelihood. In *Monmouth*'s time, he and Mr. *Wright* of *Lessingham*, and Mr. *Drake*, were committed to *Grantham* jail, and were to be removed to *Hull*; but upon his defeat, they were set at liberty. He was exercised with lameness and great pain for the five last years of his life, but bore his afflictions with great patience, and a chearful submission to the will of God. He departed this life *Sept.* 12, 1706. He was a man of a meek and humble spirit, and of but few words.

BURTON-PEDWARDIN. Mr. *Lee*. He was an intimate of Col. *King*'s, who was the first in the House of Commons (as was commonly reported and believed) that moved for K. *Charles*'s Restoration. He was so far from owning the preceding powers, that he never paid any tax for 12 years together, till his goods were distrained by the collectors. Mr. *Lee* published one pamphlet or more, against the usurpation of the Protector *Oliver*. He was in those times commonly called the Colonel's confessor and chaplain.

COLTSWORTH, [R.] Mr. *Brown*.

CROWLE, [V.] Mr. *Robert Durant*. He was a gentleman of an ancient family; the third son of Mr. *Durant*, an eminent minister near *London*. He was of quick parts, and had a very liberal and religious education. The learned languages, and the *French* tongue, were very familiar to him. He

He travelled very young, and had ſeen many of the *American* iſlands. After he had a call to the miniſtry, he ſettled at *Crowle*, where he was ejected at *Bartholomew*, 1662. He retained a very dear affection to the people there to his dying day. After being ſilenced, he removed to *Redneſs*, where he buried his only ſon. He preached there in private till 1664, when being upon a journey with Mr. *John Ryther*, (another ejected miniſter, afterwards of *Wapping*,) they were both ſeized on in the road, and ſent to *York* caſtle, where he was confined for ſome time; but nothing being laid to his charge, he was at length diſcharged. Here he became acquainted with Mr. *Thomas Woodhouſe* of *Glapwell* in *Derbyſhire*, (a great ſupporter of godly miniſters, who was then alſo a priſoner on account of religion,) who, upon the death of Mr. *Fiſher* of *Sheffield*, recommended Mr. *Durant* to that congregation, from which, after trial of his abilities, he had a call, in 1669. Longing to be in his Maſter's vineyard, he thankfully accepted it, leaving it to them to give him what they pleaſed, tho' he had left a benefice of no ſmall value. His behaviour was always that of a gentleman; and few could exceed him in a ſweet mixture of humility and courteouſneſs. He had excellent miniſterial abilities. His ſtile was ſcriptural and plain; and his delivery affectionate and clear. He was fervent in prayer; and uſually large in confeſſion, and particular in thankſgiving. It was his common method on the Lord's-day, to ſpend the morning in expounding the ſcriptures, wherein he diſcovered great ſkill in caſuiſtical divinity. In the afternoon he preached on the doctrinals of the Chriſtian religion; and once every month, he and his congregation kept a faſt. In his viſits, he endeavoured by apt queſtions to diſcover their profiting under the miniſtry, and he often took leave with prayer. His ſelf-denial and mortification of ſin were viſible to his neareſt acquaintance; his meekneſs and patience to all. His circumſpection was ſuch that envy itſelf could not charge him with any thing blame-worthy. He could never endure railing or backbiting, but exhorted all to love, chriſtian unity, and forbearance. He had an uncommon ability in writing agreeable letters, full of chriſtian ſpirit, many of which were long treaſured up. When the times grew more favourable, the congregation encreaſed, and erected a convenient place for public worſhip. In *January* 1678, he adminiſtered the Lord's-ſupper the laſt time; when he concluded the exhortation with theſe words: " I tell you this, and remember it when I am dead

dead and gone; the better any man is, the more humble he is; the better he will think of others, and the lower thoughts he will have of himself." A little before his death, taking leave of a friend, he quoted *Pſ.* xci. 16, and added, "the Lord has made good this his promiſe to me: 'He hath ſatis-'fied me with length of life, and he hath given me to ſee his 'ſalvation." He died greatly lamented, *Feb.* 12, 1678, aged 71. When the report of his death was brought to Mr. *Lobley* the vicar of the town, he expreſſed his eſteem for him, ſaying, "And is the good old man dead? I am ſorry for it: he hath carried it ſo very well, that I wiſh they may get one that will tread in his ſteps."

DOWESBY, [R.] Mr. *Rocket.* A very popular preacher; who met with general applauſe. He died ſoon after *Bartholomew*-day.

FLIXBOROUGH, [R.] Mr. *Jonathan Grant.* Of *Trin. Col. Camb.* Born at *Rotheram* in *Yorkſhire.* He was for a time aſſiſtant to Mr. *Stiles* of *Pontefract*, and afterwards miniſter at *Aſhley* near *Kidderminſter.* He was preſent at *Bewdly*, at the diſputation between Mr. *Baxter* and Mr. *Tombs*, which was much to his ſatisfaction; and the rather, as it was the means of recovering his wife, who had been made a convert by the Baptiſts, and had been dipped. He was an active man, of fruitful abilities and good learning; fit for any company or diſcourſe; and an acceptable uſeful preacher. He had been a priſoner in four different caſtles during the war. After being ſilenced he retired to *Thurnſco* in *Yorkſhire.* He much frequented the meeting at the Lady *Rhodes'* at *Houghton.* He was at laſt ſeized with a palſy, which continued upon him half a year, and died in 1681, aged 64.

FRODLINGHAM, [V.] and BROMBY. Mr. *John Ryther.* After his ejectment he removed to *York*, and ſtaid there for ſome time. He went afterwards to *Allerton* near *Bradford.* About the year 1668 or 1669, he aſſiſted in gathering a church in *Bradford* dale, where his uſeful labours were much valued, and the ſerious impreſſions made by his affectionate preaching long retained. About the year 1675, he and Mr. *Hardcaſtle* preached together at *Shadwell* chapel, and took their farewel of a people by whom they were greatly beloved. Mr. *Ryther* came to *London*, where he continued preaching with good acceptance and ſucceſs till his death. He had one ſon, Mr. *John Ryther*, who, after he had been two voyages to the *Eaſt-Indies*,

Indies, and had gone as chaplain with merchants ships to most of the noted places in both the *Indies*, (during the latter part of the reign of K. *Charles* II. and the whole reign of K. *James*, that he might avoid persecution for the sake of his conscience) in the reign of K. *William* settled at *Nottingham*, where he spent 12 years, and there he died.

FULBECK, [R.] Mr. *Tristram Hinchfield*.

GATE-BURTON, [R.] Mr. *Mark Trickett*. Of *Magd. Col. Camb.* where he was under the tuition of Mr. *Joseph Hill*. He was of a brisk active temper, and an holy life; and his pulpit performances were much applauded. When he lived at *Thurnsco*, he used to preach at the Lady *Rhodes'* chapel at *Houghton*. He was afterwards a great while prisoner in *York* castle for his nonconformity.

GLAPTHORN. See *Northamptonshire*.

GLENTWORTH, [V.] Mr. *Aires*.

GRANTHAM, [V.] Mr. *Henry Vaughan*. He succeeded Mr. *Angel* in this place. He was an excellent preacher, and had an extraordinary gift in prayer, wherein few excelled him. He was very zealous against those in power from 1648 to 1660, especially the Rump Parliament and their adherents. It was common with him to declare, with the utmost abhorrence, against putting the king to death, in the presence of the republican officers of the army. When Sir *G. Booth* was up in arms for the king's restoration in 1659, he got several ministers to spend a day in fasting and prayer, at his house, for the success of the enterprize. When *Lambert's* officers afterwards in the same year made a short stay at *Grantham* in their march into the North against *Monk*, he enraged them by his free reproofs; and they (especially Col. *Axtil*) severely threatened to rout him from *Grantham*, if they returned victorious. Often did he expose himself to great danger by his being over hot in those times. Once he very narrowly escaped great trouble. As he was reading in a bookseller's shop in *London* with his back toward the door, a pursuivant came in and told the bookseller, that he and three more had spent four days in searching for one *Vaughan*, who the Lord's-day before preached a seditious sermon against the government, at some church in the city, which he named, but said they could not find him; and he escaped. The parliament's voting in the king, was not more joyful to any man than to him. Yet notwith-

notwithstanding all this, soon after the king's return, he was committed to the jail in *Grantham*, called the *Old Shop*, for not reading the Common Prayer. He did not continue there long then; but he was long a prisoner in *Lincoln* castle in 1661 for the same omission. Probably this was the person referred to by the author of *the Conformist's 4th Plea*, p. 41, who says, "he was well acquainted with one of the Nonconformists, (and adds, that he never was acquainted with a more loyal, sincere honest man) who, after many disgraces and sharp trials, especially to a generous genteel spirit, went beyond sea, and in a terrible storm, which broke into the ship, asked his own soul, If he could die in and for that cause of his sufferings, and leaving his native country to preach in a strange land? And his conscience gave him a plain and full answer, when ready as he thought to leave his body and dear relations in a deep sea." That author adds, that after his return, he told him this and other particulars, with a most sincere profession, that he had nothing to do in this world but to serve Christ; nor any thing to seek but Christ. He went to *Bermudas* with his family, but meeting with discouragement from the Quakers, he came back. However he was afterwards persuaded to make a second adventure on new terms, and soon after he arrived there died in honour and peace. Mr. *Baxter* says of him, "that he was an able, sober, godly, judicious, moderate man, of great worth." There is printed, A Relation of a Conference between Mr. *Tombs* and Mr. *Vaughan*, *Sept.* 5, 1653.

Ibid. Mr. *Starkey*. Of *Peter-house*, and afterwards of *St. John's Col. Camb.* of which he was many years Fellow. At the university he was a hard student, who was never seen to be without a candle in his study till all others were in bed. This thirst after the improvement of his mind, kept him close to his studies all his days. His pulpit performances ever smelt of the lamp. He was a worthy divine, and an excellent preacher. His delivery was graceful, but not noisy; and it appeared by him, that there is a mildness in speaking that is as powerful as force. Dr. *Bates* once told a friend, that tho' Mr. *Starkey* much affected retirement, he was fit for the best auditory in *England*. He was fellow-labourer at *Grantham* with Mr. *Vaughan*, and preached the lecture supported by the benefaction of Lady *Cambden*, in the room of old Mr. *Angel*, who was the first lecturer about 1650. Mr. *Starkey* was re-

commended by Dr. *Tuckney*. The ſtipend was 90 *l.* per ann. After being ſilenced, he reſided in *Lancaſhire*, where it was his conſtant cuſtom (the pariſh miniſter being a worthy man) to repair on Lord's-days to the public church; and tho' he continued the exerciſe of his miniſtry in private, yet it was not till the worſhip there was over. He ſpent the latter part of his life at *Newington-Green* near *London*, where he lived beloved, and died lamented. His funeral ſermon was preached by Mr. *Timothy Rogers*. He was a man who thought much, but ſpake little in company; tho' upon juſt occaſions, he could ſpeak as much to the purpoſe as moſt men. Never was he heard to cenſure or backbite others. He had none of that intemperance of ſpirit whereby ſome are over-heated, to the ſetting others, as well as themſelves, on fire. His 'modera-'tion was known unto all.' So excellent were his miniſterial qualifications, ſo ſweet his temper, ſo prudent his conduct, and ſo innoffenſive his life, that he was univerſally beloved. The greateſt enemies to the Nonconformiſts had nothing to object to him but his noncompliance with their impoſitions.

GUNNERBY, [R.] Mr. *Matthew Sylveſter*. Of *St. John's Col. Camb.* Where, tho' his circumſtances were ſtrait, his ſtudiouſneſs, in order to future ſervice, was remarkable; and his diligence and humility, his affable and obliging carriage, procured him friends from whom he received much kindneſs. He left the univerſity ſooner than his inclination would have led him, thro' neceſſity. After ſome time ſpent in the country, where, in the midſt of other engagements, he purſued his ſtudies cloſely, he fixed in this living of *Gunnerby*, where the act of uniformity found and ejected him. The learned Dr. *Sanderſon*, then Bp. of the dioceſe, who was ſome way related to him, ſent for him, and treated him very courteouſly, offering him conſiderable preferment if he would but conform: but, after much urging upon ſome points, he frankly told him he could not come into the church with ſatisfaction to his conſcience, and therefore muſt be excuſed. And this his nonconformity (which he kept up with great moderation) the author often heard him ſay, he never could ſee any occaſion to repent of. Being ſilenced, he lived ſome time with Sir *John Bright*, as his domeſtic chaplain, and afterwards with *John White*, Eſq. of *Nottinghamſhire*, in both which families he was an ornament to his function, and met with abundant reſpect. He came to the city the year after the fire, and here had a

share in the hardships of the Dissenters, tho' he never was in prison. He cultivated a good correspondence with several divines of the established church, and was well respected by several of them, especially by Abp. *Tillotson* and Dr. *Whichcot*. But no man ever valued him more than Mr. *Baxter*, who was a good judge of men: and his esteem for Mr. *Baxter* ran as high as it was fit it should towards any mortal man; perhaps he exceeded. He desired to be known to posterity, by the character of *Mr. Baxter's friend*; and so he doubtless will. Never was there a greater harmony between two colleagues, than between Mr. *Baxter* and him, when they both preached to the same people; Mr. *Sylvester* being the pastor, and Mr. *Baxter* the assistant: and never were people happier in two stated ministers, than they who had the benefit of their joint labours. Mr. *Baxter* shewed his respects to him, dying as well as living, by leaving him his *History of his Life and Times*, and others of his manuscripts; and if he could have influenced them, none of his friends should have deserted Mr. *Sylvester* upon his own decease. The going off of so many of them was a discouragement; but Mr. *Sylvester* looked higher than man. And tho' he was not admired and flocked after, as some others, he found that declaration verified, 'them that honour 'me I will honour.' He had as great a share of the real esteem and respect of the lovers of God and true goodness to the last as most men. He often signified it to his friends as his earnest desire, and it was his frequent request to God in his family prayers, that his life and usefulness might continue and expire together. He would often say "It is an happy thing to slip out of this world into eternity." Herein God was pleased to answer his request; for when his usefulness had been extended to the age of 71, he was taken away on a sudden, and expired without the usual formalities of death, on the Lord's-day evening, *January* the 25th, 1708; so that he went directly from his beloved work to his reward. On the Lord's-day following, Dr. *Calamy* preached a funeral discourse to his little, but well-tempered society, on *Mat.* xxiv. 44.

He was an able divine, a good linguist, no mean philosopher, an excellent casuist, an admirable textuary, and of uncommon divine eloquence in pleading at the throne of grace. He had a soaring genius, a rich and copious fancy, and great depth of thought: to which, had there been joined a suitable elocution and expression, he would have been universally es-

teemed one of the greateſt men of the age. He well deſerved Mr. *Baxter*'s character of him, as "a man of excellent meekneſs of temper, ſound and peaceable principles, a godly life, and great ability in the miniſterial work." More may be ſeen of him in his funeral ſermon. He was ſucceeded by Mr. (afterwards Dr.) *Samuel Wright*.

WORKS. A Sermon upon being for ever with the Lord.—Another before the Societies for Reformation.—*Eliſha*'s Cry after *Elijah*'s God; a Serm. on 2 *Kings* ii. 14. on the Deceaſe of Mr. *R. Baxter*.—The Chriſtian's laſt Redreſs; illuſtrated by ſome Conſiderations upon *Revel.* xxi. 4. at the requeſt of the relicts of Mrs. *Sarah Petit*, 1707.—Four Sermons in the Morn. Ex.—Sermons on the 12th chap. of the Epiſtle to the *Hebrews*, in 2 vol. 8vo.—[A Pref. to *Manlove*'s Immortality of the Soul.——He alſo publiſhed Mr. *Baxter*'s Hiſtory of his Life and Times, which Dr. *Calamy* abridged.]

HARLAXTON, [R. 160 *l.*] Mr. *Richard Northam*. He was firſt miniſter of *Hather*, four miles from *Grantham*, and afterwards of *Harlaxton*. He was an aged, grave, reverend perſon. A ſolid judicious divine. His preaching was plain and practical, and very affecting and aweful; for he delivered his ſermons with a thundering voice. His life was unblameable. He was one of thoſe country miniſters that kept up a lecture at *Grantham* every *Tueſday*, from 1647 till 1661 or 1662.

HORNCASTLE, [V.] Mr. *Dickenſon*.

KIRTON in *Lindſey*, [V.] Mr. *Moſes Mells*. He was born at *Sibſey* near *Boſton*. After his ejectment he removed to *Lincoln*, where he continued till the corporation-act forced him away, and then he removed to *Leſſingham* near *Sleaford*, and thence into *Sleaford* town, where he continued the exerciſe of his miniſtry to a few that were deſirous of his labours. He was an humble, holy, heavenly perſon; not fearful of dangers, and yet careful to take the moſt prudent methods to avoid them. He had an eſtate of his own, and was not chargeable to the people. He viſibly took delight in his work; and did not labour in vain. He had a liberal heart and hand, both in ſpirituals and temporals. He was of moderate principles, and a moſt obliging carriage. 'He went about doing good;' and when he had continued doing ſo in *Sleaford*, for about ſeven years and ſix months, it pleaſed God to give him his *quietus*.

LEE, [R.] Mr. *Thomas Bonner*. He went thro' many straits and difficulties. At length he went to preach at *Wispington* near *Horncastle*, and there he fell ill and died.

LINCOLN. Mr. *Edward Reyner*, M. A. Of *Camb.* University. He was an eminent divine, and of special note. He was born at *Morley*, near *Leeds* in *Yorkshire*, in 1600. 'He 'feared the Lord from his youth.' He was a great frequenter of sermons in his childhood, and a constant attendant on the Monthly Exercise, which was encouraged by that excellent and primitive Archbishop Dr. *Toby Matthews*, at *Leeds*, *Pudsey*, *Halifax*, and other places. He was frequent in secret prayer, strict in observing the Sabbath, and grave in his whole deportment, giving hopeful indications of future eminence. While at the university he was very industrious and diligent, and laid in a good stock of learning. The straitness of his circumstances would not allow of so long a stay there as his inclination led him to desire. Some time after his remove from thence he taught school at *Aserby* in *Lincolnshire*. Mr. *Morris*, upon whom he depended most for his encouragement there, being unable, thro' the losses he sustained, to give him the assistance he promised him, he was again at a loss for a subsistence. But Providence seasonably opened a new way for him by an offer from the Countess of *Warwick* of the school of *Market-Rason*, in which he continued for some time, industriously grounding his scholars in the rudiments of learning and principles of religion, and improving all his spare time for the perfecting of his own studies. After four years, the Countess bestowed upon him the lecture at *Welton* which she maintained. He was afterwards invited to *Lincoln*, by a most affectionate call of many pious people there, first to be lecturer at *Benedicts*, *August* 13, 1626; and then to be parson at *Peters* at the *Arches*, *March* 4, 1627; where he discovered uncommon ministerial abilities, and was an unspeakable blessing to the city. He was even then a nonconformist to the ceremonies, which created him adversaries, who would frequently complain of him, and threaten him, and yet his liberty of preaching was continued; and his moderation procured him favour with several that belonged to the minster, who would sometimes hear him in the afternoon. Sir *Edward Lake* himself, the chancellor, was often his auditor, and declared he received benefit by his preaching, till he was reproved from above.

Dr. *Williams*, the Bp. of the diocese, in one of his visitations, which was of three days continuance, appointed Dr.

Sanderson to preach the first day, Dr. *Hirst* the second, and Mr. *Reyner* the third. As soon as he had done, the Bp. sent him an invitation to dine with him, and before parting, presented him with the Prebend of *Botolphs* in *Lincoln*; and at the visitation, repeated, commended, and confirmed a good part of his sermon; which prevented any inconvenience from the inferior clergy, who otherwise could not well have endured his free reproofs. The importunity of friends prevailed with him to accept the Bp.'s present of a Prebend, but when he came next morning seriously to reflect upon the necessary attendants and consequences of this his new preferment, he was much dissatisfied; for he found he could not keep it with a safe and quiet conscience. Hereupon he prevailed with the Lady *Armine* (to whom he was related) to go to the Bp. to mollify the offence, and obtain a *quietus*. The Bp. pleasantly told the Lady, "I have had many Countesses, Ladies and others, that have been suitors to me to get preferments for their friends; but you are the first that ever came to take away a preferment, and that from one that I bestowed it on with my own hands."

Mr. *Reyner* was very laborious in the duties of his place, 'warning every one night and day with tears, teaching them 'publicly, and from house to house;' being an example of a pious, diligent, and conscientious pastor. It was a mighty trouble to him to find some of his people falling off to unsound principles. He prayed for them without ceasing, and discoursed them with much meekness, resolving before-hand to let no hasty word escape from his lips. He laid down in his sermons the grounds of those truths from which they had fallen; yet in such a general way as if none in the congregation had been of another mind, that none might be exasperated. In 1639, he received letters to solicit him to take the pastoral charge of the *English* congregational church at *Arnheim* in *Guelderland*. One of the letters was subscribed by Mr. *Thomas Goodwin* and Mr. *Philip Nye*; the other was from Sir *Wm. Constable*. But hoping that better times were approaching in *England*, he sent them a denial.—About this time he had orders sent him from the Commissary's-court (others probably might have the same) in these terms:

"You are to certify of your conformity to the rites and ceremonies prescribed in the book of Common-Prayer, and these ensuing particulars, under your own hand, and the hands of six or more of your parishioners, upon *Thursday* after

after *Whitsunday*, and so quarterly for these twelve months, and so often after as you shall be thereunto required.

1st. That in reading of public prayers, and the administration of the sacraments of baptism, and the Lord's-supper, you constantly wear the surplice, with a hood, according to your degree, and that you administer the communion to none but such as receive it kneeling.—2. That you read divine prayers at seasonable hours, audibly and distinctly, without chopping, altering, or mangling both the first and second service; and rather cut short your sermon and exhortation, than leave out any part of the appointed liturgy.—3. That when there is no sermon, you read the homilies appointed by authority, and before your sermon or homily, use the prayer, according to the canon, always concluding with the Lord's-prayer.——4. That instead of your afternoon-sermon, you catechize the youth and others of your parish, and handle some head of catechism set forth in the book of Common-Prayer.—5. That you use the ring in marriage, and cross in baptism; go your perambulation in the Rogation-week; give good example to your parishioners, by making low and humble obeysance at the sacred name of Jesus, whensoever in the gospel and lessons it is named; in standing up at the gospel, creed, and *Gloria Patri*; exhorting your people to do the same.—6. That in your preaching you set forth the reverend estimation of the blessed sacrament, exciting the people to the often receiving of the holy communion of the body and blood of Christ: That you use sobriety and discretion in teaching of the people, especially in matters of controversy; that you move them to obedience as well to the orders established in the church, as also to other civil duties.—7. That you have not appointed any public or private fasts or exercises, not approved by law, or public authority; nor have used to meet in any private house or place, there to have conventicles for preachings, nor use any other form of divine service, than is appointed in the book of Common-Prayer; nor have connived at, or approved of any such, within your parish."

But the general commotions that happened soon after, saved him and many others from those rigours to which, for want of strict conformity, they had otherwise been exposed.

In the time of the civil war he was much threatened by his adversaries, and felt many effects of their malice. Most of his goods (except his books) were plundered; and he was in danger of being pistolled in the church. And therefore, when

the Earl of *Newcastle*'s forces possessed the city and county of *Lincoln*, he fled away by *Boston* to *Lynn*, and so to *Norwich* and *Yarmouth*, and was preserved. In this time of his withdrawment, he was useful to many. His ministry found such acceptance, that both *Norwich* and *Yarmouth* strove for him: and for a while he divided himself between both; preaching at *Yarmouth* on the Lord's-day, and keeping a lecture at *Norwich* on the week-day. This being a very great fatigue, the aldermen of both places at length chose two grave ministers to consider and determine which place gave the first and fairest call. It being decided for *Norwich*, he settled there for a few years, and had a remarkable blessing attending his ministerial labours. At length the people of *Lincoln*, by importunate letters from themselves, the mayor, and aldermen, under the seal of the corporation, and the committee of parliament, &c. challenged him for theirs; and obtained an order from the Assembly of Divines, then sitting at *Westminster*, or rather a resolution in the case, upon an appeal made to them about the matter. The people of *Norwich* were in general earnestly desirous of his stay with them; and at the same time he was invited to *Leeds*, by the magistrates and principal inhabitants, who pressed him with the consideration of its being his native country which needed his help. He had another pressing invitation to be one of the preachers in the city of *York*. But the consideration of his former relation to *Lincoln*, made him determine for that city, without any debate in one case or the other about means or maintenance. *October* 29, 1645, he returned to *Lincoln*, and settled in the minster. He was now wholly free from apparitors, pursuivants, ceremonies, and subscriptions, which were the matter of his former trouble; and yet he had not been long there before a new trouble came upon him. For some of the soldiers, from one of the king's garrisons in those parts, came foraging as far as *Lincoln*. Their malice was pointed at Mr. *Reyner*; they accordingly pursued him, and there was none to oppose them. He fled into the library to hide himself; but they followed him with drawn swords, swearing they would have him dead or alive: upon which he opened the doors, and they stript him of his coat, purse, &c. and led him away in triumph, till Captain *Gibbon*, one of the commanders, who had been his scholar at *Rasen*, espied and released him. But after the garrisons were reduced he remained unmolested.

His

From an original picture in the possession of Mr. Peyton.

His great concern now was for a method in church matters, that ſhould anſwer the moſt deſirable ends, ſecure purity and order, and yet hinder animoſities and diſſentions. His judgment was for the congregational way, and yet he had obſerved ſuch ill ſucceſs in gathered churches, that he was a little diſcouraged. "I find (ſays he) many run into errors, and are unſtayed. I am not ſatisfied with their manner of laying the foundation of a church, as if there was none before; nor with their manner of meeting, when every member may preach, which brings in deſpiſing of preaching by their own officers, and others in public: nay, and even ſtrangers and ſoldiers are permitted to exerciſe, &c." He was for proceeding warily; and at laſt, after much conſideration and many thoughtful hours ſpent in prayers and tears, he determined upon the congregational way, with theſe three cautions: "To hold communion with other churches who ſeparated the precious from the vile, and to take advice from them in a brotherly way: Not to admit any for members who live in places under godly miniſters: And to contend for truth, and bear witneſs againſt the errors of the times both publicly and privately; and particularly, *Antinomianiſm* and *Anabaptiſm*."

Being thus fixed, he diligently fulfilled his miniſtry. He was a conſtant preacher at *St. Peter*'s in the morning, and at the minſter in the afternoon. That his miniſtry might be the more effectual, he reduced it into a catechetical way, which was his evening exerciſe. He was a great reprover of ſin, wherever he ſaw it, in great or ſmall. He was conſcientious in his conduct as to public affairs, and could not fall in with the practices and opinions of the times. The Engagement to the Commonwealth, which was taken by a great many of the epiſcopal party, was what he ſcrupled and refuſed. He weighed the matter *pro* and *con*, as he did moſt of the great concerns of his life, and could not ſatisfy himſelf in a compliance. In the year 1658, when a confeſſion of faith and order was agreed upon at the *Savoy*, *nemine contradicente*, it was ſent to Mr. *Reyner* into the country for his ſuffrage, with an intimation that the publiſhing of it ſhould be ſtayed till his anſwer was returned. His anſwer was to this purpoſe; "that he gave his free and full conſent to the confeſſion of faith; but that as to the platform of order, tho' he liked the ſubſtance of it, yet there were ſome particulars therein ſo expreſſed, that he was not ſatisfied." And at another time, when he was urged to ſet his hand to the deſign, called

called *The Agreement of the People*, he positively denied, and sent divers unanswerable reasons against it.

He was a very humble, meek, quiet, and patient person, giving this as his observation in the close of his days: "I have ever found, that words spoken in meekness of wisdom, and not from an angry spirit, are most piercing to others, and most comfortable to myself." He was a great recorder of God's mercies to him and his; and to that end he wrote a 'book of remembrance,' as he calls it, wherein he has carefully inserted many particular mercies of God in his education, in the several stages of his life, in his removes, in his wife, son, church, ministry; in preservations from adversaries, &c.

WORKS. (They were published, partly by himself, and partly by his son, Mr. *John Reyner*, after his decease.) Precepts for Christian Practice. (In the 11th edition, printed in 8vo. 1658, there are added, Rules for governing the Affections; and for the Government of the Tongue.)—Considerations concerning Marriage: The Honour, Duties, Benefits, and Troubles of it.—A Vindication of human Learning, and Universities, &c.—The Being and Well-being of a Christian: in three Treatises.

Ibid. Mr. *George Scortwreth.* He was Mr. *Reyner's* colleague, and a very fervent and affectionate preacher; but of no great natural abilities, or acquired learning. His conjunction with Mr. *Reyner* was a great happiness to him; for he much helped and continually guided him.

WORKS. A Word or Warning to all Slumbering Virgins.

Ibid. Mr. *James Abdy.* He was a person of great gravity and good learning, a judicious preacher, a companion of Mr. *Edward Reyner* whilst he lived, and a teacher of the remainder of his flock, whom the Cathedralists had not scattered, after his decease. He was a pattern for wisdom and humility, and a zealous preacher. He died in *Lincoln* about the year 1673.

LESINGHAM, [R.] Mr. *Hales.*

LUDBOROUGH, [R.] Mr. *Alford.*

MANBY. Mr. *Cramlington.*

† MARHAM, [V.] Mr. *Arnold.* He was well esteemed both for his ministerial abilities and fidelity, and also the

† If this place be *Marham*, as Dr. *C.* has it, it is in *Nottinghamshire.*

holiness

holiness of his life, by the chief of his parishioners, Major *Hart* and Major *Izard*, officers in the parliament's army.

PICKWORTH, [R. 90*l.*] Mr. *Michael Drake*. Of *St. John's Col. Camb.* He was born in the parish of *Bradford* in *Yorkshire*. He spent his time at the university to good purpose. He succeeded Mr. *Abdy* at *Lincoln*, where he was many years a laborious preacher. He was presented to *Pickworth* by Sir *William Armyn*, in 1645 or 6, succeeding Mr. *Weld*, a person of great note, who in the time of the war retired into the associated counties, and fixed in *Suffolk*. There he most faithfully discharged all the parts of the pastoral office, and thereby kept up and increased that piety which Mr. *Weld* left. When he removed from *Pickworth*, some months after he was silenced in 1662, he lived at *Fulbeck*, ten miles from *Lincoln*, in a mean habitation, where Sir *Francis Fane* was his neighbour; who tho' he was an old cavalier, and as high for the hierarchy and ceremonies as any man, yet treated Mr. *Drake* with great respect, and conversed freely with him. Once he told him, he thought the clergy of the church of *England* had the worst luck of any clergy in the world; for in all other countries and religions they were had in estimation, but here they were under contempt. For some considerable time Mr. *Drake* went constantly every *Saturday* in the evening to *Lincoln*, and preached to a few in the house of [*John Disney*, Esq; † in the parish of *St. Peter*'s, at *Goats* in *Lincoln*.] After the liberty granted by K. *James*, he removed thither with his family, and preached more publicly; yet his congregation was so inconsiderable, as to raise him but 15*l.* per ann. but it was as much as he desired of them. In the time of *Monmouth*'s invasion, he, with many others, was confined; but it doth not appear that he was ever imprisoned for preaching.

He was a truly excellent and amiable person. In his friendship, he was most hearty, sincere, and constant; in his preaching and praying, exceedingly affectionate and fervent; in his life very holy and unblameable; in his whole conduct he manifested more than ordinary simplicity and integrity. He was a man of great meekness and moderation, affability and cour-

† The Rev. *John Disney*, the present worthy vicar of *Swinderby*, (to whom the editor thankfully acknowledges his obligations for several anecdotes and corrections) is of this family; as likewise was Mr. *William Disney*, (mentioned p. 220,) of whom it may be added, that he was senior fellow, and that he was proctor in the year 1655. The family was seated at *Norton-Disney* in *Lincolnshire*.

teousness,

teousness, humility and self-denial. He was remarkable for his carefulness to 'abstain from the appearance of evil,' and eminently laborious in the gospel; an excellent Hebrician and scripture-preacher. He was so unexceptionable upon all accounts, that they who used to inveigh most freely against the Dissenters, had not a word to say against him. While he lived at *Pickworth*, he was one of the *Folkingham* classis, and one of the *Tuesday* lecturers at *Grantham*. [His son, *Joshua Drake*, was presented 1692, to the vicarage of *Swinderby*, by *Daniel Disney*, Esq; who dying *Dec.* 21, 1727, was succeeded by his son *Joshua Drake*, on the same patronage, who died vicar thereof *Dec.* 12, 1765.]

*QUAPLADE. Mr. *Petit*. He died in prison for nonconformity.

SCALBY, [V.] Mr. *White*.

SCRIVELSBY-HALL. Mr. *Andrew Thornton*.

SLEAFORD. Mr. *George Boheme*. Of *Cambridge* University. He was born in the city of *Colberg*, in *Pomerania* in *Germany*, in 1628. His family came over into *England* when he was young: upon what occasion doth not appear. He first settled as minister of this town, where he continued till excluded by the *Bartholomew*-act. Mr. *Mauritius Boheme*, who was ejected from *Hallaton* in *Leicestershire*, was his elder brother. This Mr. *George*, when he was silenced, partly that he might not be useless, and partly that he might the better be able to maintain his family, kept school at *Walcot*, a place within a mile of *Folkingham*, and continued doing so many years. He was much esteemed by several neighbouring gentlemen and clergymen, who committed their children to him, and had a great deal of satisfaction in the instruction he gave them, and recommended him to others as the best master they knew. He for some time preached publicly in the church after his being silenced, and was connived at, as he read some of the prayers: but he was at length forbidden by Bp. *Gardiner*, because not episcopally ordained. A worthy person writes, "that pretty country church hath not had a settled minister in it for 60 years to his knowledge: and adds, he supposes, not of 60 more before that; because it was destitute of any maintenance, till the late Sir *John Brownlow* (to whose family belong all the tithes both great and small) settled 10 *l.* a year upon it, for which there is a sermon preached once a fortnight."

night." It was hard to let the people rather be uninstructed, than that such an one as Mr. *Boheme* should be suffered to preach to them. About seven years before his death he removed to his daughters at *Folkingham*, and there died, *Sept.* 9, 1711, aged 83.

His chearfulness in adversity, his humility in prosperity, and his even, honest, and holy deportment throughout the whole course of his life, must be owned by his very enemies, and be ever remembered by those who were educated by him.

Mr. *Brocklesby*, who left his ministry in the church of *England* after the Revolution, and was well known in these parts, was his intimate friend, and published his *Gospel Theism*.

STAMFORD. Mr. *Edward Brown*. He was a great and good man; generally beloved and honoured, both in town and country, for his integrity and great zeal, and yet remarkable moderation. He laboured many years in the word and doctrine, in his own house, and died in *April*, 1682.

Ibid. St. Michael's. Mr. *John Richardson*. Of *Queen's Col. Camb.* He was born at or near *Fakenham*, a market-town in *Norfolk*; but removed with his parents when an infant to *Cambridge*, where he had the whole of his education. When it was compleated he first taught school at *St. Ives* in *Huntingdonshire*; from whence he removed to a pastoral charge at *Bottle-Bridge*, near *Peterborough*, where he was first beneficed; and thence afterward to *Stamford*, where he laboured in the work of the ministry at *St. Michael's* church, till the act of uniformity ejected him: from whence, when the five-mile-act banished him, he sojourned for a while at *Uppingham* in *Rutland*, [and probably afterwards] at *Stockerston* in *Leicestershire*; where he had the comfortable conversation of Dr. *Tuckney*, Mr. *Woodcock*, &c. But returning to *Stamford* he preached as he could at his own house there, and sometimes at the houses of the pious and worthy gentry then in those parts; *e. g.* Mr. *Weaver* of *North-Luffenham*, Mr. *Horseman* at *Stretton*, Mr. *Braughton*, Mr. *Blake*, &c. He also practised physic, whereby he was very useful to his friends both in town and country. Here he lived at different times for 20 years together. Having married his daughter *Dorothy* to *Kirkton*, near *Boston* in *Lincolnshire*, he went and sojourned with her for about 5 or 6 years more, and there he died about *May-day*, 1687; and in that church he and his wife (who died about half a year before him) lie buried.

When

When he was young at *Cambridge*, his aims were (like those of too many other scholars) to get what preferment he could and "to come to something," (to use his own expression) till the reading of the works of Mr. *Robert Bolton* altered his designs, and put him upon a new pursuit; for he found a power and spirit in that author's writings, that he was unable to withstand or resist, and by means of which God brought him to sound conversion. Suitably to this, he carried on a course of strict and uninterrupted piety, and lived a most regular life. He was a man of prayer; eminent and constant in devotion. He would willingly let none rob him of his time for his communion with God, and was restless if any detained him too long from his retirement. He was a close student, and his ministerial abilities and accomplishments were truly great. He had an heavenly gift in prayer, raising and melting the affections of such as joined with him; in which, however, he was usually short, (except on a fast-day) apprehending long prayers in ordinary were not of the spirit of God. He was a powerful preacher, whatever subject he handled; and was well furnished for his office, particularly by his skill in the scriptures, for which he was very eminent. He had read the Bible above thirty times over, that is about once a year, and always with some comment or other, besides his occasional and extraordinary reading. There could not be a scripture propounded to him which he would not readily expound, and give the sense of the best expositions about it, as if he had but newly read them. He studied *Culverwell's Life of Faith* over and over, and lived by the rules of it. The life of faith he had continually in exercise, and the great objects and grounds of faith always in view; and accordingly for a good conscience he gave up all, and cast himself upon the providence of God, which took care of him, so that he never wanted, tho' he was never rich. When some asked him at his going out of the church, what he thought would become of his family, he said, he doubted not, but that the God that fed the young ravens, would take care of him and his. His greatest care was about the state of his soul, in which he was serious and deeply solicitous. He was of a very heavenly mind, frequently discoursing of and admiring the life to come, and fetching comfort from it in all cases, preferring it before all worldly pleasures. He was a judicious moderator of discourse, and had the art to introduce good conversation with propriety, and was as affectionate and

zealous

zealous in it as if he had been preaching, as indeed he was. He lamented his fruitless life, as he was ready (in his latter time especially) to call it. He earnestly thirsted after opportunities of doing good; and thought those happy that enjoyed them. He was moderate and sober in his judgment about church-matters; never condemned any for differing from him about conformity, whom he thought to be godly. He frequented Dr. *Cumberland*'s (afterwards Bp. of *Peterborough*'s) lecture at *Stamford*. At *Kirkton*, he went constantly to the church, came betimes, joined in the liturgy, and received the sacrament in public; his gesture of sitting being allowed him by Mr. *Rastrick*, the minister of the place, with whom he had an entire friendship; who also used to go to hear him, when he preached at his daughter's (as in the evening he sometimes did) or elsewhere, to his great profit and delight. He was a loyal subject, and one of those that greatly desired the restoration of K. *Charles* II. and concurred heartily in it, saying to a friend of his, when discoursing about it, *Fiat justitia & ruat cœlum*. *Ruit cœlum*, said his friend to him again, when he first saw him after *Bartholomew* 1662. He was a pious and prudent governor of his family; and God exceedingly blessed him therein. He saw his children well educated and well disposed of; tho' once, being in a deep consumption, his life was despaired of; but upon his earnest prayer, he was restored; as he also was another time, in a manner similar to that of *Hezekiah*, and had above twice fifteen years added to his life. He was a loving and faithful friend to God's children and friends; humble in his carriage to them, real in his affection, but far from the hypocritical, complimental, flattering humour. He would take journeys to visit the meanest christian-friend, to advise and pray with them. He was a person of great gravity and solidity in his whole carriage; wise and prudent; of ability to give good advice upon all occasions, to reprove faults, and compose differences. A strict observer of the Sabbath; suffering nothing to be done on that day that was not a work of necessity or charity. A man of unparalleled temperance in the whole course of his life. Being to preach once at *Paul's-Cross*, and, as was usual, a glass of sack being offered him before he went into the pulpit, he refused it, and pleasantly said, he did not choose to preach by the spirit of sack. He was scrupulously just, and very benevolent. It was well for the poor of the hospital [Bead-house] in

in *Stamford*, he was once their warden; for he much improved the revenue of it, and their weekly allowance.

He was highly favoured of God, who protected him in the midst of all dangers; and once when he was so insidiously prosecuted, that he thought he should have suffered severely, God struck the informers with sudden and visible vengeance: they died near the same time, in deep despair, and after such an uncommon and miserable manner, that he was blind who could not see the apparent judgment of God on them, and his heart harder than the nether-millstone that could not tremble at it.

When K. *James*'s declaration for toleration came out, he greatly rejoiced that the silenced ministers had their opportunities for service restored them, and thought of returning immediately to his work; but, having been weakly the winter before, he died within a week or a fortnight after he had seen that declaration, in *April*, 1687.

He never printed any thing, but the epistle or preface before Dr. *Winter*'s Life.

Ibid. Mr. *Joseph Cawthorn.* Of *Camb.* University. Some time after his ejectment he came to *London*, and preached there occasionally. He at length settled at *Stoke-Newington*, where he for several years continued faithful and successful in his ministerial work, being generally respected and beloved. He and his neighbour Mr. *Joseph Bennet* (who was then at *Newington-Green*) were much concerned together in their work, with mutual endearment and respect, and as intire confidence as could have been between father and son. Mr. *Bennet* did the last friendly office for him, in a funeral discourse, from *Psal.* xxxvii. 37, on *March* 9, 1707. He represented his text as exemplified in the deceased, and gave some account of him; particularly of his early piety, which had a constant powerful influence upon him through the whole course of his life; his settlement at *Stamford*, in very good circumstances; his nonconformity in 1662, in which he had always great peace and satisfaction, as he declared a few days before his decease; his temper, moderation, and candour, which kept him from censuring others, of whom he would not speak in any case, with harshness or bitterness; his patience under a variety of hardships, in which he firmly depended on Divine Providence, which continually took care of him and afforded him seasonable supplies, which he would

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be ready to own with great thankfulness; the nature of his preaching, which was plain, practical and methodical, suited to the great ends of the gospel ministry; the manner of his life, which was holy, exemplary, and unblameable; and the manner of his exit, which was such as became one that was neither weary of life, nor afraid of death, but that had a firm faith and stedfast hope in the mercy of God through Jesus Christ.——He had a son whom he designed for the ministry, but he proved vicious, and died young.

SWAFIELD, [R.] Mr. *Weston*.

SWINDERBY, [V. 60*l*.] Mr. *John Birket*. Of both the universities. He was born at *Billingborough* in this county, and was first chosen master of the free-school at *Grantham*, in which situation he continued one whole year, and then removed to *Swinderby*, [to which place he was presented by *John Disney*, Esq; in 1650, on the death of Mr. *Thomas Billard*] where he was minister till he was ejected in 1662, [at which time he had a large and an increasing family, as appears by the register of the parish, as well after as during his incumbency.] He afterwards lived in a house he had bought in town, and preached twice every Lord's-day to many hearers, till the 5-*mile-act* forced him to remove to *Billingborough*; where he had not been long before the lady *Hussey* of *Cauthorp* sent for him, and committed her two sons to him, (one of whom was Sir *Edward Hussey*, afterwards member of parliament for the city of *Lincoln*) and he fitted them for the university. He continued in that family 8 years, and was greatly beloved. He afterwards set up a school at his own house in *Billingborough*, and had the sons of Sir *William York*, and of several other gentlemen, boarding with him; and fitted many for the university. He was reckoned an extraordinary scholar; but being very studious, he so impaired his health, and became so afflicted with the stone, that he was obliged to lay that employment aside. Being advised to remove for change of air, he went to *Ayber*, a small town about 4 miles from *Lincoln*, where he died *May* 5, and was buried in that parish church *May* 8, 1684. He was a wise and judicious man, of a very pious and sober life; of ready abilities, and an excellent preacher. He was eminently qualified in training up youth in learning and piety. He did much good in the place where he was minister, and was highly esteemed by most of his neighbouring brethren.

TOFT, [R.] Mr. *Lawson.*

TOTHILL, [R.] Mr. *Gunvil.*

TOTNEY, [V.] Mr. *Martin Fynch.* After his ejectment he was pastor of a congregation in the city of *Norwich.*

[Mr. *Harmer* of *Watesfield* writes; the congregational church of *Norwich* had four of these silenced ministers. First Mr. *Thomas Allen*; next Mr. *John Cromwell* and Mr. *Robert Asty*, the former pastor, the latter teacher; and then Mr. *Martin Fynch*; who died *Feb.* 13, 1697, in the 70th year of his age, as appears from his tombstone. He was a man of most remarkable seriousness, meekness, prudence, and patience under that most calamitous distemper the stone, (of which he died,) mingled with the greatest zeal to do good to the souls of men; which qualities commanded the veneration of that great assembly, and kept matters in peace there; which congregation, after his death, became dreadfully broken and divided.]

WORKS. A Treatise of the Conversion of Sinners to God in Christ, &c. (an useful book).—A Fun. Serm. for Dr. *Collings.*—A Manual of Practical Divinity.—An Answer to *T. Grantham* the Baptist. — Animadversions on Sir *H. Vane's* Retired Man's Meditations.

WIBERTON, [R.] Mr. *Law.*

WILBERTON. Mr. *Cromwell.*

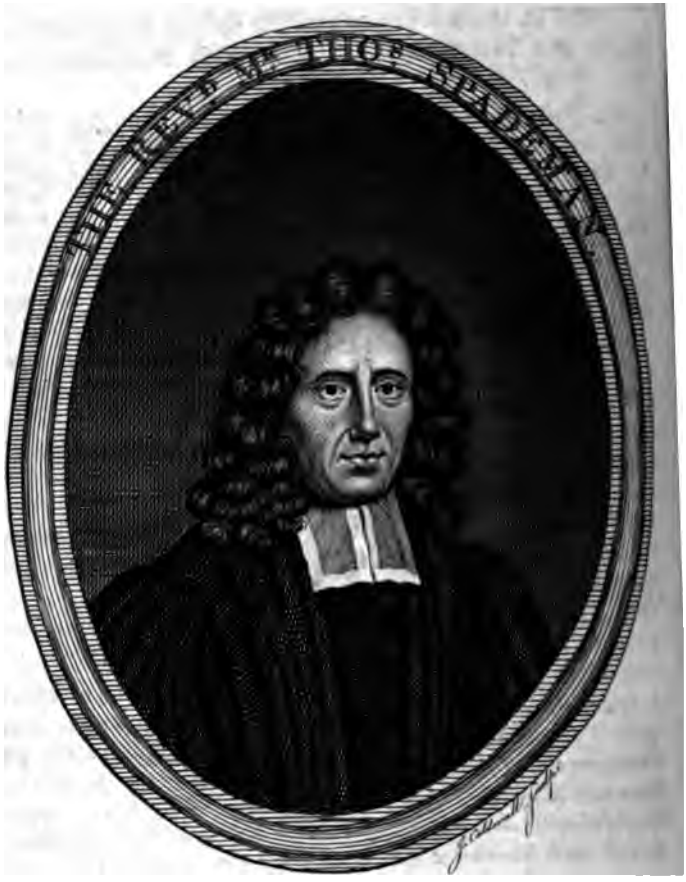
WINTHORP, [V.] Mr. *Horn.*

WRAGBY, [V.] Mr. *Jackson.*

The following afterwards conformed:

Mr. *Samuel Male*, of *Beckby.*—Mr. *Richard Sharp*, of *Sedgebrook.*—Mr. *William Laughton*, of *Westborough.* His heart however was with the Nonconformists. He bewailed the unsuccessfulness of his ministry after his Conformity, saying, he could not tell of one upon whom his ministry had been effectual. "Now and then (said he) we have a drunkard or other prophane person reduced from their wickedness; but they are such as have slipped into a conventicle, and there met with something that affected them, and brought them to be serious."

Mr. *Christopher Read* held out long in his Nonconformity, but at last was over-persuaded by a gentleman, who was his friend, to accept of a living. However he grievously repented of his Conformity, and died soon after it. Dr. *W.* gives



From an original Picture in the possession of Mr. Cooke.

gives no very honourable account of him (*Cal.* Contin. p. 609) [which is rather confirmed by a letter of Mr. *Disney* of *Swinderby*, to the editor.]

Several in this county quitted the church-party, and came among the Nonconformists, some years after *Bartholomew*-day. As,

Mr. *John Spademan* of *Swayton*, M. A. of *Magdalen College*, *Cambridge*. Quitting the established church and his living, he went over into *Holland*, and was pastor of the *English* church at *Rotterdam*, where he had a general reputation among foreign divines; and was, upon many occasions, singularly serviceable to his countrymen who pursued their studies in *Utrecht* or *Leyden*. Whilst he was there he was a very hard student, and increased his fund of learning, as well as his library. He was well read in philosophy and history, a good critic, and a solid divine. He was so charitable to others as often to leave himself bare; as hearty a friend as any one need desire; and such a stranger to artifice and disguise, that he appeared to all that knew him to be made up of sincerity. He came over from *Holland* to be co-pastor with Mr. *John Howe*, and succeeded him at his death, but did not long survive him. He sunk on a sudden, when it was generally hoped he might have been a blessing to this city many years. He died *Feb.* 14, 1708. [In the title-page of his funeral sermon, (which was preached by his colleague, Mr. *Roswell*) it is *Sept.* 4.]

WORKS. Scripturæ Breves in Epistolas D. D. Genevensium & Oxoniensium Nuper Editas, iterumque juxta Exemplar Oxoniense Typis Mandatas Londini 1707.—A Discourse of the Remembrance and Imitation of deceased holy Rulers; preached at *Rotterdam March* 15, 1695, N. S. the day of her Majesty queen *Mary*'s funeral.—A Fun. Serm. for Mrs. *Shower*.—A Thanksgiving Sermon.—A Sermon to the Societies for Reformation of Manners.—And a Fun. Serm. for Mr. *John Howe*.

Mr. *John Rastrick*, M. A. *Kirkton* near *Boston*, [V. 701.] The particular occasions and circumstances of his secession from that place, may be seen in a letter he sent to Dr. *Calamy*, which (with his leave) was printed at the end of the Third Part of the Dr.'s *Defence of Moderate Nonconformity*. When the Dr.'s Account was published, he was pastor of a society at *King's Lynn* in *Norfolk*; and met with great hardships and difficulties among the Dissenters, as well as in the established church; tho' they were of another nature.

[His son, Mr. *William Rastrick*, succeeded him in his congregation at *Lynn*. In the MS. of his (mentioned in the preface, p. xiii.) there is a further account of him, from whence it appears that he died at *Lynn*, *Aug.* 18, 1727, aged 78. His fun. serm. was preached by Mr. *John Ford* of *Sudbury*, on *Matt.* xxv. 21. He was buried in *St. Nicholas*'s chapel, where upon a black marble stone there is the following inscription, drawn up by this son of his, and revised by Mr. *Ault* of *Boston*, and Mr. *Duchal* of *Cambridge*.

H. S. E.

Johannes Rastrick, A. M. Heckingtoniæ, juxta Sleaford, in agro Licoln[i] natus; et in Coll. SS[tæ] Trin. apud Cantab. educatus. Olim annos 14 Vicarius de Kirkton in Hollandia in agro jam dicto; et denique (quoniam Ecclesiæ Anglicanæ, præceptis quibusdam, conscientia illæsa, obtemperare nequibat) Gregi Christiano, ab Ecclesia publica separato, in hoc oppido, annos 26 Evangelii præco indefessus. Vir eximiæ pietatis, charitatis, ac modestiæ; spectatæ integritatis, studii et industriæ singularis, omnique fere doctrinæ genere instructus; mathematica vero imprimis peritus. Comes audivit facetus, theologus vere Christianus, concionatur facundus et acer, pastor vigilans et fidelis, vitii reprehensor intrepidus, atque virtutis fautor amicissimus. Peracto demum vitæ cursu, ærumnis cheu! non paucis obsito, spiritum Deo lætus reddidit, Aug. 18, 1727, ætat. 78.

WORKS. Besides the Letter to Dr. *Calamy* above referred to—A Serm. at the Ordination of Mr. *Samuel Savage* at *St. Edmund's Bury*, *Ap.* 22, 1714, with an exhortation to him at the close.—Two Letters to Mr. *Ralph Thoresby* of *Leeds*, giving an account of a great number of *Roman* coins found at *Flete* in *Lincolnshire*, and other antiquities found at *Spalding*, &c. and printed in the *Phil. Trans.* No. 279, p. 1156, &c. with a Supplement, No. 377, p. 344. These are mentioned by Dr. *Gibson* in his 2d edit. of his *Camden*.]

Mr. *Ishmael Burroughs*, A. B. curate of *Frampton*. Of *Clare Hall*, *Camb.* who became pastor to a church at *Wisbeach*. [He died *Ap.* 17, 1734, aged 76. His fun. serm. was preached by Mr. *John Ford*, of *Sudbury*.]

WORKS. A Narrative of the Conversion of *T. Mackerwesse*, of *Maut* in the isle of *Ely*, who was condemned for a robbery, &c. and executed at *Wisbeach Aug.* 22, 1694.

Mr. *William Scoffin*, of *Brothertoft*. [He had no academical ordination.] He became paſtor of a church at *Sleaford*, and died in *November*, 1732, aged 77.

WORKS. [The Faithful Soldier's Reward; or a Glimpſe of the Saint's Happineſs: in 2 Sermons on the death of that truly virtuous and religious gentlewoman Mrs. *Kath. Diſney*; the former at *Kirkſtead*, (where ſhe died) on the Lord's-day, *May* 18, 1690: the other, on the *Tueſday* following, at *Swinderby*, where ſhe was buried.]—A Help to true Spelling and Reading; with the chief Principles of Religion in eaſy Metre; a Scriptural Catechiſm, and other things uſeful for Children.—A Help to the Singing Pſalm-tunes by the book; with Directions for making an Inſtrument with one String, by which any Tune may be learned, and a Collection of Tunes in 2 Parts.

Mr. *William Quipp* of *Morton*. His caſe was peculiarly hard. The following account of it was drawn up by himſelf:

" I. He was articled againſt many years ago, 1. For officiating in the churches of *Morton* and *Torkſey*, without the court's licence. 2. For omitting to officiate twice every Sabbath, and other holidays, in both the ſaid churches. 3. For being in the company of excommunicate perſons. To which he anſwered, 1. That being in orders according to the church of *England*, and holding a benefice where there was no church nor people to officiate in and to, he thought himſelf bound by the laws, both of God and man *(Can.* 76.) to exerciſe his miniſtry otherwhere. And being invited by the inhabitants of *Morton* and *Torkſey*, his old neighbours, to accept of their cures, (at leaſt till they could get a miniſter) both being vacant for many years, by reaſon of the ſmall maintenance due to the miniſter, and both being under ſequeſtration, he accepted hereof, but refuſed to take a licence, becauſe there was a ſuit depending, and is ſtill, (ſo far as he knows) between the archdeacon and the patron of one of the churches, about the right. 2. That being neither incumbent nor curate, he did not think himſelf liable to cenſure for omiſſions mentioned. And 3. That he could not poſſibly avoid the company of excommunicate perſons upon occaſion; one being collector of the aſſeſſments for four years paſt.

" II. Again, about the year 1672, (the other cauſe being undetermined) he was articled againſt for the ſame things. To which were added, the abbreviation of ſome offices. To which he anſwered as before, that he was no incumbent nor curate; and further, that he thought it left to the diſcretion

of ministers, sometimes to abbreviate the one and omit the other, as they saw cause. The act of parliament put an end to these proceedings. Notwithstanding which the judge of the court taxed him with a bill of charges, tho' the cause was yet undetermined; and he refusing to pay it, was again,

"III. Articled against in 1673, for the same things, and for not reading the litany, every *Wednesday* and *Friday* weekly, and the canons yearly; not catechizing daily; not bowing at the name of Jesus, and not wearing a canonical coat. To which he answered, that these were *Statuta minorum gentium non condita intentione regidæ observationis*, as Bp. *Sanderson de Juram. Præl*, 3. §. 18, calls them: and in this case, *summum jus* was *summum injuria*. But the judge of the court soon after dying, the cause was let fall. But yet again for the same matters, he was,

"IV. Articled against, in 1679: To which were added, his not reading the communion service at the high altar; the omission of some or other holiday within five or six years. To which he answered as before. But that answer being thought insufficient, he was by *William Stow*, surrogate, suspended, and for non-payment of court-fees, charged upon him, excommunicated, and laid in jail; from whence he was not released but upon payment of 13*l.* to the court, besides his own charges. But notwithstanding this great charge and trouble, he was again

"V. Articled against, in 1685, as a revolter from the doctrine and discipline of the church of *England*. To which he answered, 1. That as for doctrine, it was notoriously false, and it could not be proved against him. And, 2. As for discipline, he concurred in judgment with as eminent divines, as any the church of *England* had, that it might be better and better managed. And so the action was let fall without any compensation made for the loss of his money, and (which is more) his precious time; he being caused to attend the court winter and summer, for almost 20 years, to the neglect of his occasions, and danger of health and life, the ways and weather being sometimes very bad. And,

"VI. Since he left Conformity, he was decreed suspended, for non-appearance at the court, tho' he had no notice given him of the day, week, month or year, when he should appear: and that suspension was openly read in the church. Now to close: If they can truly say, that I have herein falsified, relating more than they have objected, or less than they have proved

proved against me, then I shall be content to continue under the censure, tho' illegally passed upon me; or put my neck into this intolerable yoke, and submit to such unmerciful drivers. *William Quipp.*"

Some inferences from hence of his own drawing.

" 1. That the court supposes perfect conformity to be a duty; and that to be the sense of their canonical oath: and consequently, that such ministers as have made the least omission are perjured, and have forfeited their livings; and that it is in their power and at their pleasure, to take the forfeiture when they will."—" 2. But it is plain the thing is impossible, and therefore the law is unjust. Our late bishop *Sanderson* says, *Lex de re prorsus impossibili ferri non debet; si feratur Tyrannica est; & de jure nulla, nec quenquam obligat in conscientia.*" De Consc. Præl. 6. §. 6.—" 3. The court rules at will. For he that hath an unfeasable law to execute, rules as much at will as he whose will is his law."—" 4. Religion, that good thing, brought down to us of these times thro' a sea of martyrs blood, is very unsafe in such hands who have an unfeasable Conformity to execute: for such may cast out the best and retain the worst. I shall do them no wrong if I say, that at present they discountenance the most conscientious, whom they fear, and favour none but such as are like themselves."—" 5. This rigid Conformity is against charity. We ought not to do evil to our neighbour, (and it is evil to persecute for such trifles) and there is a sanction upon it, *Psal.* xv. 3. He that doth, shall not stand on God's holy hill. We are to give no offence to, nor destroy the weak, &c. Can the church (as they call it) absolve us from these duties?" —" 6. 'Tis against the peace of our neighbourhoods. For the court is made the common sink, into which all malicious persons, having a spite against their neighbours, do disgorge themselves, as I have often known. As it is a truth, that without law there could be no living, so were these laws prosecuted to the utmost, there could be no living neither."—" 7. How much it is against piety, take from the pen of a Conformist. A curse is denounced against them that remove the land-marks, *Deut.* xxvii. 17. And it falleth most heavy on them that remove the limits in God's worship, (as being boundaries of the highest consequence) and turn *may* into *must*, and *convenient* into *necessary*." " *Obj.* The church does not pretend to make *necessaries*. *Answ.* She pretends to have

power to impose such things, and then they are necessary. For imposition destroys their indifference."—" 8. And lastly, I appeal to all men of judgment, whether this high-conformity does not look like a subtle design of some cunning men, to advance and inrich themselves, and impoverish the country, inslave the subject, supplant the civil magistrate, and engross all power to themselves; for to such base ends it serves, and not at all to the public good. At present few or none, if wrong'd by the court, dare to appeal to the common law, knowing their extravagant power; and if any does, they can easily pick out of the vast body of their law, some matter against him, and so cite him to the court, and there keep him 10 or 20 years, (as they did me) till they have wearied him, and made him glad to submit and pay what they list. I have oft sought peace, but could not have it. I appealed first to Bp. *Sanderson*, and he told me, that he would speak to his son about my business; but this was a mere evasion: next, to Bp. *Fuller*; but he told me, as a great secret, that the chancellor, Sir *Edward Lake*, had so large a patent, as that in a manner the whole episcopal power was taken away from him. Then to Bp. *Barlow*; but he was a man too reserved, and never visited in all his time, and so left the court to do as they would. Then to Dean *Brevint*; and he told me I was in a mistake about canon 122. For tho' the Bp. was not there in person, yet he was in power, and what the court did he did. And then to Bp. *Gardiner* for the last wrong; but his answer was, that if I was wrong'd I might right myself at the common law, and so turned away from me! And now I appeal to all the world, if our religion, ministry, property, &c. be not in danger under such a Conformity,

William Quipp."

I the rather publish this account (says Dr. *C.*) for the sake of Mr. *Olyffe* and Mr. *Hoadly*; and I am very inclinable to believe, had either of them met with such treatment as Mr. *Quipp*, it would have a little altered their apprehension, as to the oath of canonical obedience, the force of the canons, the constitution and discipline of the church, and the necessity of a farther reformation; and their stile in the debate about these matters.

Mr. *Joseph Farrow*, M. A. Of *Magd. Col. Camb.* His case was somewhat particular. He was not ejected in 1662, nor did he professedly quit the church, but was cast by providence into a station

a ſtation where he had leiſure to reflect on the terms of Conformity, which by degrees became more and more diſagreeable to him; ſo that he willingly continued in a private capacity, tho' he often preached in public occaſionally to the laſt. He was born at *Boſton* of religious parents, and educated in the free-ſchool of that town. When he left the univerſity, he for ſome years became tutor to a young gentleman at *Louth*. He had the firſt offer of a free-ſchool newly erected at *Brigge*, but refuſed it, not liking the employment. He was epiſcopally ordained; and after he had been chaplain to the Lady *Huſſey* of *Cauthorp*, and Sir *Richard Earl* of *Stragglethorp* ſucceſſively, he returned to *Boſton*, and was curate there to Dr. *Obadiah Howe* till his death, *Feb.* 27, 1683. He ſupplied the Dr.'s place till a new vicar ſucceeded him, and preached conſtantly with great applauſe, tho' in his native place. He removed from thence into the family of Sir *William Ellys* of *Nocton*, where he continued chaplain for 9 years, with great ſatisfaction to himſelf and the whole family. He ſometimes went along with the family to *London*, where he often preached publicly with good acceptation. There he contracted a familiar acquaintance with Dr. *Fowler*, (afterwards Bp. of *Glouceſter*) the famous Mr. *Locke*, the ingenious Dr. *Burnet*, maſter of the Charter-houſe, and other perſons of learning and moderation. He had alſo a very intimate correſpondence by letters with Mr. *John Spademan* when he was in *Holland*, as well as a perſonal acquaintance and great friendſhip with him in *England*. He often preached at *Nocton* in the afternoon, either in the church or in a conſecrated chapel in the houſe. He was violently ſeized with the cold palſy, about the beginning of *June*, 1692, tho' he had ſome ſymptoms of it at times for about a year before. It was ſuppoſed to be occaſioned by his ſtudious and ſedentary life. He went to *Newark* upon *Trent* for better advice, and there he lay about 7 weeks, and died a bachelor, *July* 22, 1692, aged about 40. He was there buried in the chancel of the church, in the ſame grave with the laſt miniſter of the place.—He was very ſober and ſtudious from his youth; a little reſerved in converſation, but when he ſpoke it was to the purpoſe. He was one of a pious life and unſpotted reputation. He had a quick fancy, a clear head, and a ſtrong judgment. He had a conſiderable ſtock of general learning, was perfect maſter of the *Latin* and *Greek* tongues, and had a competent ſkill in the *Hebrew*. He was well verſed in the new philoſophy, and all ſorts of polite learning.

learning. He was not unacquainted with the fathers, and councils, and ecclesiastical history; but his chief talent was his skill in the old *Greek* and *Roman* histories, most of which he had read in their own language. He had a political head, and would give surprizing conjectures about public affairs, by which he foretold the several steps of the glorious Revolution. He penned all his sermons at large, and took so much time to digest his thoughts, contract his matter, and adapt his expressions, that he used to say, he never made a sermon in less than four days in all his life. Yet he seldom made use of any books in his composures; but when he was at *Boston*, would sit and write upon his knee by the fire in a public room, with only a bible and a concordance. His first sermons were more rhetorical, and full of synonimous expressions; but he afterwards cut off such excrescences, (as appears by the many words and lines erased in his notes) and aimed only at a spirit of true piety and good sense, which runs thro' and animates all his latter composures. He was dissatisfied with some of the terms of Conformity, and especially with the oaths and subscriptions required; insomuch that he once told an intimate friend very seriously, that he was afraid Sir *William Ellys* should offer him a pretty considerable living in his gift, that was then like to fall, lest he should disoblige him by refusing it. He was so pleased with that religious and regular family wherein God had placed him, that it was thought that if he had lived never so long, he would not have left it by his good will. And as he had a great love for that family, so they had no less regard for him; as appears not only by the frequent mentioning of his name in it, but what was said by a near relation to it, *viz.* that his name would ever be respected in that family, as long as any were living in it who knew him.

WORKS. Several Setts of Sermons; (which are very accurate and fine, and thought by some not much inferior to those of the most celebrated preachers of the age.) He also left some valuable Manuscripts, *v. g.* A Discourse of the Rule of Faith.—Of the Obligation of following the Dictates of our own Persuasion.—Liberty of Conscience stated and defended.—Short Notes concerning a Comprehension.—Some short Translations out of *Greek*, *Latin*, and *French*, &c.

MINISTERS

MINISTERS Ejected or Silenced

IN

MIDDLESEX.

ACTON, [R. 200*l.*] Mr. *Thomas Elford.* It is probable he was ejected from this place in 1660, because in the act passed that year for confirming and restoring ministers, provision is made that no one should be confirmed in the rectory of *Acton*; which, it is declared his majesty had before *Aug.* 26 foregoing, granted under his sign manual to one of his chaplains, Dr. *Ryves*, as appears from *Newcourt*, who makes no mention of his predecessor Mr. *Elford.* He was a grave divine, of considerable abilities and learning; a moderate Independent; a guide and friend to Dr. *Manton* when he first entered into the ministry.

ASHFORD, [Chap. to *Staines.*] Mr. *Catch.*

EDGEWARE, [C. or D.] Mr. *Richard Swift.* He was the son of Mr. *Augustine Swift*, attorney at law, and born at *Norwich*, in 1616. His father dying while he was young, he had not the advantage of much academical learning, but he attained to considerable skill in the languages. When he first entered on the ministry, he was chaplain to Sir *Brocket Spencer*, and preached some time in *Buckinghamshire*, before he came to *Edgeware*, where he was ejected for his nonconformity. He removed afterwards to *Mill-Hill* in *Hendon* parish, where at first, before he had boarders, he was in great straits; as he also was afterwards, when all his boarders went away, because the small-pox was in his house: but he was always of a chearful spirit, and expressed a firm trust in the providence of God. Soon

Soon after, a considerable citizen's wife sent him two of her sons, and stirred up others to help him, till he had a competent number. He was a man of great charity, and useful to many poor families in the parish. He put out several children to trades. Some thought he did as much good as most gentlemen of estates in that neighbourhood. He was more than once imprisoned in *Newgate*, for keeping conventicles in his house; and the last time was in the height of the plague. He was a pious man, and daily employed in reading the scriptures; and yet was led away with the *Fifth Monarchy* notions, as well as some others that were very peculiar. He died at *Hendon*, in 1701, in the 86th year of his age.

EALING, [C. or D.] Mr. *Thomas Gilbert*. A *Scottish* divine, of useful abilities for the ministry, and of great zeal against error and prophaneness. He died in *New-England*, where at *Charles-Town* (as appears from *Math. Hist.* B. 3, p. 221,) there is the following epitaph upon his tombstone, from whence some further account of him may be gathered.

"Here is interred the body of that reverend, sincere, zealous, devout, and faithful minister of Jesus Christ, Mr. *Thomas Gilbert*; some time pastor of the church of Christ at *Chedle* in *Cheshire*: also some time pastor of the church of Christ at *Ealing* in *Old-England*: who was the proto-martyr; the first of the ministers that suffered deprivation in the cause of nonconformity in *England*: and after betaking himself to *New-England*, became pastor of the church of Christ in *Topsfield*; and at 63 years of age departed this life. Interred *Oct.* 28, 1673."

ENFIELD, [V.] Mr. *Daniel Manning*. Of *Kath. Hall*, *Camb.* where he was noted for his eminent improvement of his time. He was a good scholar, and an excellent preacher: much admired and followed on account of his wit and learning and serious godliness. *Newcourt* mentions him as the ejected vicar of this parish.

*FARNHAM. Mr. *Goodman*.

FINCHLEY, [R.] Mr. *Thomas Goulston*. Of *Queen's Col. Camb.* A good scholar: a man of great modesty and humility. A constant diligent preacher, who was blessed with good success.

FULHAM, [V.] Mr. *Isaac Knight*, B. D. He was a pious man, and of a good temper. He had not the advantage of academical

academical learning; however he had the honour of a degree conferred upon him.

GREENFORD, [R. 200 *l.*] Mr. *Edward Terry*, M. A. Fellow of *University Col. Oxf.* From *Newc. Rep.* it appears that he was admitted to this living in the room of his father, *Feb.* 27, 1660. He was many years useful there in instructing and governing young gentlemen and scholars; and of great fame for his many exercises in the college and schools; particularly for his funeral oration at the interment of Dr. *Joshua Hoyle*, master of that college, and *Regius* professor of divinity in that university, who was a member of great esteem and honour in the Assembly of Divines, as a master of all the ancient learning of the *Greek* and *Latin* fathers, and one who reigned both in his chair, and in the pulpit. Mr. *Terry* lost his sight for some years before his death, but took a great deal of pleasure in having others read to him. He was a man of a very mild disposition and blameless life, and very charitable. After enjoying all his days a greater measure of health than most men, he was suddenly carried off; being taken with a lethargic fit about 10 o'clock at night, he died about 2 next morning, *March* 8, 1716. He was much honoured for his work's-sake, and as a lover of peace and truth.

HACKNEY, [V.] *William Spurstow*, D. D. He had been master of *Katherine-Hall*, *Cambridge*, from which place he was turned out for refusing the Engagement. He was one of the Assembly of Divines, and afterwards one of the Commissioners at the *Savoy*. He went with the Commissioners to the treaty with K. *Charles* at *Newport* in the Isle of *Wight*. The initial letters of his name are the three last in the fictitious word SMECTYMNUUS, the title of that celebrated book so often referred to, in which he was jointly concerned with four others, (see vol. i. p. 76). He was a man of great humility and meekness; of eminent charity, both in giving and forgiving; and of a very peaceable disposition. He always discovered an innocent and pleasing chearfulness in conversation, which rendered his company generally agreeable. He was preserved in the time of the plague, but died not long after, *viz.* in *Jan.* or *Feb.* 1666.—There are six alms-houses in *Hackney*, [near what is called the *Grove*, and in the way from thence to the church,] which were of his gift. There is a stone [over the gate in the front of them] with this inscription:

" *William*

"*William Spurstowe*, D. D. vicar of the parish of *Hackney*, out of his pious intention, ordered by his will these six almshouses for the habitation and dwelling of six poor widows of the said parish, of good life and conversation: and *Henry Spurstowe*, Esq; and merchant, and brother to the said Dr. *William Spurstowe*, fulfilled his will. Erected and built Anno 1666."

WORKS. Besides the part he took in *Smectymnuus*—A Treatise on the Promises.—The Spiritul Chymist, in 6 decads of meditations.—The Wiles of Satan; a Disc. on 2 *Cor.* ii. 11.—And some Sermons on particular Occasions.

Ibid. Mr. *Edmund Trench* **. Of both universities. He was not ejected from this place, nor indeed from any; but he was rendered incapable of accepting a living in the church of *England*; and may more properly be mentioned at *Hackney* than at any other place; as he resided there when he began his ministry, soon after the *Bartholomew*-act passed. The following account of him is extracted principally from his Diary, which may be seen in the works of Mr. *Joseph Boyce* of *Dublin*, fol. p. 329, &c. His grandfather was *Edmund Trench*, a younger son of *John*, a *Norfolk* gentleman, converted to the faithful service of God at the age of 16, by the labours of the noted Mr. *Furnace*. His father, Mr. *Edmund Trench*, was a man of an excellent character. An account of both is prefixed to the son's Memoirs of himself. He was born *Oct.* 6, 1643, in circumstances peculiarly dangerous. He was his parents immediate care, in *London* and *Hackney*, [where it is probable they had a country house] and his pious grandfather's diversion, from whom he wanted not instruction, example, and encouragement. But he saw occasion afterwards to lament the sins of his youth, which he does with all the signs of the deepest self-abasement. Towards the end of his 15th year he was sent to *Cambridge*, with Mr. *Samuel Jacomb*, and by him placed in *Queen's College*, under Mr. *Andrew Paschall*. He there got the love and good report of his tutor and others, but (as he says) was far from deserving it; he made a shift to do the exercise required, but woefully neglected his studies, being sadly addicted to expensive and forbidden sports, reading obscene books, and at length entangled in bad company, by whom he was drawn into the commission of several vices, tho' (as he acknowledges with great thankfulness to God) he was preserved

ſerved from debauchery. At the end of 1660 his father very ſeaſonably removed him, when expoſed to peculiar dangers, from the loſs of his pious chamber-fellow, (tho' without ſuſpecting any thing amiſs) to *Magdalen Hall, Oxford.* He there got connected with very bad company; but happily the great exceſs of their debauchery excited his abhorrence, and drove him to ſeek better acquaintance. God was pleaſed to caſt him among ſuch as were truly pious, for whom, as he ſays, his parents tincture had prepared him. He thought ſuch company would pleaſe them, and it ſoon grew pleaſant to himſelf alſo, and proved the happy means of reviving former ſerious impreſſions, and bringing him to a true repentance and converſion. He continued for a long time in a ſtate of deep diſtreſs on account of his ſins, but enjoyed gleams of light and intervals of hope, till at length (after he had made reſtitution of ſeveral things which he had taken from his companions, as they did from one another) he enjoyed a more ſettled peace. He continued at *Oxford* about 2 years. Some time after he left it he went to *Leyden*, where his father intended he ſhould ſtudy phyſic. He here enjoyed good company and a good miniſtry, but ſaw reaſon to give preference to his own country, and therefore returned in about a year, *viz.* in 1664. Tho' he had made ſome progreſs in the ſtudy of phyſic, his inclination to divinity, which he had formerly diſcovered, ſtill continued. However he did not as yet enter upon the miniſtry, but ſpent ſome time in retirement. He lived with his parents in *London* till the plague broke out, when they went into the country, and ſtaid till after the fire. At *Midſummer*, 1668, they returned to *Crouched Friars.* Soon after his father's death, Mr. *Trench* was ſeized with ſome bodily diſorders, which were of long continuance, and proved the happy means of enforcing ſerious conſideration. The account he gives of the ſtate of religion in his ſoul during this period is very pleaſing. Upon a calm obſervation it appeared that he was gaining ground. He had had ſome thoughts of conforming to the eſtabliſhed church, to which he was inclined by the reaſons and examples of ſeveral pious and judicious perſons; but he had ſome ſcruples which he could not remove. He ſent them to the worthy Dr. *Conant* for his reſolution. After half a year's delay, the Dr. ſent him this meſſage: "That upon the moſt ſerious conſideration he could hardly ſatisfy himſelf, and therefore would never perſuade any to conform while he lived." Before he recovered

from

from his ſickneſs his thoughts of conformity were laid aſide. "The formidable horrors of my conſcience, (ſays he) the dread of their return by reaſon of ſome doubts I could not well remove, determined me rather to a private life, which I deſired to render as uſeful as I might."——"I remember (ſays Mr. *Boyce*) when I was one day diſcourſing with him about miniſterial Conformity, he told me, It was the *declaration of aſſent and conſent* to *all things* contained in and preſcribed by the book of Common-Prayer, &c. that he chiefly ſtuck at; and he could not think that declaration could be ſincerely made by thoſe whoſe judgments diſapproved ſo many things therein as he did. And he was the more confirmed in his averſion to ſo enſnaring a declaration, from obſerving ſeveral by his acquaintance who had made it, tho' under the ſame diſſatisfaction with himſelf, by giving a looſer conſtruction to ſeveral things than he thought the words capable of, to become leſs ſtrict and conſcientious in regard to other things than they were before."

Mr. *Trench* appears from his Diary to have ſpent about 4 years at *Hackney*, where he wrote down various remarks at different times concerning the ſtate of his bodily health, the frame of his mind, and the moſt remarkable events of Providence. The firſt paſſage is dated *Hackney*, *Sept.* 20, 1670; the laſt, *Dec.* 11, 1674. Theſe paſſages diſcover great ſerioufneſs of ſpirit, an uncommon tenderneſs of conſcience in all his tranſactions, and an earneſt deſire to be uſeful. In one paragraph, dated *May* 22. 1673, he diſcovers painful ſuſpicions concerning himſelf, and particularly leſt he ſhould have been chargeable with preſumption in thinking of ſo high and holy a calling as that of the miniſtry, conſidering how great a ſinner he had been, and particularly how many inſtances of injuſtice he had committed, which lay with great weight upon his conſcience. However, upon having recourſe to God by prayer, and conſulting his word and ſervants, "I could not find (ſays he) it was any ſin in me who had ſinned ſo much, and perhaps hardened ſome, to endeavour the reclaiming of others. I found great ſinners had been, after their converſion, uſed by the holy God as choſen inſtruments of his grace.----My fear of diſgracing religion ſeemed unreaſonable, as my former ſins were known to few, as they were repented of and forſaken, and as I had gained too favourable a repute among men; therefore tho' moſt unworthy to be honoured by God, to do him any ſervice toward the ſalvation

vation of any poor creature, yet I could not but think it lawful, yea my duty to endeavour it to the utmost of my capacity; and thereupon resolved to reject such suggestions, as temptations to sin against my duty."

As to the wrongs he had formerly committed (having made restitution in some cases more than four-fold) he remarks, that he had found advantage by his troubles, and the scruples of his mind in regard to them. "(1.) I found (says he) much pride within me, and was hereby made base and vile in my own eyes, and willing to be so in others. (2.) I had minded too much what was less needful, and these distractions drove me to the essentials of religion, and made me mind them more. (3.) I was more convinced of my own impotency and nothingness, and of my constant dependance on God for duty and comfort. (4.) I was more sensible of the necessity and use of prayer. (5.) I better understood the condition of the scrupulous, that their troubles were not to be slighted as proceeding from weakness and folly, but to be tenderly managed; and that the withdrawings of the spirit are something besides melancholy, tho' that may be joined with them. (6.) I was warned by all to walk more circumspectly, that I might not provoke my heavenly Father thus to chasten me; and instead of controversies, especially about small and mysterious matters, to study more the practical life of faith, in nearer communion with the blessed fountain of holiness, peace, and joy."—After a particular account of some of his scruples, and the manner in which he obtained satisfaction, he writes as follows concerning his entrance on the ministry.

"*Hackney, July* 28, 1674. I had in some sincere manner, I hope, served my God, and still mourned after a public opportunity; in any tolerable circumstances, on such terms as I could come up to, like what I heard some (tho' straiter than I) enjoyed. I was willing to take episcopal orders, if I could have had them; but did not think them absolutely necessary to occasional preaching under some public minister, which I would have rested and rejoiced in; an useless life being very burdensome. I thought God called me to serve him as I could. I had enough of such testimonies as the bishops usually required. I was, far from slighting the solemn investing rite, very ready to seek it of them, when judged attainable and expedient in my circumstances. I had likewise observed it ordinary in the universities to preach long without orders, as probationers, &c. and accordingly thought myself

obliged not to refuse any inoffensive opportunity of doing good, by preaching where it was wanted; particularly for our aged vicar Mr. *Tomlson*, who greatly needed help, and sometimes had no better than mine."

October 5, 1675, he married Mrs. *Bridget Roberts* of *Glastenbury* near *Cranbrook* in *Kent*, daughter to the Lady of that name. His remarks concerning this change of his condition, discover much of the true spirit of piety. The most pleasing circumstances in this new relation appear to have been, in his estimation, the piety of the Lady, and the opportunity of usefulness which was now opened for him at *Glastenbury*, by means of her family. In a little time he came to reside here, and writes as follows:

"*Glastenbury*, *May* 29, 1676. On my return I set about doing good, having seriously considered my duty to God, my superiors, and others, and likewise their circumstances among whom I was to live. The family and others accustomed to the old chapel at *Glastenbury*, being two miles or more from the church, [*viz.* at *Cranbrook*,] were prejudiced against the established worship, and the next minister the vicar of *G*——, especially *Th.* a drunken impertinent sot, who distasted many persons, enough inclined to conformity, and made them approve more private help. I still dealt openly, as I had done before marriage, declaring my desire of more public service; readiness to read Common-prayer, almost all; going sometimes to the neighbouring churches, joining in the liturgy, and communicating kneeling. I drew none to our private meetings, but blamed such as came from good ministers; professing I would not keep up a separate congregation, but only while it appeared expedient help for such as were so ill provided. I proceeded with more confidence and comfort because I had no trouble, nor heard of any dislike from the neighbours most used to the church-service; and I was the more confirmed in the moderate course I had taken, by the impotent censures of some uncharitable persons. My prayers were to know my duty, and to do it; pleasing God, tho' I displeased man."——

"*July* 5, 1677. Troublesome, censorious, dividing spirits, had occasioned more thoughts of those unhappy controversies about forms and ceremonies, church-government, &c. And I was still most satisfied, even when most serious, that the bitter extreams of *Dissenters* (as well as of rigid *Conformists*) were very displeasing to God: that spiritual pride, narrow-spirited

spirited mistakes, and grievous wresting of the holy scriptures, were the evil roots of unchristian divisions and real schism. I was much grieved at such uncharitable and love-killing principles and practices; yet had cause to be thankful that there was more light and love amongst those that came to the meeting at *Glastenbury*, which I still endeavoured to increase."——

"*Sept.* 22, 1679. I was more affected with the increasing woful effects of church-divisions.—I openly and honestly disowned and opposed the uncharitable sinful courses some took: my desires, prayers, and endeavours were, that professors might have more sound knowledge and humility, and walk in the good ways of catholic truth, love, and peace. My praises flowed from freedom, from unpleasant extreams, from untoward wranglings about little things, and losing holy love and the vitals of religion in unchristian irrational heats about the less necessary variable circumstances thereof." &c.

A little before this time, Mr. *Boyse* (who thankfully acknowledges the good providence of God in it) was brought into his acquaintance; being invited to preach one Lord's-day with him to the people who then met at *Glastenbury*; which he continued to do for near a year. He therefore was able to give a full account of what the foregoing passages in his diary refer to; which he does p. 336—7. He closes his account with mentioning the following instance of the admirable influence of Mr. *Trench*'s example and persuasion to promote religion in the family and neighbourhood of *Glastenbury*: "The heir of it, Sir *Thomas Roberts*, being newly come to age, (to engage his tenants the more effectually to the study and practice of religion) did, at his desire, call together their servants and children every Lord's-day evening, and catechize them himself."——Here follow several pious remarks in his diary while at *Glastenbury*. The last is dated *May* 28, 1683, and closes thus: "My work at *Glastenbury* drawing to an end, my conscience witnessed that I had endeavoured to promote the essentials of religion, not our unhappy differences, with as little appearance of schism or faction as I could." After this he dates from *Brenchley*, *Nov.* 20, 1684, and continues his remarks occasionally to *Oct.* 11, 1688. It doth not appear in what capacity he was at this place, but he continues to express great desires after usefulness and the promoting christian catholicism, a careful attention to the frame of his mind, and to the events of providence, and a chearful hope

with respect to his spiritual state. He seems to have been for some time in an unsettled state, and mentions in a note, *Dec.* 31, 1687, his being much perplexed between repeated messages from *Hackney* and *Ashford*. *Oct.* 11, 1688, he removed from *Brenchly* to *Cranbrook*, and afterwards relates what passed between him and Mr. *B.* the minister of that parish, to whom he offered to preach once a day *gratis*, and read the Common-Prayer in the afternoon. But the offer being refused, he told him he must preach once a day at home, that he might not be useless, but might do some good to those who would not hear Mr. *B.* or Mr. *W.* On the other hand, he refused to countenance a certain nonconformist minister there, as on other accounts, so principally for his binding his people against all communion with the parish-churches.—About this time, as he was going to take horse, his foot slipped, and he received a slight wound in his leg, which being neglected, and he afterwards taking cold, was soon greatly inflamed, and a mortification ensued, which put a period to his valuable life, *March* 30, 1689, in the 46th year of his age. Mr. *Ch*— preached his funeral sermon, in which he gives him a most excellent character, for judgment, learning, and piety; and speaks of him as an eminent example of meekness and humility, moderation and charity. The reader is referred, for particulars, to the narrative in Mr. *Boyse*'s works. Let it suffice here to transcribe the closing part of his character.

" His charity was very singular and exemplary. He devoted the 10th, and for many years the 7th, part of his estate to charitable uses. [And tho' he had a family] he did not stint himself to, but often exceeded these large proportions. He was peculiarly prudent in managing his alms to the best advantage; and endeavoured, at the same time, to save the bodies and souls of men. He mingled good counsel with all his alms, and affectionately persuaded to serious piety, which often had a very commanding and abiding influence. He spent much pains and cost in instructing poor children in the principles of religion, in giving bibles and other good books, requiring a diligent perusal of them, and calling them to an account of their proficiency. He had many other secret ways of charity, as appears by his private accounts, for which he courted not the applause of men.—I shall only further mention his patience and entire resignation to the will of God. For some years before his death, God visited him with very sore afflictions of different kinds; but he bore them all with

a juſt ſenſe of his Father's hand, and did not charge his providence fooliſhly. In his laſt ſickneſs, under all the exceſſive tortures of his pain, and frequent lancings, he ſtill expreſſed great patience; and when the extremity of his pain forced him to cry out, he checked himſelf, expreſſing his fears of diſhonouring God by impatience, and bleſſed his heavenly Father that worſe was not inflicted. Nor was he peeviſh with thoſe about him, but was thankful to any one that did any office for him, and pleaſed with every thing that was done. He preached in his chair and in his bed; affectionately exhorted all that attended on him to the ſerious practice of religion, and ſuited his counſels to the particular circumſtances of thoſe that viſited him. He died with comfortable hopes of happineſs. Tho' he wiſhed he had been more watchful and uſeful, he hoped he had been ſincere, and truſted that for Chriſt's ſake all his ſins were forgiven. Tho' he had not raptures and tranſports, he had a conſtant peaceful calm, which continued to the laſt moment of his life. And for ſome weeks before he died, he longed to be diſſolved, and earneſtly deſired, if God ſaw good, that he might be with Chriſt." —— *Barney*, Eſq; married his daughter.

HANWELL, [R.] Mr. *Ambroſe*.

HAMPSTEAD, [C. or D.] Mr. *John Sprint*, M. A. He was the ſon of Mr. *Sprint*, the author of that celebrated book, *Caſſander Anglicanus*, and elder brother of Mr. *Samuel Sprint* of *Hampſhire*. He had been incumbent here 29 years. In *Newc. Rep.* he ſtands thus: *Joh. Sprint*, M. A. *Licentiat.* 17 *Dec.* 1633. He was a man well reported of, both for his doctrine and life.

HARROW on the *Hill*, [V. 100 *l.*] Mr. *Thomas Pakeman*, M. A. Of *Clare-Hall*, *Camb.* He was firſt miniſter at *Hadham* in *Eſſex*, from whence he was ejected in 62 †, with ten children. He was in great eſteem with Sir *Gilbert Gerrard*, and indeed with the whole pariſh, for his diligent preaching and great charity; he ſometimes giving money where he had a right to take it. Being eminent for his integrity, and for ruling well his own houſe, he ſoon after his ejectment had the inſtruction and boarding of ſeveral children of perſons of qua-

† Moſt probably a miſtake for 60. In 62 we are to ſuppoſe him to have been ejected from *Harrow*; otherwiſe there ſeems to be no reaſon for his being placed here.

lity and figure, and preached as he had opportunity. He afterwards removed to *Old Brentford*, and continued to keep boarders there, and they were instructed by Mr. *Button* who lived next door. There he preached constantly and administered the sacrament. Mr. *Button* was at length taken up, and imprisoned six months upon the 5-mile-act; but Mr. *Pakman* escaped, and for a time kept private. Afterwards he lived and preached constantly at Mrs. *Methwold*'s in *Brompton* near *Knightsbridge*: and thence he removed into the family of *Erasmus Smith*, Esq; where he continued some years. In 1685, he lived with his children in the city, attended on Dr. *Kidder*'s ministry, and sometimes received the sacrament from him, and preached occasionally at his children's houses. When he was once doing so at his son's house, (there not being above 3 or 4 neighbours present,) the city marshal seized him and his son, and carried them before Sir *Henry Tulse* then lord-mayor, and they were forced to pay a fine. In 1687, he removed to *Stratford*, where he had an opportunity of some service. He was an acceptable preacher to the neighbours there, and administered the sacraments. He procured one to teach the poor people's children to read, and himself gave money to encourage it. He died in *June* 1691 (after about a week's sickness of a fever, which appeared not very violent) in the 78th year of his age. During his sickness he said, he thanked God it had been his design to glorify him. He was eminent for his great reverence of God, especially in the pulpit; his aptness to awaken and affect young people; and his readiness for edifying discourse. He was much in pressing persons to come to the sacrament of the Lord's supper; often saying, that he thought all adult persons that came to hear, ought to receive. He was a grave, sound, pious, sober, and peaceable divine. A strict observer of family-order, and conscientious in redeeming time. His funeral sermon was preached by Bp. *Kidder*, from *Rev.* xiv. 13.

HENDON, [V. 100*l.*] Mr. *Francis Warham*, M. A. Of *Bennet Col. Camb.* A man of great natural wit, of polite learning, of great pleasantness in conversation, and a very practical preacher, but unsuccessful.

WORKS. Fun. Serm. for Mrs. *Hellen Foot*, wife of *Samuel Foot*, Esq; in *Aldermanbury*-church.—Serm. at *St. Paul's*, on *Aug.* 23, 1657, on *James* i. 18.—Another at *Aldermanbury*, *Oct.* 14, 1657, on *Job.* iv. 5.

HILLINGDON,

HILLINGDON, [*Parva*, R. 100*l.*] Mr. *Philip Taverner.* Of *Exeter Col. Oxf.* A grave, peaceable divine, of unblameable life, but who chose to live retired. He, in conjunction with Mr. *R. Goodgroom* and Mr. *H. Hall*, had a public discourse with some Quakers at the meeting-place at *West-Drayton* in this county, *Jan.* 18, 1657; an account of which was published. He died and was buried in this parish.

WORKS. Besides the above Account of his Dispute with the Quakers—A Reply to *Edward Burroughs* the Quaker.—Truth's Agreement with itself in the Spirit and Letter of the Word; or a short Catechism.—After his Death, A Grandfather's Advice, directed in special to his Children.

ICKENHAM, [R.] Mr. *Nicolas.*

KINGSBURY, [C. or D.] Mr. *James Prince.* A gentleman born, and of a good family. He was young when ejected, but in good repute both for learning and piety. He lived and died pastor of a congregation at *Oakingham* in *Berkshire.*

LITTLETON, [R.] Mr. *Edmund Taylor.*

NEWINGTON, (Stoke) [R. S.] Mr. *Bull.* A good scholar and a very agreeable preacher. He was for some time fellow-labourer with Mr. *Howe*; but fell in some immorality, over which the veil ought to be drawn, as there was satisfactory evidence of his true repentance. It was upon occasion of his fall that Mr. *Howe* preached and printed his excellent discourse upon charity with reference to other mens sins. Mr. *Stancliff* wrote the following account of his death in the margin of Dr. *Calamy*'s account of him, and sent it to the author.

"His last hours and dying prayers and tears, with the chearful resignation of his soul to Christ, as offered to the worst and chiefest of sinners in the gospel, spake him both a penitent sinner and a returning backslider. He gave up the ghost in his closet, craving any place where Christ was, tho' it was but eternally to lie at his footstool."

NORTHALL, [V. S. 300*l.*] Mr. *Robert Malthus.* Of *Magd. Hall, Oxf.* Cotemporary with Mr. *William Pemble.* Dr. *Walker* says he was thrust into this living upon the sequestration of Mr. *George Palmer* in 1642. But from the books of the commissioners for approving of public preachers, which the Dr. quotes (P. ii. p. 33,) he appears not to have

possessed it till 1654. He was an ancient divine; a man of strong reason, and mighty in the scriptures: of great eloquence and fervour, tho' defective in elocution.

PADDINGTON, [C.] Mr. *Arnball*, or *Arnold*.

PINNER, [Chap. to *Harrow*.] Mr. *John Roll*. A very grave and pious man, and very useful in his place. Being in a chapel of ease he never administered the sacraments. He died at *Harrow on the Hill*.

SHEPERTON, [R. 200*l*.] Mr. *John Doddridge*. Of *Oxf.* university. He was an ingenious man and a scholar; an acceptable preacher, and a very peaceable divine. [He was grandfather to the celebrated Dr. *Doddridge*, who says of him in a letter to a friend, "He had a family of ten children unprovided for; but he quitted his living, which was worth to him about 200*l*. *per annum*, rather than he would violate his conscience, &c." His fun. serm. was preached by one Mr. *Marriot*, *Sept*. 8, 1689; from thence it appears that he had preached to a congregation at or near *Brentford*; that he died suddenly, and was much respected and beloved by his people. Mr. *Orton* says, that some of his sermons, which he had seen, shew him to have been a judicious and serious preacher." *Orton's Life of Dr. Doddridge*, 2d edit. p. 3.]

STAINES, [V. S.] Mr. *Gabriel Price*. An honest plain preacher, of blameless life and conversation.

WORKS. Thoughts improved; or a Christian directed in the Duty of Meditation.

STANMORE *Magna*, [R. 150*l*.] Mr. *Samuel Stancliff*, M. A. Of *St. John's Col. Camb*. He is mentioned in *New. Rep*. After his ejectment he was pastor of a congregation at *Rotherhithe*, which he was obliged to leave thro' bodily weakness and indisposition. He died at *Hoxton*, *Dec*. 12, 1705. He was a man of no party, an eminent divine, and had an admirable gift in prayer.

STEPNEY. [R.] Mr. *William Greenhill*. He was one of the dissenting brethren in the assembly of divines. He was the person pitched upon to be chaplain to the king's children, the dukes of *York* and *Gloucester*, and the lady *Henrietta Maria*. He was a worthy man, and much valued for his great learning and unwearied labours. [Mr. *Howe*, in his funeral sermon for Mr. *Mead*, speaking of his going to give Mr. *G.* some

some assistance, stiles him, "that eminent servant of Christ Mr. *Greenhill*, whose praise is still in all the churches."]

WORKS. An Exposition on the Prophecy of *Ezekiel*; in 5 vol. 4to.—A Disc. entitled, The Sound-hearted Christian.

Ibid. Mr. *Matthew Mead.* Before his coming to *Stepney* he was in the living of *Great Brickhill* in *Bucks.* He was in some trouble about what was called the *Rye-house* plot, (of which Dr. *Thomas Sprat*, Bp. of *Rochester*, published a pompous but fabulous history) and was summoned to the council-board before K. *Charles* upon that account, but was presently discharged.. (See *Pierce's Vindic. of Dissenters*, part I. p. 258.) [After his ejectment he went into *Holland.* At his return, upon the liberty granted to Dissenters, he built that spacious meeting-house at *Stepney*, in which Mr. *Samuel Brewer* preaches; the 4 large pillars in which were a present from the States.] He had here a very large congregation, and no man was more followed than he when he preached in the city. He died *Oct.* 16, 1699, aged 70. He was a man of great prudence, and an excellent useful preacher. Mr. *Howe* preached his funeral sermon, on 1 *Tim.* iv. 16. [The following is an extract from it: "I wonder not that there are many weeping eyes, and should much wonder if there be not many aking trembling hearts among you, for what you have lost, and from an apprehension, how hard and almost hopeless it is your loss should be soon or equally supplied. He was long in preparing and forming to be what he was when you lost him. His station among you in this neighbourhood, when first he undertook the pastoral charge of this church, 'over which 'the Holy Ghost made him overseer,' required a man of as much wisdom and grace, as any such station could well be supposed to do, considering how numerous, how intelligent, and well-instructed a people he was to take the care of. About 43 or 44 years ago I had the opportunity of beginning an acquaintance with him. His excellent good natural parts, his ingenuous education, his industry, his early labours in preaching the gospel of Christ, in his native country, in the city, and in this place; his conjunction and society for some years with that excellent servant of God Mr. *Greenhill*; above all, the gracious assistances he had from heaven, gave him great advantages, to be a minister of Christ, 'approved unto 'God, a workman that needed not to be ashamed, rightly 'dividing the word of truth.' And his multiplied years, with

with the continual addition thereby to the rich treasury of his experiences, still improved him more and more; so that there being no decay of his natural endowments, and a continual increase of his supernatural, you had the best of him at last, whereby indeed your loss was the greater, but your obligation was also the greater, that God continued to you the enjoyment of him so long; and that in a serviceable state. But when he could be no longer serviceable in his stated delightful work, it was by the decay not of the inward but the outward man: so that when he could preach to you and converse with you no longer, he could earnestly and fervently pray for you to the end. And God did not afflict you by leaving long among you only the shadow, the outside of the man, and of such a man! He took little pleasure in embroiling himself, or his hearers, in needless and fruitless controversies. The great substantial doctrines of the gospel were his principal study and delight; such as lay nearest the vitals and the very heart of religion and godliness, and most directly tending to the saving them that heard him. The subjects which he chose to insist upon, in the course of his ministry, shewed, as to this, his spirit and design. Having formed, from the holy scriptures, that scheme of thoughts which satisfied him, and gave him a clear ground whereupon to preach the gospel, with an unrecoiling heart, he loved not to discompose it. His judgment in things which had that reference, being constantly moderate, and unexceptionably sound; remote from rigorous and indefensible extremities on the one hand and the other. Hereupon he drove at his mark, without diversion; not so much aiming to proselyte souls to a party, as to Christ; and to engage men, as much as in him lay, to be sound and thorough Christians. Hitherto tended his sermons from year to year. The great subject he had in hand, and which he left unfinished, when God took him off from his public work, was manifestly pointed this way, *viz. Of the Covenant of God in Christ.* And his annual course of preaching a sermon on *May-day* to young men, had the same manifest scope and aim, with which his public labours were concluded; God so ordering it, that his last sermon was this year on that day †. His judgment, in reference to matters of church order, was for union and communion of all visible Christians, *viz.* of

† This annual sermon is still continued by Mr. *Brewer*, and attended by an amazing concourse of people.

such

such as did visibly 'hold the head,' as to the principal *credenda* and *agenda* of Christianity. The great things belonging to the faith and practice of a Christian, so as nothing be made necessary to christian communion but what Christ hath made necessary, or what is indeed necessary to one's being a Christian. What he publicly essayed to this purpose, the world knows; and many more private endeavours and strugglings of his, for such an union, I have not been unacquainted with. The unsuccessfulness of which endeavours, he said, not long before his last confinement, he thought would break his heart. He having openly, among divers persons, and with great earnestness, some time before exprest his consent to some proposals, which, if the parties concerned had agreed in the desire of the thing itself, must unavoidably have inferred such an union, without prejudice to their principles; and on such terms as must have extended it much further; else it had signified little. But this must be effected, as is too apparent, not by mere human endeavour, but by an Almighty Spirit poured forth, which (after we have suffered a while) shall καταρτίσαι, put us into joint, and make every joint know its place in the body, 1 *Pet.* v, 10. Shall conquer private interests and inclinations, and over-awe mens hearts by the authority of the divine law; which now, how express soever it is, little availeth against such prepossessions. Till then Christianity will be, among us, a languishing withering thing. When the season comes, of such an effusion of the spirit from on high, there will be no parties. And amidst the wilderness-desolation that cannot but be, till that season comes, it matters little, and signifies to me scarce one straw, what party of us is uppermost. The most righteous (as they may be vogu'd) will be but as briars and scratching thorns; and it is better to suffer by such than be of them. In the mean time, it is a mark of God's heavy displeasure when persons of so healing spirits are taken away. And if it awaken any of us, that will tend to prepare us for the effects of it, which preparation seems a thing more to be hoped, than prevention. But this worthy servant of Christ sees not the woeful day, whatever of it he might foresee. His removal makes to many indeed a woeful day, and that all about him did long foresee. He was long languishing, and even dying daily. But amidst surrounding death, as a relation told me, there was no appearance of any the least cloud upon his spirit, that obscured the evidences of his title to a blessed eternity. Being asked how

how he did, he said, "Going home, as every honest man ought, when his work is done." He was much in admiring God's mercies under his afflicting hand, saying, "Every thing on this side hell is mercy; that the mercies he received were greater than his burthens, tho' in themselves grievous; that he rested upon that promise, that his father would lay no more upon him than he would enable him to bear; that he expected to be saved only by the righteousness of Christ imputed to him." Tho' he well understood, as I had sufficient reason to know, that Christ's righteousness is never imputed to any but where, if the subject be capable, there is an inherent righteousness also, that is no cause of our salvation, but the character of the saved. Having before precautioned some as were about him not to be surprized if he went away suddenly, he repeated the ejaculation, 'Come, 'Lord Jesus, come quickly;' and renewing the former caution, by saying, 'Remember what I said before;' as he sat in his chair, with all possible composure, he bowed his head, and without sigh or motion expired in a moment. The sighing part he left to others that stay behind." He was father to the celebrated *Richard Mead*, M. D.]

Upon his tomb-stone there is the following inscription:

H. S. E.
Quicquid Mortale fuit
Matthæi Mead, V. D. M.
Honesta inter Cattieuclanos familia orti
A Pietate, Doctrina, Facundia præclari
Qui
Assiduis & insignibus Laboribus
Pro Patria, Religione, Libertate,
Invicto animo defunctus,
Vitæ tandem & Laudis satur,
Ad Cælitum Domum quam diu optaverat,
Lassus & anhelus placidissime adscendit,
An. Ætat. suæ 70: 17 Kal. Novem. CIↃIↃCXCIX.
Et
Boni Civis
Amantissimi Conjugis
Optimi Patris
Theologi vere Christiani
Clarum reliquit Posteris Exemplum.

WORKS:

WORKS. The Almost Christian tried and cast —The Good of early Obedience.—A Sermon to the united Brethren upon their Agreement about *Ezekiel's* Wheels.—Funeral Sermons for Mr. *Rosewell*, Mr. *Cruso*, &c.

SUNBURY. Mr. *John Turner*. A man of great sincerity, extraordinary humility, and profitable labours; beloved by all that knew him. He settled in *London* after he was silenced; and had a considerable meeting, first in *Fetter-lane*, and afterwards in *Hatton-Garden*. He was succeeded by Mr. *Bures*.

TWICKENHAM, [V. S.] Mr. *Thomas Willis*, M. A. A good scholar; like his father the famous school-master of *Twickenham*; a grave divine, a solid preacher, of a very good presence, and a man zealous for truth and order in the churches of Christ; of great holiness of life, of a public spirit, of much fervour in his work, and great usefulness in the county of *Middlesex*.

WORKS. A Warning to *England*; or a Prophecy of perilous Times: on 2 *Tim*. iii. 1.

UXBRIDGE, [Chap. to *Hillingdon*.] Mr. *Godbolt*. An aged divine, of great sobriety and moderation.

WILSDON, [V.] Mr. *Edward Perkins*. A great man. A very ready and well-studied divine, especially in school-divinity. An eminent tutor in *Magdalen-Hall*, *Oxford*, and particularly famous for giving Mr. *John Corbet* his education.

The following afterwards conformed.

The excellent and learned Mr. *Ezekiel Hopkins*, lecturer at *Hackney*, afterwards Bishop of *Londonderry* in *Ireland*.—Mr. *Timothy Hall* of *Norwood* and *Southam*, [or *Southgate*,] who was preferred to the Bishopric of *Oxford* by K. *James* II. for reading his declaration of indulgence to Dissenters.—Mr. *Rolls* of *Isleworth*, who was driven into conformity by his sufferings after his ejectment.

MINISTERS

MINISTERS Ejected or Silenced

IN

NORFOLK.

ALBY. See *Beconthorp*.

ALDY, [Chap.] Mr. *John Banister*.

BARFORD, [R.] Mr. *Robert Purt*. He loſt two livings of value, and ſuffered greatly by impriſonment and loſs of goods. He continued, after his ejectment, preaching at *Windham* to a good old age. He was a man of a ſweet temper and gracious frame of ſpirit: an able miniſter, and of a becoming converſation.

BARTON Hulm. Mr. *Charles Sumpter*.

BECONTHORP. Mr. *John Lougher*. His father, Mr. *Thomas Lougher*, was miniſter of *Lotheringefield* near *Holt* in this county, in which living he was ſucceeded by this ſon of his, who, after ſome time, had the living of *Beconthorp* near the ſame place, and from thence was ejected. However, he could not have been long in it at the time of his ejectment, becauſe he was ordained by Bp. *Reynolds*. He afterwards became miniſter of a congregational church at *South-Reppis* and *Alby*. He was a man of great moderation, of a catholic ſpirit, and a diffuſive charity; much beloved and reſpected by ſober perſons of all denominations. He, with many others, was impriſoned, about the time of *Monmouth*'s landing, and then contracted an illneſs of which he never recovered. In other reſpects he met with no trouble; for he had ſuch favour among his neighbours, that his meetings were never broken up. He died *Oct.* 14, 1686. Mr. *Amyraut* was afterwards paſtor of his church.

WORKS. Precious Promises the Portion of Overcomers.—A Discourse of the Preciousness of Christ and of Faith.—[Sermons on God's Love to Mankind,—Salvation by Grace,—Wilderness Provision,—A Strong Hold in Trouble,—Light to be improved.]

BLICKLING, [R.] Mr. *Burrough.*

BLOWFIELD, [R.] Mr. *Samuel Maltby.*

BODHAM, [R. 48*l.* 12*s.* 9*d.*] Mr. *Robert Watson.* When he signed the attestation of the ministers in *Norfolk* to the truths of Jesus, *&c.* he wrote himself minister at *Bakingstroppe.* He published a wedding-sermon on *Luke* xiv. 20, entitled *The schooling of the untaught Bridegroom*; preached at *Yarmouth*, and dedicated to the people of that town.

BUCKENHAM, (New). Mr. *Christopher Amyraut.* After his ejectment he preached in several places in this county. In his latter days he was pastor of a congregational church at *South-Reppis*, where he ended his life and labours. He was much esteemed for his gifts and graces, and his great usefulness in the ministry.

WORKS. Sacramental Discourses upon several Subjects: To which is added, A Discourse on the Life of Faith.

Ibid. Mr. *Nicolas Pitt.* He signed the attestation as minister of the gospel at *Bunwell.*

BURNINGHAM, [C. or D.] Mr. *Thomas Worts.* Brother to Mr. *Richard Worts* of *Foulsham.* After his ejectment here, he was pastor of a congregation at *Guestwick* in this county. He died about 1697. [The following remarkable story, which is somewhere told of some other person, a correspondent has communicated as true of him. He was brought from *Burningham* into *Norwich* with a sort of brutal triumph, his legs being chained under the horses belly. As he was conducted to the castle, a woman looking out of a chamber-window near the gate he was brought in at, (which was St. *Austin*'s,) in contempt and derision, called out, "*Worts*, where's now your God?" The good confessor in bands, desired her to turn to *Micah* vii. 10. She did so, and was so struck, that she was a kind friend to him in his long confinement. The words are, 'Then she that is mine enemy shall see it, and shame shall 'cover her which said unto me, Where is the Lord thy God. 'Mine eyes shall behold her: now shall she be trodden down 'as mire in the streets.']

BUNWELL,

BUNWELL, [R.] Mr. *Pittedate.*

CARLTON, [R. 2.] Mr. *James Gedny.*

DENTON, [R.] Mr. *Thomas Lawson*, M. A. Of *Kat. Hall, Camb.* where he was so well esteemed as to be chosen afterwards to a fellowship in *St. John's.* After his ejectment he lived in *Suffolk.* He was a man of ability, but had no good utterance. He was the father of the unhappy Mr. *Deodat Lawson*, who came hither from *New-England.*

DICKLEBOROUGH, [R. S.] Mr. *Elias Crabtree.* Mr. *Christopher Barnard*, of whom Dr. *Walker* gives an high character, was sequestered from this place.

DIS, [R. 200*l.*] Mr. *Richard More*, [M. A.]

DRAYTON, [R. 35*l.*] Mr. *Richard Vin.*

ELMERTON, [C.] Mr. *John Smith.* In the attestation of the ministers of this county, it is *John Smith*, minister of God's word at *Aylmerton.*

* ERSHAM, [Q. *Etleham*, V.] Mr. *Thomas Bayes.*

FELTWELL, [R. 200*l.*] Mr. *John Butler.* A man of a sound judgment, an unblameable life, and most healthful constitution. When he subscribed the attestation of the *Norfolk* ministers, in 1648, he was minister at *Oldton.* After his ejectment he for some years preached but seldom, and was prevailed with to travel to *Smyrna.* At his return he preached oftener; after some time, more statedly at *Harwich*, whence he removed to *Ipswich*, where he preached occasionally and in the country round. He died in 1696, in the 84th year of his age. His funeral sermon was preached by Mr. *Fairfax*, upon those words, 'I have fought the good fight, I have finished 'my course,' &c. Mr. *Stancliff* here wrote in the margin, *Desiderantur quamplurima:* but it is a defect the author knew not how to supply.

FORNCET, [R.] Mr. *William Hinton.*

FOWLSHAM, [R.] and GESTWICK. Mr. *Richard Wertt.* A very worthy man, and a great sufferer for nonconformity. He was imprisoned by a writ *de excommunicato capiendo*, taken out *Nov.* 15, 1664, and continued in the common jail till *Sept.* 3, 1665, when the plague was at the height in *London.* He was made close prisoner till *Nov.* 9th, not knowing by whose order, or for what additional offence. On *Feb.* 2, he, with

with 6 more, was put into the castle, in a hole in the wall, which had neither door, window, nor chimney; and room but for one truckle-bed; the rest lay in hammocks. The hole had 3 wickets into the felons yard, one of which was of necessity open night and day; or they must have been stifled with the steam of the charcoal. For 5 weeks the door below (for the hole is about 40 steps high, up a narrow passage in the wall) was kept locked night and day. The keeper usually went away with the key about 4 o'clock, to a neighbouring village, about a mile and half from the head jailer's house, and returned not till about 8 in the morning, in whose absence none could come to them, whatever occasion there might be; and they were not permitted, for 5 weeks, so much as to come out into the yard. If a prisoner's wife came to see him, he was called down to the door, and the keeper used to set his back against one side of the door, and his foot against the other, and so the husband and wife might only see and speak with each other. After about 2 months continuance here they were removed to another prison. They were wonderfully preserved this year from the contagion, while the arrows of the Almighty fell mortally very near them, on one side and another, there being only a lane between, so that they could see some that were shut up, and hear them crying for bread. In this situation 'they fled to their strong Tower, the name of the Lord,' where they found safety and peace. Some time after, a great man then in power, told the jailer, he must carry them forthwith to the castle, and put up each in a place alone. The jailer answered, "It cannot be done; the castle is full, and I daily fear the plague should break out amongst them." He replied, "Then put them into a place together; what do I care if the plague be in it." However they were preserved in that nasty hole, at whose wickets came in the odious smells of the common yard of the felons. One of them indeed was almost suffocated by it, and the physician could give him no relief, so long as he was confined there. Upon which an account was sent to the sheriff of his low estate, with a petition to remove him for a little time, his life being in danger. The sheriff answered, He durst not meddle, he must abide it. Notwithstanding which the poor man revived and lived. Mr. *Worts* continued a prisoner 7 years. (*Conform.* 4th plea, p. 66.)

[It seems he had been pastor of a congregational church before he possessed this living, and was so afterwards, viz.

viz. at *Guestwick*, as appears from the church book; from whence we learn, "that the Dissenting-church in and about *Guestwick* sat down in gospel order in the end of 1652, and chose Mr. *Richard Worts* for their pastor; who with fidelity and success laboured among them till his death, about *May* 6, 1686. He was succeeded by Mr. *Giles Say*, (father of Mr. *Samuel Say* of *Westminster*) who died *Ap.* 8, 1692." From whence it should seem Dr. *Calamy*, in his date of Mr. *Worts*'s death in 1697, must have been mistaken, as he was with regard to his name.]

FUNWELL. Mr. *Shepherd*.

* GORSTON, [Q. *Gornaston*, R.] Mr. *Robert Purt*. Dr. *Walker* says he was presented to this living in 1654.

Ibid. Mr. *Pew*. He had a flourishing school many years at *Beccles* in *Suffolk*; and in the latter part of his life he preached occasionally in several public churches.

* GREATWICH. Mr. *John Hooker*.

HARDINGHAM, [R. 120*l.*] Mr. *Nathaniel Jocelyn*. [He published a funeral sermon for the Rev. *Robert Peck*, M. A.]

HEYDON, [R.] Mr. *Thomas Newman*.

INTWOOD, [R.] Mr. *Sheffield*.

LOPHAM, [R.] Mr. *Thomas Ellis*. [He was a Baptist, and as such deprived in 1663, by 6 justices. *Blomfield*'s Essay towards Topogr. Hist. of *Norfolk*, vol. i. p. 157.]

LYNN, *Allhallows*, [V.] Mr. *John Horne*. Of *Trin. Col. Camb.* where Mr. *Henry Hall*, B. D. was his tutor. Born at *Long Sutton*, *Lincolnshire*. He preached first at *Sutton St. James*'s, and afterwards [1647] was beneficed and settled at *Allhallows* church in *Lynn Regis* †, from whence he was ejected in 1662. But he lived in the town till his death. He was an *Arminian* in the point of redemption, and contended earnestly for the

† Dr. *C.* in his *Contin.* p. 634, desires *Bullingbrook* to be inserted here instead of *Lynn*; from whence the reader might imagine Mr. *Horne*'s ministry was exercised wholly in *Lincolnshire*. But it appears, from the list of his works, that several of his printed sermons were preached in *Norfolk*, and two of them at *Lynn*. And it is very observable, that one of these is, 'A Farewell to his Neighbours, the Parishioners of *Lynn*.' No date indeed is here mentioned, but this sermon is placed after a tract printed in 1662. So that after all it is most likely he was ejected from *Lynn*; and moreover, from two following pieces, dated 1667 and 1669, that he continued at *Lynn* after his ejectment.

universality of it; but did not either believe or teach, that men may therefore live as they list, because Christ died for them; but taught that Christ therefore 'died for all, that 'they which live should no longer live unto themselves, but 'unto him that died for them and rose again,' 2 *Cor.* v. 14, 15. He was a man of most exemplary and primitive piety, and blameless conversation; very ready in the scriptures, excellently skilled in the Oriental tongues, and very laborious in his private capacity after he was cast out of his living. He went constantly to church, and yet preached thrice at his own house every Lord's-day; first, in the morning before sermon; after dinner, before church-time in the afternoon; and again in the evening. On the other days of the week, beside lecture-sermons, he constantly expounded the scriptures in order twice a day, to all that would come to hear him, as some always did. He was a man of great charity, commonly emptying his pocket of what money he had in it amongst the poor, when he went into the town; giving to any such miserable object as presented, the first piece of silver that came to hand, be it what it would. He was of great compassion and tender-heartedness towards such as were in any affliction; and was generally very much honoured and esteemed for his goodness, both in town and country. He was a man of wonderful meekness, patience, and dispassionateness. The occasion of his marriage was a little particular. The gentlewoman, who afterwards was his wife, coming to hear him preach (together with her two elder sisters) at *Hareby*, a village not far from *Bullingbrook* in *Lincolnshire*, the clerk after sermon insinuating himself into their company, boldly asked them, which of them could like such a man as Mr. *Horne* for their husband? The two elder cried out against it, tho' they could not but commend his preaching, and gave their reasons, drawn from the poor circumstances ministers widows were often left in: but the younger said, she should think herself happy if she might but have such a man, tho' she begged her bread with him. This was carried to Mr. *Horne*, and she became his wife. She survived him, but never wanted while she lived. He died *Dec.* 14, 1676, aged 61.

WORKS. The Righteous Man's Hope in his Death; at the fun. of Capt. *W. Conyers* of *Walpole*.—The Life of Faith in Death, &c. at the fun. of Mr. *Thomas Slaney*, mayor of *King's Lynn*, *Norfolk*, *Jan.* 10, 1649, on *Heb.* xi. 13, 14.—The Open Door; or Vindication of the Extent of Christ's Death: in answer to *John*

Owen of *Coggeshal*.—A brief Discovery of some Pieces of close Idolatry, in some pretending to Religion, both Independents and Presbyterians.—A Caveat to all true Christians, against the Spreadings of the Spirit of Antichrist.—A Consideration of Infant Baptism, ag. Mr. *Tombes*; with an Answer to Mr. *Kendal*.—A Catechism.—Christ exalted in the Sufficiency of his Scripture-Doctrines; in answer to Dr. *Kendal*'s Fescue for a Horn-Book.—Essays in 4to. —A brief Discovery of the Quakers.—A fuller Discovery, *&c.*— —Quakers proved Deceivers.—Truth's Triumph.—A Discourse of the New Heavens and Earth; at the funeral of *Mary*, wife of *Philip Neave*, of *Rockland* in *Norfolk*, *June* 19, 1660.—The Reviewer reviewed.—An Appeal, *&c.* 1662.—A Farewel to his Neighbours, the Parishioners of *Lynn Alhallows*, *Norfolk*; a sheet.—*Balaam*'s Wish; on the Decease of Mrs. *Barbara Whitefoot*, of *Hapton* in *Norfolk*, *April* 11, 1667.—A gracious Reproof to Pharisaical Saints; on *Luke* xv. 30, 31.—The Reward of Murder; or a Relation of the penitent Behaviour of *Rose Warne* of *Lynn*, a condemned Malefactor.—The best Exercise for Christians in the worst Times; on *Jude* 20, 21.—The Reward of the Wise, *&c.* at the funeral of Mr. *T. Moore* of *Whittlesey*; on *Dan.* xii. 3.—A Comfortable Corroborative Cordial, *&c.* against the Horrors and Harms of Death; on the Death of Mrs. *Rebecca Jackler*: on *Rev.* xiv. 13.—The Brazen Serpent, &c. on *John* iii. 14, 15.—The Cause of Infants maintained; or a Reply to *Thomas Grantham*.—Essays about general and special Grace; 2d Part, 8vo.—The Divine Wooer, a Poem. —Paraph. on *Rev.* xiii. against Popery.

Ibid. Mr. *Fenwick* and Mr. *John Dominick*.

MUNDESLEY, [R.] Mr. *Paul Amyraut*. In 1648 he was vicar of *East Deerham* in this county. More of him may be known from a little piece, entitled, *Lutheri Posthuma*; being prefatory to a large work, translated out of *Dutch*: in which it appears that Mr. *Amyraut* was ancient when he was ejected. Sir *Edward Deering*, in the year 1644, says of him, "he was a learned minister, beneficed in *Essex*; had lived in *England*, but was born in *High Germany* in the *Palatinate*. He was desired by a committee of parliament to compare the original and translation of the said work of *Luther*, and he gave a certificate of their agreement under his hand." He printed a sermon on *Rev.* ii. 10. called, *The Triumphs of a good Conscience*.

Ibid. Mr. *Robert Bidbank*.

* NAYTON, [Q. *Naughton* in *Suffolk*.] Mr. *Israel Shipdam*.

* NEASTED.

* NEASTED. [Perhaps the same as the next.] Mr. *John Levington.*

NETISHEARD, [V.] Mr. *Miles Burkitt*, M. A. Of *Edmund Hall, Oxf.* He was ordained by the Bp. of *Oxford* in 1630, and presented to the living of *Pattesbul* in *Northamptonshire*, by *George Steward*, Esq; the patron, in 1633. While he was there, he was for some time very high for Conformity, and the ceremonies of the church: but afterwards he grew more moderate, and upon that account met with much trouble from the spiritual courts. From thence he removed to *Hitcham* in *Suffolk*; but upon the Restoration of K. *Charles* was turned out, by virtue of the broad seal in favour of another, the former incumbent (*Mr. Lawrence Bretton*) being dead. He was afterwards presented by Bp. *Reynolds* to the livings of *Netisheard* and *Irstead* in conjunction, which were not far distant, in *Norfolk*, but enjoyed none of the profits of them, being turned out by the *act of uniformity*, before he had been in them three months. He lived afterwards privately at *Monks Ely*, where he had purchased land and built upon it to the value of 2500*l.* The author saw a petition of his to K. *Charles*, soon after the Restoration, in which he represented his compassionable case in this manner, *viz.* "that having in the year 1650 unhappily purchased the manor of *Monks Ely* in *Suffolk*, belonging to the dean and chapter of *Canterbury*, and paid to Mr. *Richard Duke*, the immediate tenant, 150*l.* for his right, (excepting only his lease, and term for six years, determining *Sept.* 29, 1656) the said Mr. *Duke* had, with the very money which he had paid him, purchased a new lease of the dean and chapter, and sued the petitioner, and obtained a verdict to cast him out of possession, without any satisfaction; notwithstanding that he by purchasing and building, planting and improving the premisses, had expended above 2500*l.* and run himself into debt: whereupon he humbly threw himself and his eight children at his majesty's feet, begging that he might be relieved, either by means of commissioners, which he moved might be appointed to enquire into particulars, or by his majesty's recommending his case to the house of peers."—But he could get no answer to his petition, nor find any way to obtain relief. He used to say often to those he was free with, "Tho' I have lost a great many scores of pounds by my Nonconformity, yet, blessed be God, I never wanted." Some people, upon his being turned out, scoffingly said, "Now we shall see *Burkitt* and his family

ſtarve." But he lived to relieve ſome of thoſe families that had ſaid it, at his own door. He had a ſon, Mr. *William Burkitt*, who conformed, who lived firſt at *Milden* in *Suſſex*, and afterwards at *Dedham* in *Eſſex*, who was famous for his piety and diligence in his Maſter's work, and publiſhed a folio upon the whole New Teſtament.

NORWICH. *St. Stephen's*, [V.] *John Collinges*, D. D. Of *Eman. Col. Camb.* Born in *Eſſex*. His father, Mr. *Edward Collinges*, M. A. was a miniſter, to whoſe faithfulneſs many, both in *Old* and *New-England*, could witneſs. The Dr. was a man of great worth and reputation, one of general learning, ſignal piety, and eminent miniſterial abilities. A bleſſing to the city of *Norwich* for above 40 years. One mighty in the ſcriptures, an excellent caſuiſt, an unwearied preacher, and a patient ſufferer. He was one of the commiſſioners at the *Savoy*, and very deſirous with his brethren of an accommodation, but in vain. He had an intereſt in many perſons of note and figure, notwithſtanding his Nonconformity. He was of a very candid and peaceable ſpirit, and an admirer of true goodneſs, wherefoever any thing of it was diſcernable. He died much lamented in *January*, 1690, in the 67th year of his age. He gives an account of ſeveral particulars relating to himſelf and his family, in his anſwer to Mr. *Bradbourn*. His funeral ſermon was preached by Mr. *Martin Fynch*, (*January* 5, 1690, on *Acts* xiii. 36.) [who gives no further account of him than what is contained in the following brief ſketches of his character: "This holy man was an orthodox divine; he was 'a good miniſter of Jeſus Chriſt, nouriſhed up in the words of faith,' firm to the ſcripture, and the old proteſtant doctrine of juſtification by the righteouſneſs of Chriſt.—He laboured much in the goſpel in his younger years, and as much as could be expected in his age.—If a miniſter leave a great eſtate, except it came by parents, marriage, or friends, 'tis an ill ſign, and no honour to him; or if he be for gay cloathing, &c. but this man of God uſed none of theſe things. I have heard him ſay, that all the eſtate he had was but about what he had from his relations; and as to his habit, it was always ſo grave, decent, and humble, that he was an example to others.—'He was 'a burning and ſhining light' in this city many years, 'and 'we rejoiced in his light. His works praiſe him in the gate.' He was a ſpiritual father to beget many ſouls to Chriſt by the goſpel,

gospel. He was eminent in the grace of love to saints as saints. I heard him say many years since, that in his younger years he could not bear with those who differed in judgment from him; but he saw that in this imperfect state it could not be expected that Christians should be of the same judgment in every thing, and that he had now learned to love and honour all that were found in the fundamental doctrines of religion, and were for holiness and the power of godliness.]

The following is a copy of his Epitaph:

זכר צדיק לברכה
Hoc in Busto,
Mortalitatis suæ Exuvias,
Spe Resurrectionis lætæ,
Lætus deposuit
JOHANNES COLLINGES S. Thelogiæ Professor,
Qui Boxtedæ in agro Essexiensi natus,
Cantabrigiæ in Collegio Emanuelis educatus,
Norvici sacro Ministerio, XLIV annis functus,
Illic et defunctus,
Gregem, Concives, Omnesq; Pietatem verè amantes,
Summo in luctu reliquit:
Gregis sui Pastor Vigilantissimus,
Evangelii Præco Indefessus,
Veritatis Pugil, Errorum Malleus,
Theologiam sanam Morum Integritate Illustravit,
Eruditionem Multiplicem Vitæ Simplicitate ornavit,
Humilitatis et Humanitatis
Exemplar non Vulgare;
In rebus secundis Modestus,
In adversis Erectus,
Utriusq; fortunæ Victor;
Qui cum verum Dei ministrum, per famam et infamiam
Illam merendo, Hanc ferendo,
Se diu approbaverat,
Tandem
Seculum hoc (heu! tanto Hospite indignum!) deseruit,
Cœlumque, ubi diu antea versatus est,
Lubens immigravit XV Calend. Februar.
Salutis MDCXC. Ætatis LXVII.

WORKS. A Caveat for old and new Prophaneness; about keeping the Festival of our Saviour's Birth.—Cordials for fainting Souls, &c. 3 vol. 4to.—Five Lessons. — An Exercitation whether

it is lawful to act contrary to one's own Conscience. — Vindiciæ Ministerii Evangelici; against Lay-Preachers.—Id. Revindicatæ; against *Martin*'s Preacher sent.—Intercourse of divine Love between Christ and his Church.—Discourses of the actual Providence of God.—Par nobile; the excellent Woman, representing the Lady *Hobart*.—Faith and Experience in the holy Life of Mrs. *Mary Simpson*.—A modest Plea for the Lord's-day, as the Christian Sabbath.—A short Discourse against Transubstantiation.—A Word in Season.—Defensive Armour against 4 of Satan's most fiery Darts.—*English* Presbytery; or an Account of the main Opinions of those Ministers and People in *England* who go under the Name of Presbyterians.—The Case and Cure of Persons excommunicated, according to the present Law of *England*.—The History of Conformity; or a Proof of the Mischief of Impositions, from the Experience of more than an hundred Years, 4to, 1681.—The Weaver's Pocket Book; or Weaving spiritualized †.—Sermons upon *Canticles* i. & ii.—Thirteen Sermons upon several useful Subjects. —A Plea for the Nonconformists, justifying them from the Charge of Schism.—A reasonable Account of the Judgment of the Nonconforming Ministers as to prescribed Forms of Prayer; with a Supplement in Answer to Dr. *Falconer* of Liturgies.—The Vindication of Liturgies, lately published by Dr. *Falconer*, proved no Vindication, &c.—[The Happiness of Brethren's dwelling together in Unity; a Sermon on 2 *Kings* ii. 12. at the Funeral of the Rev. Mr. *Carter* of *Norwich*.]—The Improveableness of Water-baptism. —Answer to Dr. *Scot* on Forms of Prayer, and other of the *London* Cases.—He also drew up the Annotat. of several books in *Poel*'s Contin. *v. g.* Six last Chapt. *Isaiah*, all *Jerem. Lament.* 4 Evangelists, both Ep. to *Cor. Gal.* 1 and 2 *Tim. Tit. Philem.* and *Rev.*

Ibid. St. George's, [R.] Mr. *Thomas Allen*, M. A. Of *Caius Col. Camb.* He was born in *Norwich*, 1608, and was afterwards minister of *St. Edmond*'s in the same city; but, together with Mr. *Bridge* and several others, he was silenced by Bp. *Wren* about the year 1636, for refusing to read the *Book of Sports*, and conform to other innovations then imposed in that diocese. In 1638 he fled into *New-England*, [and approved himself (says Mr. *C. Mather*) a pious and painful minister of the gospel at *Charles-Town*.] He staid there till about 1651, and then returned to *Norwich*, where he continued

† See some account of this book, and of the author, in *Fawcett's Pref.* to his *Religious Weaver*.

the

the exercise of his ministry till 1662. [Mr. *Harmer* writes, that he was chosen pastor of the *congregational* church there, (as appears from the church-book) in *Jan.* 1657, and continued in that relation to his death. This may seem inconsistent with his having been ejected from one of the parish-churches, especially as it is further said, that when he was chosen he was preacher to the city, and that the church applied to the city to dismiss him, and promised him an honourable maintenance from themselves. But he might become *pastor* to the Independent church, and yet continue *preacher* to the parish, as was the case of some others. His being supported by his church is not a sufficient objection to this.] After the *uniformity-act* passed, he preached to his church here upon all occasions that offered till the time of his death, which was *Sept.* 21, 1673, aged 65. He was a very pious man [and greatly beloved], an able practical preacher. (See *Math. Hist.* B. 3. p. 215.) Mr. *Martyn Fynch*, in a Preface to one of his books, printed after his death, gives him a great character.

WORKS. [An Invitation to thirsty Sinners to come to their Saviour; printed in *New-England*.]—The Way of the Spirit in bringing Souls to Christ.—The Glory of Christ set forth, with the Necessity of Faith; in several Sermons.—A Chain of Scripture Chronology, from the Creation of the World to the Death of Jesus Christ, in seven Periods.

St. Giles's, [R. 35*l.*] Mr. *Benjamin Snowden*, M. A. Of *Eman. Col. Camb.* Born at *Norwich*, and ordained by Bp. *Hall*. He was a man of a most amiable temper. Ingenuous learning illustrated his mind; love to God and man possessed his heart; purity of doctrine, neatness of style, and exemplary holiness, adorned and enlivened his ministry; constant serenity, sweet affability, and an unclouded alacrity shone in his countenance. Humility and meekness adorned his life. His whole conversation spake quietness and peace; in every condition he shewed a just equanimity; and passed so inoffensively thro' the world, as scarce to have an enemy. He met with good acceptance in his own native city, which enjoyed and rejoiced in the light of his ministry, first in the public churches, till black *Bartholomew* hid it (with so many more) under his dark mantle; afterwards in private, or less public assemblies, till his total removal to an higher orb, *Ap.* 28, 1696, aged 70.

Besides

Besides these there were ejected in this city Mr. *Windresh*, Dr. *C.* says from *St. Faith's*, but there is no such parish.

From *St. Nicolas*, Mr. *Francis English*, who published the Saint's Ebenezer.

From *St. George's*, Mr. *Enoch Woodward*. [Mr. *Harmer*, of *Watesfield*, who is a native of *Norwich*, writes, that from the traditions he received when a boy, there was such a person at one of the parishes, a very worthy good man, but not a popular preacher.]

Also, Mr. *John Hasbart*. [Mr. *Rastrick* writes to Dr. *Calamy*, "I wonder nobody from *Norwich* should have sent you an account of this gentleman. I have heard say he was a very rouzing awakening preacher."]

PULHAM, [Chap. 300 *l.*] Mr. *Thomas Benton*, sen.

REPEHAM, [R. S.] Mr. *William Sheldrake*. The former incumbent Mr. *Gardiner* being alive, returned to his living soon after the Restoration. Mr. *Sheldrake* finding the church-doors shut against him, by the *act of uniformity*, applied himself for some time to deal in wool and yarn, to get a maintenance for his family. In the opinion of some who were intimately acquainted with him, he was a person of uncommon sagacity, and capable of managing the greatest business, or of being a considerable statesman. Upon the death of Mr. *Bridge*, the Dissenting Congregation at *Yarmouth* gave Mr. *Sheldrake* a call to be their pastor, and built him a large meeting-house; at the opening of which he preached upon *Ezra* vi. 6, *&c.* He died about 1690. He was very authoritative, and yet at the same time a very agreeable acceptable preacher. Either he, or his brother Mr. *John Sheldrake*, of *Wisbich*, published *Popery a great Enemy to Truth*.

Ibid. Mr. *Sampson Townsend*. Dr. *Walker* says, that he got the living of *Hackford cum Whitwil*, in 1655.

WORKS. The Christian's Daily Practice; or a Practical Discourse of Prayer.

REPPIS (South). Mr. *Edmund Brome*. Father to Mr. *Edmund Brome*, minister of *Woodbridge* in *Suffolk*, and grandfather to Mr. *Edward Brome*, Fellow of *St. John's College* in *Cambridge*. This living was of considerable value. Mr. *Brome* was much esteemed for his learning, gravity, piety, and moderation, and accounted an excellent preacher. So much

was

was he addicted to his ſtudies, that he left the management of all his temporal concerns to his wife. After he was ejected, he exerciſed his miniſtry in private, as he had opportunity, among his old pariſhioners, till the time of his death, which was about 1667.

REPPIS (North). Mr. *Edward Corbet*. One of his name, who was of *Merton College* in *Oxon*, was a member of the Aſſembly of Divines at *Weſtminſter*; but that was a different perſon. He took the degree of D. D. was in the living of *Great Haſely* in *Oxfordſhire*, and died at *London* in 1657. This gentleman, who lived to be turned out of this conſiderable living in 1662, died in theſe parts not long after.

ROLLESBY [R. 200*l.*] Mr. *John Reyner*. He had not, it muſt be owned, the advantage of a learned education, but was a very ſerious circumſpect man, and very conſcientious. After his ejectment he went with his family over to *Holland*, and lived at *Rotterdam*, where he was employed by his acquaintance in *England* as their factor, and by that means got a comfortable ſubſiſtence for himſelf and family. He was particularly taken notice of for his great care in making a juſt entry of all his goods conſigned to him; and upon a particular occaſion, he once declared to the lords of the admiralty, with a great deal of ſolemnity, that he could appeal to the Judge of all the world, that he had never defrauded the country of one penny. He died at *Rotterdam* about 1697.

ROUGHTON, [V.] Mr. *John Reynolds*. After his ejectment he came to *London*, where he died *Dec.* 25, 1692. Mr. *Slater* preached his funeral ſermon. He was univerſally eſteemed 'an *Iſraelite* indeed, in whom there was no guile.' He was an humble Chriſtian, an uſeful preacher, an able catechiſt, and a faithful friend.

SCOTTO, [V. 60*l.*] Mr. *William Bidbanck*, M. A. After his ejectment he was paſtor of a congregation at *Denton* for ſeveral years, and there with a ſmall eſtate of his own, and a ſlender allowance from his people, he lived comfortably and uſefully; being greatly beloved by all that knew him, on the account of his ſweet temper, obliging deportment, and excellent preaching. He died much lamented, about 1693.

WORKS. A Preſent for Children.—He alſo wrote a Preface to ſome Sermons of Mr. *Robert Ottes*, entit. Chriſt ſet forth.

STATHAM,

STATHAM, [V.] Mr. *John Lucas*. He afterwards lived at *Norwich*, and often preached at *Tunstead*, *Bradfield*, and other places, as he had opportunity. He was a man of extraordinary humility, exemplary piety, and great industry.

STANFIELD. Mr. *Samuel Alexander*. Dr. *Walker* says he came to this living in 1654.

STRADBROOK. See *Suffolk*.

STIBARD, [R. 40*l*.] Mr. *John Durant*.

STRATTON, [R.] *St. Michael*. Mr. *Thomas Benton*, jun.

SWANTON, [R.] MORLEY, [R.] Mr. *John Daliel*.

* TIPTON †. Mr. *John Green*, sen.

TRUNCH, [R.] Mr. *Richard Lawrence*, M. A. Of both universities. He was the son of a gentleman of some estate in *Cambridgeshire*, in which county he was born. From his childhood he was designed for the ministry, and after his grammar learning he was sent to *St. John's College* in *Cambridge*, and went from thence to *Oxford*. When he was cast out of his living he had a wife and six children. He afterwards crossed the seas, and was pastor of a church at *Amsterdam*. In the latter part of his life he was assistant to Mr. *Matthew Mead* at *Stepney*. Upon Dr. *Owen*'s death, he was solicited to supply his place, and had other invitations; but he was unwilling to go from *Stepney*. He was humble and inoffensive in his carriage, and generally well spoken of. He never was imprisoned for his Nonconformity, but often so exposed, as in a manner to be in the hands of the officers and informers, and several times very providentially escaped them. After being disabled from work, (which he was 6 years before his death) he used often to say, that he longed to know what heaven was. He died *Nov*. 17, 1702, aged 75. That day he said to his daughter, "Now, child, flesh and heart fail; but (raising his voice considerably) God is the strength of my heart, and my portion for ever." Mr. *Galpin* preached his funeral sermon, on 1 *Pet*. i. 4. and represented the deceased as one of those in whom his text was verified and exemplified. He, together with Mr. *Greenhill*, Mr. *Caryl*, &c. prefaced Mr. *Samuel Malbon*'s Discourse of Life and Death.

† [There is a place of this name in *Staffordshire*.]

TUNSTED,

TUNSTED, [V.] Mr. *John Green*. He came to this living in 1657. He was moderately congregational in his judgment, and continued in his paſtoral relation to, and labours among his people, for above 50 years; and when the ſeverity of the times drove him for a while from his habitation among them, he yet viſited them frequently, and preached to them privately, and was ſometimes forced to do it in diſguiſe, to avoid being apprehended. Afterwards he returned, and preached more publicly and conſtantly. And when the neceſſities of a neighbouring congregation at *Bradfield* called for his help, he preached to them in 1697, as well as at his own place every Lord's-day, as long as his health and ſtrength would permit.—He was of a very pleaſant aſpect and chearful converſation, and an excellent and lively preacher. He had an amicable and free correſpondence with many that differed from him in opinion; one remarkable inſtance of it was, the affectionate intimacy he contracted with the very worthy Mr. *Jeffery*, miniſter of *North Walſham*, in which town he ſpent ſome of his laſt years. His acquaintance with him was ſo dear and pleaſing to him, that he deſired to be buried in his church, and as near as conveniently could be, to the place where he deſigned to be laid himſelf; which was complied with. He underwent, for ſome time, with great patience and ſubmiſſion, the violent pains of the gout, complicated with a ſevere aſthma; comforting himſelf with the hopes of being 'for ever with the Lord,' which (at his deſire) was the ſubject of a ſermon, preached upon the occaſion of his death, which was on *Feb.* 17, 1709.

WALCOT, [C.] Mr. *John Cory*. He was an humble ſerious perſon, but of weak lungs, and a low voice; upon which account he rarely preached, unleſs upon extraordinary occaſions. But being excellently well ſkilled in the *Latin* and *Greek* tongues, he taught a private ſchool at *Norwich* for many years before his death, which happened in 1698, when he was about the age of 67.

WALSHAM, (3). Mr. *John Baker*.

WALSHAM (North), [V, 35*l.*] Mr. *Nathanael Mitchel*. His name is to the Atteſtation as miniſter at *Edenthorpe*. He married the ſiſter of Dr. *Collinges* of *Norwich*. He was an holy, ſincere, good man, but under more than ordinary melancholy for many years. He was reſcued in a battle wherein few eſcape, being under ſore temptations to deſtroy himſelf.

He had ſeveral times told ſome of his relations, and Dr. *Collinges* among others, that he muſt put an end to his days, not being able to bear the trouble he was under. Many prayers were put up to God for him, and with him, and he himſelf, when out of his bed, was almoſt always alone upon his knees. After continuing ſome years in this deep affliction, it pleaſed God conſiderably to rebuke the tempter, ſo that tho' he had a remaining bodily diſorder, yet his mind was much more free from theſe impetuous aſſaults. And at laſt he died the ordinary death of men, and quietly in his bed ſurrendered up his ſoul to God. For ſome years before he died he did little elſe but read and pray.

WALSINGHAM, [C.] Mr. *Nathaniel Northcroſs.*

WYMONDHAM, [V.] Mr. *John Mony.* He continued preaching in and near this town till he died. He was eminent for his learning and piety, and generally admired for his frequent, fervent, and exact preaching; and the rather, becauſe he never put pen to paper for his ſermons, but wrought all in his head.

YARMOUTH. Mr. *John Brinſley*, M. A. Of *Eman. Col. Camb.* He was born at *Aſhby-de-la-Zouch* in *Leiceſterſhire*, in 1600. His father was a worthy miniſter, whoſe name he bore. His mother was ſiſter to Bp. *Hall*, as appears by an epiſtle written to her, (*Decad.* 2. *Ep.* 4.) He was brought up by his father, who took upon him the care of the public ſchool at *Aſhby*. He was admitted to *Cambridge* at the age of 13 and an half, and having reſided there 3 or 4 years, waited upon his reverend uncle Dr. *Hall*, then dean of *Worceſter*, as his amanuenſis to the ſynod of *Dort*. After his return, he continued conſtant in his ſtudies, and being elected ſcholar of the houſe, reſided there till he took his degrees. Being ordained, he preached at *Preſtons* near *Chelmsford*. In 1642 he was paſtor at *Somerleyton* in *Suffolk*, and was afterwards called to *Yarmouth*. But being elected by the townſhip contrary to the good liking of Bp. *Harſnet* of *Norwich*, he met with no ſmall trouble and vexation. At his coming to the town, or ſoon after, the plague broke out violently, and the bills of mortality roſe to near 100 a week; but thro' the goodneſs of God he was preſerved, tho' he conſtantly attended his charge. After ſome time, by the means of Sir *John Went-*

Wentworth, a door was opened for the exercise of his ministry on the week-day, at a country village in the island of *Lovingland*. Hither the people of *Yarmouth* and other places resorted, God blessing his labours, and making them more than ordinarily effectual for good. The Long Parliament coming on, the township applied themselves to his majesty for his licence for Mr. *Brinsley* to preach again in *Yarmouth*, and the king readily granted it; upon which he wholly devoted himself to the service of their souls. He continued industrious and diligent in his work till the fatal *Bartholomew*. Tho' tempted with the offers of preferment at the king's return, he closed with none, desiring no higher honour than to serve his Saviour in the ministry, in that place where he had been so useful, with a safe conscience. When the *uniformity-act* took place, he desisted from the public exercise of his ministry, but his constant labour in reading and writing was the same as formerly. —His carriage was highly civil, tho' grave. His discourse was facetious, especially in suitable company. In the pulpit none had a more reverend aspect, or discovered a greater degree of seriousness. Nothing dropped from him that had the least shew of levity. He had many afflictions, (among the rest, he lost two hopeful sons, when they were arrived to manhood) which somewhat clouded his spirit, tho' they never created any morosenes or peevishness. He was of an even temper, rarely ruffled into a passion, and seldom warm, unless the cause of God and goodness required it. He greatly contemned the world, and never sought after more than a competency, to enable him to be serviceable in his work. He was very well skilled in sacred critics, and spent a considerable part of his time in studying the holy scriptures thoroughly. If he handled any difficult text, he made it as clear as the abstruseness of the subject would permit. In a word, he lived exemplarily, and, by the assistance of the Almighty, bore up against all the opposition he met with in the way of his duty; and at last with great calmness resigned his soul to God, *Jan.* 22, 1665, aged 65.

WORKS. The healing of Israel's Breaches, 1642.—Church-Reformation, 1643. — The sovereign Church Remedy; or the primitive apostolic Way of composing ecclesiastical Differences.— [Αγωνοθροχια; or the running the Christian Race with Patience.] A Looking-glass for good Women. — The Doctrine and Practice of Pœdo-Baptism asserted and vindicated.—The Arraignment of the present Schism, or new Separation in *Old-England*, 1646.—A Bridle

Bridle for the Times, 1647.—Christ's Mediatorship; and the Mystical Implantation—The Mystical Brazen Serpent; or Christ exalted on the Cross.—The Saints Communion with Christ, sacramental, spiritual, and celestial.—Groans for *Israel*; or the Church's Salvation.—Three sacred Emblems, and Tears for *Jerusalem*.—Gospel-Marrow; or the Mystery of Redemption, *&c.*

Ibid. Mr. *John Allen.* Several years teacher of the great church of which Mr. *Brinsley* was pastor. He bore a good character. After being silenced he took an house at *Gunston*, which is a place out of the jurisdiction of the Bp. of *Norwich*, and often preached there. He died of the plague when it was at *Yarmouth* in 1665, aged upwards of 50.

Ibid. Mr. *William Bridge*, M. A. who was a student in *Cambridge* about 13 years, and for several years Fellow of *Emanuel College*. He was a minister in *Essex* for 5 years, and then called to *Norwich*, where he settled in the parish of *St. George's Tombland*. There he held on his ministry for several years, but was at last silenced by Bp. *Wren*, in 1637, as not being a thorough Conformist. He continued in the city some time after his suspension, till he was excommunicated, and the writ *de capiendo* came forth against him; upon which he withdrew into *Holland*, and settled at *Rotterdam*, where he was chosen pastor to a congregational church of which Mr. *Jer. Burroughs* was teacher. He returned into *England* in 1642, in the time of the Long Parliament, before whom he preached frequently. He was one of the dissenting brethren in the Assembly of Divines. He fixed at *Yarmouth*, and there continued his labours till the *Bartholomew-act* took place. The author of the *Friendly Debate* was very severe upon him; but how easy had a retaliation been, could it have been thought that the exposing those whose aim it was to do good, had been likely to do any service to religion! One to whom he was well known gives the following account of him: He was no mean scholar, had a library well furnished with fathers, schoolmen, critics, and most authors of worth. He was a very hard student, rose at 4 o'clock in the morning winter and summer, and continued in his study till 11; and many souls heartily blessed God for his labours. Though he was strictly congregational, he heartily respected his brethren that had other sentiments. There is good proof of this, in his carriage to his fellow minister at *Yarmouth*, worthy Mr. *Brinsley*, who was of another stamp and character. When the

From a Picture in the Possession of Sir Jos. Eng.t F.R.S. & F.A.S. Suffolk Herald & Arms.

the government was in the hands of those who openly befriended such as were of Mr. *Bridge*'s persuasion, Mr. *Brinsley* had many enemies, and was much opposed; and there were strenuous endeavours used to get him removed, as an enemy to the powers that then were: but Mr. *Bridge* stood up for him, and used all his interest to continue him peaceably in his place. And they lived and conversed together comfortably many years. He died *March* 12, 1670, aged 70.

WORKS. One-and-twenty of his Treatises were collected into 2 volumes, in 4to, 1657. Besides which, and several Sermons before the Parliament, he hath sundry Tracts extant.—Ten Sermons of God's Return to the Soul.—Ten Sermons on Christ and the Covenant.—Eight Sermons of good and bad Company.—Seasonable Truths in evil Times.—The Freeness of the Grace and Love of God to Believers.—The Sinfulness of Sin and Fulness of Christ.—A Word to the Aged.—His Remains, *&c.*

Ibid. Mr. *Job Tookie.* Of *Eman. Col. Camb.* He was the son of Mr. *Job Tookie*, minister of *St. Ives* in *Huntingdonshire*, and was turned out of that living for not reading the *Book of Sports.* He also was the son of a minister; and there have been some ministers in the family for several generations. Mr. *Tookie*, the *Bartholomean* sufferer, was born at *St. Ives*, *Dec.* 11, 1616; and at about 14 was sent to *Cambridge*, where he was remarkable for his serious piety, and diligent application to his studies. From his first entering the college he seemed to consecrate himself to the immediate service of God, by frequent and fervent prayer, and a diligent care to improve his time. Then, and for many years after, he allotted to his retirement and studies 10 hours in a day, and sometimes 12. He had eminent ministerial gifts, which were well approved of; and he was greatly beloved in the several places in which Divine Providence was pleased to place him. He was chaplain to the Lady *Westmoreland*, and tutor to her sons, the Lord *Townshend* and Sir *Horatio Townshend.* The former highly respected him to his dying day, and was often pleased to advise with him in affairs of moment; and the latter used often to say, he loved Mr. *Tookie* because he was true to his principles.

He was first minister of *St. Martin's Vintry* in *London*, where he made no long stay, not being satisfied with their general way of administring the sacrament. He went from thence to *St. Alban's* in *Hertfordshire*, where he was preacher at the abbey, and gathered and settled a congregational church. But

the widenefs of the place drowned his voice. After continuing there 2 or 3 years he removed to *Yarmouth*, where Mr. *Bridge* and he were paftor and teacher in the congregational way, as Mr. *Brinfley* and Mr. *Allen* were minifters of a congregation of Prefbyterians in the fame place. There was a fweet accord among them all, and it continued till the fatal *Bartholomew* difmiffed them from public fervice.—Mr. *Tookie* continued at *Yarmouth* fome time after his ejection, and preached as he had opportunity. He was once imprifoned, but bailed out the next day. At length he was excommunicated for abfenting from the eftablifhed church, and a writ *de excommunicato capiendo* being taken out againft him, he quitted the town and came to *London* in 1665, and lived in *Bunhill-fields*, where great numbers about him died of the plague, but he and his were preferved. He took all opportunities that offered to preach, till his ftrength quite failed him. He was eminent for his gift in prayer, in which he was fo happy in his expreffions, and fo pathetic in his fupplications, as warmed the hearts of his hearers, and ftirred up fuch attention to his fermons, as contributed not a little to the profitablenefs of his labours, and was a great advantage in the whole of his miniftry. When he found enlargement of fpirit, or met with applaufe in his fervice, he was ever jealous of his own heart, and fearful of its being lifted up. Having heard that fome of his performances were much applauded, and that by fome who had before difcovered no great refpect for him, his defire was, that God would pardon the weaknefs of his fervant, and keep him from fpiritual pride; and that the more he was pleafed to honour him, he might be fo much the more humble, and watchful over his own heart, that God alone might be glorified. He was much afflicted when any oppofed or flighted that gracious affiftance of the bleffed Spirit in prayer, of which he himfelf fo often had experience. One inftance of this is recorded by himfelf in the following manner:

"*July* 3, 1642, being the *Lord's-day*, I was much troubled at a fermon preached by one Mr. *Reynolds*, who bitterly and fcornfully inveighed againft *extempore* conceived prayer; which (to fee the difpofition of fuch men againft the ways of grace) much perplexed me, left in the delivery of the word this day I might any way mifcarry, whereby to maintain that prejudice ftill in carnal hearts; for which I fought the Lord, and he was found giving of me that enlarge-

ment

ment of ſpirit I deſired; which I begged not for my own vain-glory, but to protect the word from ſcandal and reproach. I alſo covenanted this day between God and my own heart, to labour after ſome preparations better than formerly, before I enter upon the duty of prayer. Oh learn to live by faith upon God, and be daily begging the ſpirit of prayer, or thy heart will fall back into its wonted ſtraitneſs."

By his good will he would not ſpend an hour unprofitably; and ſuch he counted (bare neceſſities excepted) what was not ſpent in his ſtudies, or in ſome of the labours of his calling, or in Chriſtian conference, or viſiting the ſick and afflicted. In which caſe he diligently applied himſelf to ſuit his advice to the condition of the patient, whether needing inſtruction, comfort, or humbling; leſt the promiſes (ſaid he) be caſt away upon hard hearts, or broken ſpirits not bound up. "In viſiting others (ſaid he) I find it hard to walk profitably towards company, to make my converſation ſavoury, 'ſeaſoned 'with ſalt,' towards thoſe among whom I converſe. Labour therefore after heavenly-mindedneſs, that it may bring on thoſe that are weak, and convince thoſe that are ſtrangers to the ways of grace; and that I may always aim either at doing or receiving good."

He was a man of compaſſion, and deeply concerned for the calamities of the church; a ſad lamenter of her afflictions, and a conſtant orator for her at the throne of grace, both in public and private. He uſed to ſay, "Prayer is the arrow, love the bow that ſends it forth, and faith the hand that draws that bow; but when the bow is not ſtrong, or the hand feeble that draws it, the arrow muſt needs fall ſhort of the mark." To encourage himſelf in this duty, he diligently obſerved and took care to record inſtances of remarkable anſwers to prayer. He was of a very meek and healing ſpirit, yet, in what he apprehended to be the cauſe of God, he was bold and courageous, which ſometimes expoſed him to the rage of the enemies of truth and goodneſs. *Auguſt* 31, 1642, being a public faſt, he was told, that one had threatened to ſhoot him, and was inclined to do it in the church that day, while he was in the pulpit. His anſwer only was this: "The Lord keep me in his way and fear, and that will be my protection." He was very compoſed and eaſy under perſecutions and ſufferings, to which he was expoſed. After he had borne the brunt for a conſiderable while, he was at laſt obliged to

retire, in the year 1665 to *London*, where he continued some time exercising his ministry, as oppportunity offered, with good acceptance. It pleased God to give him rest from his labours, on *Nov.* 20, 1670, aged 54.

It was observed of him, that 'as his outward man decayed, 'his inward man was renewed day by day.' Tho' his pain was extreme, he took his last leave of his friends with great meekness and composure of mind, in the words of St. *Paul*, *Rom.* xiii. 11. 'Farewel, be perfect, be of good comfort, be 'of one mind, and the God of Love and Peace shall be with 'you.'

A son of his was useful in the ministry among the Dissenters in *Yarmouth*, but died there in 1724, much lamented.

He wrote a Concordance to the Bible, according to the original *Hebrew*, but never published it. His widow parted with it to Mr. *Plumsted* of *Wrentham*.

The following afterwards conformed:

Mr. *John Benton*, of *Great Dunham*.—Mr. *Mark Lewis*, of *Shipdam*. — Mr. *Elwood*, of *Walcot* and *East-Ruston*. — Mr. *Day*, of *Hingham*. — Mr. *Denham*, of *Causton*. — Mr. *Gooch* and Mr. *John Newton*, of *Scharning*.—Mr. *Pool*, of *Remarten*. —And Mr. *Odey*, of *Blitching*.

MINISTERS

MINISTERS Ejected or Silenced

IN

NORTHAMPTONSHIRE.

ALDWINCKLE, [R. 100*l.*] Mr. *Nathanael Whiting*, M. A. Of the univerſity of *Cambridge*. After his ejectment he gathered a church at *Cranford*. He was not ſo eminent for his learning, as for his holineſs and heavenlineſs. He was a very uſeful preacher, and had many converts. He brought many to worſhip God in their families, and be ſtrict and ſolemn in it, who before were utter ſtrangers to ſuch things. Not only in the pulpit, but from houſe to houſe in his viſits, he diſcovered a great concern for the ſouls of his hearers. He had a ſingular gift in comforting the ſick. He had a plentiful eſtate, and made good uſe of it. When he was preſented in the eccleſiaſtical court, God raiſed him up friends; and likewiſe 'made many of his enemies to be at 'peace with him,' or at leaſt ſtilled their rage againſt him. After he had been in ſome trouble, the earl of *Peterborough* ſent him two letters, aſſuring him that if he would but conform, he had ſuch a value for him, that he would give him the choice of three livings that were in his diſpoſal. But he could not ſatisfy his conſcience to accept his offer. He uſed to ſay, "the door is too narrow for me to enter in." He was ejected from the free-ſchool at *Aldwinckle*, as well as from the living. As he had no portion with his wife, tho' her parents were wealthy, ſhe often complained of this to her huſband; when he uſed to reply, "We have no need of it; it will come perhaps when we need it more." And it pleaſed God in his providence to order matters ſo, that the old folks died and left them all, much about the time of his ejectment.

He afterwards dying without children, was a considerable benefactor to the said school, from which he had been ejected. He lived in expectation of a sudden death, as several of his relations died suddenly; accordingly as he went to bed, he was seized with a violent fit of the wind, to which he was subject, and died before morning. Mr. *Willes* preached his funeral sermon, in which, among other things, he said, "He had often heard him mourn, but never heard him murmur; and that he was much taken up in admiring the goodness of God."

WORKS. The Saints Triangle of Duties, Deliverances, and Dangers; 4to. 1659.

ASHBY (Castle), [R. S. 200*l.*] Mr. *Peter Austin.* He constantly gave to Mr. *Press*, who was sequestered here, 30*l.* *per ann.* and he made him very welcome whenever he came to his house. This Dr. *W.* takes no notice of, tho' he mentions him, (part ii. p. 326.) While Mr. *Austin* was in the living he was so charitable, that he would have but five teeth in his rake in harvest-time, that there might be the more left for the gleaners; so that a boy has often gleaned half a bushel of barley in a day in his field. He always sold his grain cheaper to the poor than the market-price. He employed a great many poor people in planting the common hedges with plumbs, cherries, and other fruit-trees, for the supply of the poor, and of travellers. He used to instruct six children in the Assembly's Catechism on the Lord's-days after evening sermon; and when he had done, he gave them a shilling amongst them; and the next Lord's-day he did the same by six more, and so continued going on till he had passed thro' all his young people, and then begun again. At *Christmas* he gave every poor parishioner of *Ashby* and *Chatsdon* a peck of corn. He was much respected as a preacher, and his removal was much lamented. He was treated very civilly by the Lord *James Crompton*, father to the Earl of *Northampton*. He died at *Ashby* some little time after his ejection.

WORKS. Scripture Manifestation of the Equality of the Father, Son, and Holy Ghost.

ASHBY (Meers), [V.] Mr. *Richard Colston.* He was born at *Woolaston*, and educated at *Cambridge*. When he came from the university he kept a school at the place of his nativity, and preached about the country with good acceptance. At length he settled in this town, where he was well beloved

beloved by his parishioners, but did not continue in the living above 2 or 3 years. Mr. *Holmes*, who came to it at the Restoration, (Dr. *W.* P. II. p. 206, says he was settled here by Mr. *George Lawson*, whose sequestered living this had been) offered to continue him as his curate; but he returned to his parents at *Woolaston*, and not long after died of a consumption, being between 30 and 40 years of age.

AYNO, [R.] *Robert Wilde*, D. D. [Of *Oxford* university.] He was born at *St. Ives* in *Huntingdonshire*, and at his death left the poor of the parish 6*l. per ann.* for ever. *Wood* says, "He was a fat jolly man, and boon Presbyterian." But those who knew him commended him not only for his facetiousness, but also his strict temperance and sobriety. He was very serious in serious things; so that if any thing contrary to this was intended to be insinuated by the above reflection, it is an injury to his memory.

[The following is related as one of his witticisms: He and another divine had preached as candidates for this living of AYNO. The Dr. being asked whether he or his competitor had gotten it, he answered, "We have divided it; I have got the AY, and he the NO."—Of his great seriousness, the following anecdote affords a striking proof: Mr. *Baxter*, being much displeased at some instances of his facetiousness which he had heard of, called on him in his way from *Kidderminster* to *London*, to reprove him, as the times were very dark. When he came to *Ayno* he found the Dr. just gone to church, it being observed by him and his people as a fast-day. Mr. *Baxter* got into a corner of the church, and when the service was over, came to the Dr. thanked him for his service, and desired that he would 'reprove and rebuke him sharply,' as he deserved it. Being desired to explain himself, Mr. *Baxter* answered, "For my great uncharitableness and folly in regarding reports,' &c. and then told him why he had called upon him †.]—Mr. *Stancliff*, over against his name in this place, wrote thus: "He was excellently qualified unto his ministerial work; none more melted and melting in prayer; nor more serious and fervent in preaching Christ and his gospel." He died at *Oundle*, in 1679, aged 70. A little before his death he preached on *Rev.* xiv. 12. 'Here are they that keep the commandments of God, and the faith of Jesus;'

† This Mr. *Job Orton* had from an ancient Christian in *Northamptonshire*.

when he said, "It is but a short time, and I shall be in paradise." He had two sons, who were conforming ministers.

WORKS. The Tragedy of Mr. *Christopher Love*, at *Tower-Hill*.—Iter Boreale, upon *Moncks* March from *Scotland* to *London*. —A Poem upon the Imprisonment of Mr. *Edmund Calamy* in *Newgate*. They came out separately, and were published together with other poems in 1668, 8vo.—A Letter to Mr. *J. J.* upon his Majesty's Declaration for Liberty of Conscience, 1672.—He hath also some Sermons extant; as, The Arraignment of a Sinner, on *Rev.* xi. 32, &c.

BARBY, [R. 200 *l.*] Mr. *Richard Thorpe*. None of the ministers in these parts were reckoned to exceed him in prayer. He kept the youth of the town in great awe, and from prophaning the Sabbath, as had been too common there. He was so much taken up with spiritual things, that he knew not his own cattle, except the horse he usually rode on; and he left all his worldly concerns to the care of a faithful servant. After his ejectment he preached in his own house on *Thursdays*, without molestation. He went on Lord's-days to church, to hear Mr. *Isam*, with whom he had a friendly correspondence till his death.

BILLING (Great), [R.] Mr. *Daniel Cawdry*, M. A. Of *Peter-house*, *Cambridge*. He was the son of an old Nonconformist, Mr. *Robert Cawdry*, who struggled hard with the Bishops upon his deprivation for Nonconformity. His case is in print, and the injustice that was done him is upon record †. This son was the youngest of many. He was a considerable man, of eminent learning, and a noted member of the Assembly of Divines. He was ejected from this place after 36 or 37 years labour in the gospel. He removed afterwards to *Wellingborough*, where he had a daughter married. There he lived in great pain and uneasiness, but received all that came to visit him, and encouraged them in the ways of holiness and piety, till *Oct.* 1664, when he fell asleep in the Lord, aged near 76 years. Mr. *Vincent Alsop* made him an *Epicedium*, comprehending his life and labours, his works and death.

WORKS. Humility the Saint's Livery; on 1 *Pet.* v. 5.—Superstitio Superstes, 1641. — Vindiciæ Clavium. — The Incon-

† See *Strype*'s Life of Abp. *Aylmer*, Chap. viii. p. 129.

Already

ſiſtency of Independency with Scripture and itſelf; containing (1.) Vindiciæ Vindiciarium. (2.) A Review of Mr. *Hooker*'s Survey. And, (3.) Of his Infant Baptiſm.—An Aſſize Sermon at *Northampton*, 1627, on *Pſalm* lxix. 9.—Sabbatum Redivivum: in the firſt part Mr. *Herbert Palmer* was concerned.—A good Man a public Good; a Sermon before the H. of Commons.—Independency a great Schiſm.—A Diatribe againſt Dr. *Hammond* on Superſtition and Feſtivals.—A Vindication of the Diatribe againſt Dr. *Hammond*, (with which the Dr.'s pen was ſilenced.)—A ſober Anſwer to a ſerious Queſtion; againſt Mr. *Giles Firmin*.—A Sermon at *Paul's*, *July* 3, 1653, on 1 *Tim.* i. 19.—Self-Examination for Preparation for the Lord's Table.—Family Reformation. — Church Reformation. — Bowing to or towards the Table ſuperſtitious. — An Eſſay againſt Uſury.—The Grand Caſe, with Reference to the new Conformity.

BRAMPTON (Church), [R. S.] Mr. *Vintreſs*. He was reckoned much to reſemble Mr. *Stephen Marſhal*. He lived after his ejectment at *Godmanchester* in *Huntingdonſhire*, and there he died. He was a perſon of great worth, and above the common level for miniſterial abilities. Dr. *W.* owned he paid the ſequeſtered miniſter his fifths, tho' he ſays he behaved inſolently towards him; as to which no judgment can be paſſed without knowing all circumſtances.

BROUGHTON [R. S. 140*l.*] Mr. *John Bazely*, jun. A man of great note in theſe parts. He was put into this living by the parliamentary commiſſioners, in the room of Mr. *Bentham*, who was ſequeſtered, of whom Dr. *W.* gives a particular account, (P. II. p. 205.) and who at the Reſtoration came in again. Mr. *Bazely*, who was a man of ſubſtance, after his ejectment, bought a houſe and eſtate at *Kettering*, and lived there. He was generally reſpected by the miniſters in the neighbourhood, and lived in good repute. His only daughter was married to ——— *Morgan*, Eſq; of *Kingſthorpe* near *Northampton*. He was blind for ſome time before he died, but did not thereupon leave off preaching. He was one of the 12 lecturers at *Kettering*. Dr. *W.* relates ſome things of him, which, if true, cannot be juſtified. (*Cal.* Contin. page 643.

BURTON LATIMER, [R. S.] Mr. *John Baynard*. Dr. *Sibthorp* was ejected from this living in the civil wars.

* CASTON, [Q. *Caſtor*.] Mr. *Henry Roſs*. He was said to be one of the beſt preachers in *Ea*

CHESTER, [Chap.] M. *Strickland Negus*. An holy, good man, and a very useful preacher. He was one of the *Thursday* lecturers at *Oundle*.

COTTERSTOCK, [R. 42*l*. 15*s*. 11*d*.] Mr. *Malkinson*. Of *Emanuel Col. Camb*. Brought up under Dr. *Tuckney*. Justice *Norton* was very much his friend, both while he was in his living, and afterwards. He continued at this place till his death.

COTTESBROOK, [R.] Mr. *Thomas Burroughs*, B. D. A learned, pious, humble man. After his ejectment he was taken in by Sir *John Langham*.

WORKS. A Sermon at the Funeral of Sir *John Langham*, *July* 29, 1657.—Directions about preparing for Death.

CRANFORD, [2 R.] Mr. *Henry Searl*. A man of an excellent spirit, a lively fervent preacher, and remarkably pious and circumspect in his conduct. He was greatly reverenced and admired.

CREATON, [R.] Mr. *Richard Hook*. He was presented to this living by Mr. *Markham*. He was not so well liked by the inhabitants at his first coming as he was afterwards. When he was ejected, he for some time preached in his own house, and then went to *Northampton*, where he had some estate, and there he taught school, and went to church, but preached occasionally.

CRICK, [R. 300*l*.] Mr. *Stephen Fowler*. Fellow of *St. John's Col. Oxford*. The son of a worthy Nonconformist minister in *Gloucestershire*, and brother to Dr. *Fowler*, Bp. of *Gloucester*. This rectory was very valuable, but was no temptation to him to conform against his conscience. He was a very popular preacher, and indefatigable in his labours. He was called to *Newbury* upon the death of Mr. *John Woodbridge*, who was turned out there. He died thro' an excess of hard studies, and too frequent preaching there and at other places. He was eminent for the holiness of his life, his zeal and constancy in his work at all times, his great moderation, and many other excellent qualities.

DAVENTRY, [L.] Mr. *Timothy Dod*. He was the son of the famous Mr. *John Dod* of *Fausley*, and imitated his excellent father in piety and gravity. What university he was of doth not appear. He was publicly ordained in this town some time after 1640, and settled as a preacher there. Mr. *Crafts*

Crafts had the vicarage and free-school, Mr. *Dod* was only lecturer; yet was so well beloved, that the town contributed to him 40*l. per ann.* and thus made his income almost equal to the vicarage. Mr. *Crafts* preached in the morning, and Mr. *Dod* in the afternoon. When the burgesses and chief men of the town came to him quarterly, with the allowance which they collected for him, he used to charge and beg them to receive nothing from the poor, lest the gospel might be made burdensome to them. He was a celebrated preacher, but in the latter part of his time was so very corpulent, that he could not get up to the pulpit, and therefore preached in a pew, or in the desk. He once delivered an oration at the grave of a person who died under a cloud, instead of preaching a sermon, which was much applauded. He was universally respected by the ministers who preached the *Wednesday*-lecture in this town. He was of a sweet, humble, affable temper, but melancholy. After his ejection he lived privately, being extremely afflicted with the gout and other illhesses. He removed from *Daventry* to *Egerton* †, upon occasion of a great sickness in *Daventry*, and his own great disorder; but soon after died there, about the time of the plague in 1665. It was his constant custom to pray 7 times a day, *viz.* twice with his whole family, twice privately with his wife, and 3 times alone. He brought up his son *John* to the ministry, who conformed.

———, somewhere near *Daventry*. Mr. *Crane*.

DESBOROUGH, [V.] Mr. *Thomas Browning*. He was one of a strict life, and a warm, lively, affectionate preacher; very zealous in his work, and a great sufferer. He was committed to *Northampton* jail for the crime of preaching, and yet would not give over. He had a high value for his ministerial office, and was always careful, both by his word and actions, to keep up the credit of it. The author of the *Conformist's Plea* (P. 4. p. 83.) relates a remarkable story in which he was concerned, [which is as follows: "Some soldiers came one Lord's-day, in *April*, 1682, to break up a meeting, and to take Mr. *Browning* of *R.* (*i. e. Rowel.*) The constable admonished them to be well advised in what they did; 'for (said he) 'when Sir ———— was alive he eagerly prosecuted 'these meetings, and engaged 8 soldiers of the country troop 'therein, whereof myself was one. Sir ——— himself is

† There is a place of this name in *Cheshire*, and another in *Kent*, but not in *Northamptonshire*. If the place intended be in this county, perhaps it may be *Everdon* near *Daventry*.

'dead;

'dead; 6 of the 8 soldiers are dead; some of them were 'hanged, and some of them broke their necks; and I myself 'fell off my horse and broke my [collar-bone] in the act of 'prosecuting them, and it cost me 30*s.* to be cured. It hath 'given me such warning, that for my part I am resolved I 'will never meddle with them more.' This story he repeated several times that day; which shews how readily conscience, when a little awakened, construes the divine providences to be acts of judgment and admonitions to them." A particular account of this Mr. *Browning* was published by Mr. *Maurice* of *Rowel*, (in 1729) of which the following is an extract:

"Mr. *Thomas Browning* was a child of many prayers and tears, designed by his parents for the ministry, and sent to *Oxford* about the 16th year of his age. He had early convictions of religion, which gradually wore off; and having at the university chosen the worst companions, and despised the best instructions, he became greatly hardened: so that, tho' by interest he got into Col. *Sydenham*'s family, there was so much religion there that he quickly grew weary of it, and chose rather to embrace a vain uncertain course of life. He was followed by many afflictions, but still 'went on frowardly in the 'way of his own heart,' tho' mercifully preserved from gross immoralities. In consequence of his marriage he removed to *London*, and was providentially brought into a religious family, who used to attend the morning lecture at *Westminster-abbey*. Mr. *Browning*, partly on account of former resolutions to reform when he should be settled in the world, and partly with a view to his secular advantage, attended with them. Upon one of these occasions God was pleased to bless a discourse of holy Mr. *Rowe*'s on *Eph.* iv. 18. for striking such terror into his conscience, that he reckoned this "the beginning of God's work upon him;" which was greatly promoted by some sermons of Mr. *T. Weld*, Mr. *Pinchbanke* †, and particularly Mr. *Samms*, who was minister at *Coggeshall* in *Essex*, where his parents lived, to whom he and his wife, at their request, now made a most agreeable visit. He now began to enjoy much spiritual comfort, particularly in meditating upon, and prayer over that encouraging passage, *Isaiah* xxx. 18.

"After some time he thought it his duty to relate the dealings of God with his soul, in the congregational church

† Probably Mr. *Pinchback*, assistant to Dr. *Manton*.

at *Coggeshall*, of which he was received a member, to the rejoicing of many. As he appeared to be an eminent Christian, and to have considerable gifts, Mr. *Samms* and the church desired him to exercise the talent God had given him for the edification of others. He discovered a great sense of his weakness and unfitness, upon which Mr. *Sankins* advised him to read and pray over *Is.* xl. 29—31. Upon doing which he was greatly encouraged, and, upon a day fixed, preached his first sermon on *Mat.* i. 20. and God was with him.—He preached but twice more in *Essex* before he was remarkably called into *Northamptonshire*. Going with Mr. *S.* to a commencement at *Cambridge*, they met with Mr. *John Beverly*, pastor of the church at *Rowel*, who enquired of Mr. *S.* for a hopeful young man whom he might recommend to a small parish near him, *viz.* at *Desborough*. Mr. *S.* told him he was going to ask him for a place for such a man. Hereupon Mr. *Browning* went to *Desborough* and preached, *viz.* in 1657, on *Ps.* ciii. 3. when the good people gave him a unanimous call, which he accepted, being sent forth by fasting and prayer, in the church to which he belonged. He preached here 5 years faithfully and successfully, till 1662, when he was turned out for Nonconformity, preaching his farewel-sermon on 2 *Cor.* xiii. 14. Upon this the church at *Rowel*, who had constantly attended his ministry at *Desborough*, [since the death of their own pastor Mr. *Beverly*] called him to the pastoral office among them. Accordingly by fasting and prayer he was set apart thereunto, his pious friends at *Desborough* and those at *Rowel* uniting in the call, and in a church-relation. Mr. *Browning* continued in their service above 20 years in many persecutions, with great faithfulness and success; the church greatly increasing even in the most calamitous times. In all his work he followed the advice once given him by Dr. *Owen*: "Study THINGS; acceptable words in course will follow." A specimen of his sentiments and strain of preaching may be seen in a tract of his on *Rom.* v. 21. which he intended for the press, which Mr. *Maurice* has preserved, (see p. 32—46) who mentions several of his letters as in his possession, and has printed two of them, written from *Northampton* jail to the members of his church, which breathe an excellent spirit; of the first of which the following is the closing part:

"——— And now, my brethren and beloved, what remains but that we 'walk in the fear of the Lord, and keep 'ourselves in the love of God, looking for the mercy of our 'dear

'dear Lord Jesus Christ unto eternal life?' You are under the awe of that word, *Heb.* x. 23—25. A suffering day is the trial of our love to follow Christ. When there is no opposition it is easy. Do not the hypocrites do so? But *this* is the commendation of Christ's followers, 'They follow him whi-'therfoever he goeth. These are they that came out of great 'tribulation. They are before the throne——and God shall 'wipe away all tears from their eyes!' Come, my brethren, you weep now; our tender Father will wipe away our tears ere long. Do not offend with weeping. 'Woman, why 'weepest thou?' was our Lord's enquiry. Too many tears may defile.——Oh, my brethren! methinks I am with you, weeping with you, joying with you, praying with you, and hearing with you. It is true fellowship my soul has with you at a distance. I long after you much in the Lord, yet rejoicingly stay his good pleasure. I would not come out a moment before his time; I would not take a step without his direction. I am wonderfully well; better and better. The cup of afflictions for the gospel is sweeter the deeper; a stronger cordial the nearer the bottom: I mean death itself. Oh the joy unspeakable and glorious the dying martyrs of Jesus have had! I tell you, if you knew what Christ's prisoners, some of them, enjoyed in their jails, you would not fear their condition, but long for it. And I am persuaded, could their enemies conceive of their comfort, in mere vexation of heart they would stay their persecutions. 'Therefore, my bre-'thren, my joy, my crown, stand fast in the Lord.' Rejoice greatly to run your race; fear not their fear; sit loose from the world; allot yourselves this portion which God has alloted you, 'thro' many tribulations to enter into the king-'dom of heaven.' Come, the worst is death; and that is the best of all. What! do we stick at dying for him, who stuck not at it for us? Do we find difficulty in that which will be our entrance into glory? Do princes dread their coronation-days? Are any loth to come to their nuptials? Foolish hearts! why do we err, not knowing (rather not believing) the scriptures? I must stay my pen to dry my eyes, because of the overflowings of God's love upon my soul. And now I see if I had not something to keep me down, I could not bear the loads of God's favour. Blessed be God! blessed be God! 'Let every one that hath breath praise the Lord. Oh love 'the Lord, ye his saints.' My brethren, do not [flee]. Keep your ground; the scripture is your law; God is your king.

king. Your principles are sober, your practices are peaceable. Your obedience to superiors known, in those things wherein your obedience is required. If men have 'nothing against 'you but in the matters of your God,' rejoice and triumph in all your persecutions.

"You that are young, and flourish in your abilities the Lord has given, you I counsel; yet not I, but the Lord, in the words of his servant *Paul*, 2 *Tim.* ii. 21. 'If a man purge 'himself' from all drossy corruption, 'he shall be a vessel 'unto honour,' &c. You that are aged I advise—in the words of *Peter*, 2 Ep. i. 8. "If these things be in you and 'abound,' &c. I exhort you all to walk in the faith, fear, love, and joy of the Lord.—Study your mutual edification. Fear nothing of events till they come; only fear offending God with a neglect of your duty. There is no shadow like the 'shadow of God's wings,' therefore keep close to God."

Mr. *Browning* died *May* 9, 1685, and was succeeded by Mr. *Richard Davis*, but not till the latter end of the year 1689. Nor did Mr. *Davis* come into *Northamptonshire* till that time. From this undoubted matter of fact it appears plain, that the account which Dr. *Calamy* had given of his ill usage of Mr. *Browning* must necessarily be false †.

FAXTON,

† The Dr.'s words are, "In the latter part of his life he had a great deal of trouble from his neighbour Mr. *Richard Davis*, who with his odd notions and dividing principles and practices, gave no small disturbance to all the ministers and congregations round him, and even many that lived at a distance, and in other counties. But Mr. *Browning* opposed him to his utmost. And after the fits of Mr. *Davis's* hearers and admirers (which had somewhat in them that was pretty singular) had made a noise for some time, they at length ceased and wore off by degrees. And it is to be hoped that Mr. *Davis*, with all his faults, was not destitute of a real spirit of piety."

Mr. *Maurice* wrote to Dr. C. to inform him of the mistake, but received no answer. This occasioned him to publish a vindication of Mr. *Davis* from the several charges brought against him in the above passage. This was but a piece of justice due to Mr. *Davis's* character and to the public. However it is to be wished that he had written with more temper, and had not himself discovered the same censorious disposition that he had condemned in the Dr. It is also to be wished that he had not undertaken to vindicate Mr. *Davis* from *every thing* laid to his charge. His sentiments and conduct were certainly in many particulars highly exceptionable. One instance of his ill treatment of some neighbouring ministers was before mentioned. See the account of Mr. *M. Clark* of

FAXTON. Mr. *Wills.*

GLAPTHORN. Mr. *William Oliver.* After his ejectment he lived at *Fotheringay* in this county. He was also chaplain to the pious and excellent Lady *Norcliff.* He was a little man, full of spirit, a good scholar, and an useful preacher. He died *July* 10, 1686, aged 72.

GRYNDON, [V.] Mr. *Samuel Bayes.* Of *Trin. Col. Camb.* A *Yorkshire* man. He was also ejected in *Derbyshire.* Upon being silenced, [in 1662] he lived privately at *Manchester,* and there he died.

HOUGHTON *Parva.* Mr. *Thomas Martyn.* After his ejectment he came to *London,* and lived retired.

HASSELBECH, [R.] Mr. *Butler.*

IRLINGBOROUGH, [Q. *Artleborough*]. Mr. *Humphrey Lucas.*

KELLERMARSH, [Chap. to *Maidwell*]. Mr. *Samuel Ainsworth.* Bp. *Laney,* after his remove to *Lincoln,* thro' connivance, suffered this worthy man, tho' a Nonconformist, to preach publicly very near him, (at *Brampton* joining upon *Bugden*) for some years together. (Conformist's Plea for the Nonconformists, p. 39.)

WORKS. A Sermon preached at the Funeral of Mr. *Andrew Pern,* minister of *Wilby,* who was one of the Assembly of Divines.

KETTERING, [R.] Mr. *John Maidwell,* M. A. Of *Camb.* university. He was born at *Geddington* in this county. At *Cambridge* he was chamber-fellow with Bp. *Gunning.* He

Harborough, p. 121. As to the irregularities complained of in his congregation, the following is the well-known report of Mr. *Haworth* of *Hertford,* (whom Mr. *Maurice* mentions as Mr. *Davis*'s friend) who went to *Rowel* on purpose to know the truth, *viz.* "That he never saw so much of God, and so much of the devil in one place."—But the principal evidence against him is, "The sense of the united ministers in "*London,* concerning some of his erroneous doctrines and irregular "practices," which they published in 1692; which may be seen in Dr. *Calamy*'s first volume, p. 512, &c. of which Mr. *Maurice* has taken no notice. It is not improbable that some of the rigid Presbyterians of that day might be very partial against this good man; but it is as probable that Mr. *Maurice,* who was as rigid an Independent, might be equally partial in his favour; so that a just account is not to be expected from either party: the truth seems to lie somewhere between both.

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first settled in a good living at *Sympson* in *Bucks*. During the civil war he put in another to supply the place, and take the profits, while he retired to *London*, and there employed his labours. When the war was over, he was sent down to *Cleabrook* in *Leicestershire*, where Mr. *Herbert Thorndike* had been minister, and built the best parsonage-house in the country. He did not continue long there; tho' he was not without good success in his work; before the people of *Sympson* laid claim to him, and invited him to return to them again. The matter was referred to Dr. *Arrowsmith* and three more of the Assembly. Upon hearing both sides, two of them were for his stay at *Cleabrook*, and two for his return to *Sympson*. Finding they could not agree, he determined for himself to return to *Sympson*, because they were his first people, and because they were more serious and more numerous, tho' the living was less worth by 30*l. per annum*. He had some success in his work there, tho' not without discouragements; and continued in his public ministry among them till the *uniformity-act* silenced him †. The religious Sir *Thomas Alston* and his lady had him in very great esteem, and he preached often at their house at *Odel* in *Bedfordshire*. He was a good scholar, and an excellent preacher; one of great modesty and humility, and eminent piety. No man was more abundant in labours than he, who was never weary of his work, and seldom wearied in it. He had the happy art of winning souls to Christ. His daily converse was a continual preaching of the gospel. His sweet and chearful temper made him amiable to all. None that knew him could lightly speak evil of him. Many that were of a different judgment from him had yet an high veneration and respect for him. He had learnt that heavenly alchymy from his great Lord and Master to turn earth into heaven, and to make a spiritual improvement of all earthly business and occasions he was concerned about. It was a question whether he did more good, and converted more souls, in the pulpit or out of it, by his daily familiar discourse.

† For this reason one would think he should have been placed in *Leicestershire*. When and how long he was at *Kettering* doth not appear from Dr. *C*. But the editor is informed, by a letter from thence, that he came hither about 1650, and continued in the church 14 years. If so, the above must be a mistake.

[After his ejectment, he often preached in his own house, and in other houses in *Kettering*, and lived here 30 years; in the latter part of which time he opened a meeting-house still in being, and had a considerable congregation to the last; who about 50 years ago built a larger place, in which the excellent Mr. *Benjamin Boyce* was many years minister to a flourishing congregation. Mr. *Maidwell* was buried in the parish church, where he had a grave-stone, which yet remains, with a *Latin* inscription, now almost worn out; from whence however it appears that he had been minister there, that he was a man of learning, and that he died *Jan.* 9, 1692, aged 83. He had been persecuted by ——— *Sawyer*, Esq; and often escaped with difficulty, and sometimes in disguise. He was once in prison, but it is uncertain where and for what cause. The following is a letter of his, written in that imprisonment to his friends; but the MS. is inaccurate.

My dear friends,

Grace and peace be multiplied.

" Since I heard of the great distress you are in, on several accounts, it cannot but much affect and afflict me; and the rather, because my present dangers and sufferings add to yours; which makes the burden heavier to us both. But if our God, who directs, helps us to ' cast our burden on him, he will ' sustain' it, and us under it; as at present he doth, blessed be his name. For though we are ' troubled on every side, ' yet we are not distressed; tho' perplexed, yet not in despair; ' tho' persecuted, yet not forsaken; tho' cast down, yet not ' destroyed. Tho' we bear in our outward man the dying of ' the Lord Jesus,' yet, if the life, spirit, and vigour of Christ be exercised in our inward man, we shall [live] to him eternally hereafter, as spiritually here. But the want of that divine vigour and true christian magnanimity fills most souls with despondency, bowels with sighs, and tongues with complaints. Yet we have no reason to murmur against, or complain of our God, who doth all things justly, wisely, and well; but of ourselves, who neither know, do, nor suffer as we ought; but ' in many things we offend all,' and therefore all suffer justly. It's true, you will say, What is to be done under our present sufferings? What?

" (1.) Let every one search and try his and her ways, and say seriously, ' what have I done' to kindle so great a fire of God's indignation against myself, and the church of God?

the

the ſin of any one of his may provoke him againſt every one; as of *Jonah*, *David*, and *Hezekiah*. God is calling the ſin of his people to remembrance, and ſhall not they do it, as he to afflict them ſo they to repent them?

" (2.) Let not ſelf-examination be common, [ſuperficial], inaffectionate; but ſpecial, thorough, affectionate, heart-melting, ſoul-afflicting, extraordinary; becoming ſo dark a day. Judgment is more than begun at the houſe of God; and therefore it becomes God's houſe to be a houſe of mourning indeed, for their own and others ſins, like that of *Hadad-rimmon* in the valley of *Megiddo*.

" (3.) Let us not now take up with a formal ſearch, confeſſion, and humiliation as heretofore, but preſs after a perſonal, relative, and thorough reformation of what is amiſs in heart, tongue, and life. Let us forſake ſin confeſſed, that we may obtain mercy; and let us indeed ſo turn from all our ſins of life actually, of heart affectionately: and ſo turn to the Lord our God, that he may turn to us in mercy to heal our hearts, lives, church, and land.

" (4.) Let us indeed have a daily vigorous recourſe, by a lively faith unto Chriſt and his blood of ſprinkling, that by virtue thereof all the bleſſings of the new covenant may more powerfully, effectually, and experimentally be conveyed into our hearts and lives, more to aſſimilate both to the heart and life of our dearest Lord Jeſus, in grace here, and glory hereafter.

" (5.) Let that faith, in the reality and eminence of it, be daily more and more manifeſted in our new obedience, eſpecially in our united affections of love to and delight in our God thro' Chriſt, and thro' him in each other! Oh! where is that fervent love to God and each other with purity of heart! Is not the 'love of many waxen cold in this day 'wherein iniquity abounds?' Where is that union of hearts and ways God's covenant promiſes and calls for? Enemies are one to deſtroy us, ſtudying all artifices imaginable to do it; and ſhall not we be one for mutual edification, confirmation, and conſolation? By what ſtrength of arguments, what holy and fervent paſſion is this often argued by the apoſtle, 1 *Cor.* xiii. *Eph.* iv. *Phil.* ii. He ſaw the excellency and neceſſity of it in the church of Chriſt in his day, and is it not ſo at this day? O God, let us be found in the ſpirit of it!

" (6.) Whatever you do in the worſhip and ſervice of God, carefully ſee that your chief motives therein, and thereto, be

not the examples of others, slavish fear of men, and persecution by men; this will not bear you out before God: but let them be, obedience to a divine precept, general or particular; a persuasion of God's spirit with yours, that the way of worship you walk in is agreeable to God's revealed will; ('for whatever is not of faith is sin'); and that love to God in Christ engages you so to worship and walk.

"(7.) Wherein you differ in your opinion and practice from others, take heed of contemning or reproaching each other; of animosity and bitterness of spirit, against one another; but rather pity each other; and, in love, counsel, instruct, and pray one for another, waiting patiently for God's blessing on these counsels and prayers: in the mean time 'forbearing one another in love,' until God by his spirit shall reveal his mind to them that differ from you. 'If any be overtaken in a fault, you that are spiritual, restore such a one with the spirit of meekness, considering thyself, lest thou also be tempted.'

"(8.) Take heed of all sinful compliances and mixtures of human inventions with divine institutions in the worship of God. Will-worship will prove vain worship. We must not be men's servants, but Christ's; not seek to please them, but him. We must not 'lift our tool on God's altar,' lest we defile it, nor set our post by his, our *Dagon* by his ark, lest we be broke in pieces.

"(9.) Take heed of a spirit of estrangement from each other, but maintain a holy christian communion as you can. God promises his presence to the meeting of two or three. When you meet, let it ever be for the better; for mutual edification, (*Mal.* iii. 16.) Strengthen one another's hands in God, as *Jonathan* did *David*'s when he was in the wood.

"(10.) Sit loose to the creatures, and all creature-enjoyments. Sit near and cleave close to your dear Lord Jesus. 'Seek not great things here for yourselves, but seek the things above, where Christ sits at the right hand of God.' Let your affections and conversation be in heaven; 'lay up your treasures there, where thieves cannot break thro' nor steal.' Many *Demas*'s there are, who do and will forsake Christ's interest, to embrace the present world. 'What is written aforetime is written for our learning.'

"(11.) Really and frequently in your thoughts resign up yourselves, with all that you are and have, to the sole and sovereign disposal of the only wise God, and Almighty Creator and Governor of all; and seeing our times, our all, are in his hand,

hand, a hand so good, so powerful, so tender, so safe, let us humbly, quietly, and contentedly leave all there, with all patience and long-suffering; verily believing, that he will order all for his glory and for the good of his.

" (12.) 'Give all diligence to make your calling and elec-' tion sure;' to get assurance of God's love and favour in Christ to your souls in particular. All we have is now a-going; there is no assurance of liberty, estate, relations, or life, to any. O that this might awaken us to assure God in Christ to us! that while evil men are devising and endeavouring to take all from us, we may on good ground say, 'the 'Lord is our portion;' and he being ours, in him we inherit all things.

" (13.) Get and maintain in your souls an inward spiritual 'joy and peace in believing. In every thing give thanks. 'Rejoice in the Lord always. Again I say rejoice.' This will be your strength, to mortify corruptions, resist temptations, perform all duties absolute and relative, and with courage to undergo the worst of sufferings you can meet with; to persevere to the end in doing and suffering God's will, that therein being 'faithful unto death, you may obtain a crown 'of life.' That you may embrace the counsel given, O pray, pray, 'watch and pray;' pray for yourselves, for me, and for all that love Christ in sincerity, that I, you, they, 'may be 'accounted worthy either to escape those dismal things that 'are coming upon us, or if not, yet may stand before the Son 'of Man, when he comes to judge the world in righteousness,' with courage, confidence, and comfort.

" Thus, my dear hearts, I have answered your desires in your last I received, heartily letting you know, that tho' I am 'absent in body' from you to my great grief, 'yet I am 'present with you in spirit,' daily praying for you, 'longing 'to see you, which I should have done once and again, had 'not Satan hindered;' which he will do till Christ comes and binds him in chains, and removes him out of the way, and gives his [people] a quiet and full enjoyment of himself in each other. Which that he may, is the earnest prayer of your unworthy pastor, solicitous for your souls good.

" I am, Sirs, &c.

"Communicate this to ours."

Ibid. KILSBY, [V.] Mr. *Worth.* Born in *Woolstane* parish near *Coventry.* He was first ejected out of a sequestration at *Burton* upon *Dunsmore* in *Warwickshire*, and afterwards from

this

this place, where he preached without any title, by the *Bartholomew-act*. After his ejectment he preached for a while at *Daventry*, and then at *Chipping-Norton*. He had three sons ministers among the Dissenters; *John* (who took his degree in physic) settled at *Marlborough*; *William*, at or near *St. Ives* in *Cornwal*; and *Stephen*, at *Cirencester* in *Gloucestershire*, where he succeeded Mr. *Beeby*.

LODDINGTON, [R.] Mr. *Henry Willes*, M. A. An able scholar, a considerable mathematician, and of great skill in the law; an eminent preacher, and of a most engaging carriage. After his ejectment he lived at *Cransley* in the same county, having a considerable estate. Some time after he preached privately to the people at *Wellingborough*, where his memory was long exceeding precious, for two things especially, *viz.* the extraordinary suitableness of his composures to the minds of the weakest, notwithstanding the depth and fulness of his matter; and that great piety and refreshing savour, which seasoned his common conversation.

WORKS. The Marriage-blessing in a Crown of Children.

MARSTON *Trussel*, [150*l.*] Mr. *Walter Hornby*. Of *Eman. Col. Cambridge*. His father, Mr. *Walter Hornby*, was also a minister, who was himself in this living many years, and bought the advowson of it for his son. In *Oliver*'s time they both preached the lecture at *Harborough*. The father died just before the *uniformity-act* took place, aged about 80. The son was earnestly pressed by his mother to conform; but he refused, and gave her this answer: "If I want bread you can help me; but if I go against my oath, and have a guilty conscience, you cannot." He presented Mr. *Blackerby* to this living; upon whose removing into *Suffolk*, he presented Mr. *Bodington*; and after him, Mr. *Pike*. As to himself, he preached some time at *Langton*, under Mr. *Blackerby*, before the coming out of the *act of uniformity*, and afterwards kept up the meeting at *Showel* near *Lutterworth*, but was not pastor of a congregation. He communicated with Mr. *Clark* of *Harborough*, and was a very pious serious man, but subject to melancholy; and yet at times was very chearful. He died at *Harborough*, aged 62. He used to go to hear moderate Conformists, such as he presented to *Marston* living; and such as they would join with Mr. *Clark* and Mr. *Shuttlewood*, and other dissenting ministers, in keeping private fasts. Mr. *Hornby*, tho' the patron of the living, received nothing out of the profits of it, unless now and then some small present.

NORTH-

NORTHAMPTON. *St. Giles's.* Mr. *Jeremiah Lewis.* This living was formerly in the gift of the Earl of *Northampton*, who had bestowed it on Mr. *Bennet.* He being rich, and not needing it, gave leave to Mr. *Whaley*, mayor of the town, to put in any one that he and the people liked best, and he, with Mr. *Bennet's* full approbation, and the good liking of the body of the people, gave it to Mr. *Lewis*, who had enjoyed it near 12 years before his ejectment in 1662. He was a reserved man, and it doth not appear that he ever preached afterwards. Indeed he seldom went abroad, and not long after died at *Northampton.* He was greatly followed, and universally respected, except by some *Quakers*, who would sometimes affront him, but he used to pass by without regarding them. He was a man of great meekness, and singular prudence; much beloved by the neighbouring ministers, and an intimate of Mr. *Daniel Cawdry* of *Billing.*

NORTON, [R. 60*l.*] Mr. *Robert Allen.* He was also one of the lecturers at *Daventry.* A man of an excellent, mild, and loving temper; and a very popular preacher. His church was crowded, from *Buckby*, *Weedon*, *Badby*, and all the neighbouring parts. After his ejectment he removed to *Adston*, six or seven miles distant, where —— *Harvey*, Esq; entertained both him and his wife; and there he died within a few years, leaving no children.

OCKLEY (Magna). Mr. *Thomas Dandy*, M. A. Of the university of *Oxford.* A very affectionate preacher: both a *Boanerges* and a *Barnabas.* One so eminent for holiness, that the purity, power, and spirituality of an evangelical ministration, frame, and conversation, were remarkably expressed in his work, person, and life. He was singularly successful in the conversion and edification of many; and particularly instrumental for the good of several branches of the family of the Hon. Colonel *Brooks*, with whom he lived as chaplain. He was first chaplain to Sir *William Fleetwood*, at *Woodstock*, and afterwards removed to Colonel *Brooks's.* That gentleman had made the living of *Ockley* (which was but six nobles a year) worth 40 *l.* per annum to Mr. *Dandy.* After *Bartholomew*-day, he preached in the Colonel's own house near the church. He kept an extraordinary awe upon the children and servants of that family. He afterwards resided with Mr. *Brooks* (the son and successor to the Colonel) to his dying day. He lived so much above the world, had such sweet

converse with God, such an heavenly rest of soul in Christ, and satisfaction concerning the favour of God thro' him for eternal life, that he would often say, "I long to be at home."

OUNDLE, [V. 24*l.* *aug.* 40*l.*] Mr. *Richard Resbury.* He was much favoured by the Lord *Montague*, who was very kind to him, as were several others, the income of his living being small. He resigned six weeks before *Bartholomew*-day. He preached afterwards at his own hired house at *Oundle*, practised physic with good success, and was advised with by persons of all ranks. After some time it pleased God to visit him with the palsy. Dr. *Wild*, who lived then at *Oundle*, wrote letters in his behalf to all parts of the country, in order to raise him some money to carry him to *Bath* for his relief. Among the rest he sent one to Mr. *Coldwell*, the public minister at *Wisbeach*, which procured 20*l.* for that purpose, of which he gave 5*l.* himself. He returned from *Bath*, but did not live long after. He was a man of brisk parts, and very facetious. He had the general reputation of a solid divine, and made a considerable figure in this county. He was particularly honoured for what he wrote in opposition to Mr. *John Goodwin* in the *Arminian* controversy.

WORKS. A Stop to the Growth of *Arminianism*.—The Tabernacle of God with Man; or the visible Church reformed: a Disc. of the Matter and Discipline of the visible Church.

PAULESPERRY, [R. 300*l.*] Mr. *Vincent Cupper.* He used to pray for King *Charles* before his restoration, and read the creed, and ten commandments, &c. When he was silenced he lived with his son whom he had bred up to the ministry, who conformed. He was reckoned but a mean preacher, but was an honest good man, and very charitable. He employed many poor.

RINGSTEAD and DENTFORD. Mr. *Raymond.* He was an able preacher, and bold as a lion. It doth not appear that he preached after he was cast out of his living; but he lived privately in the place where he was ejected till he died, which was not long afterwards, in the 70th year of his age. He was a very fervent affectionate preacher; zealous against the errors of the times. His family was well provided for. He had two sons whom he bred to the ministry, who conformed.

SUD-

SUDBOROUGH, [R.] MR. *Rowlet*. He preached in his turn at the lecture at *Thrapston*, which was upheld by six persons of eminence. If any of them failed, Mr. *Rowlet* was always ready, and supplied for them. After *Bartholomew*-day 1662, he removed to *Nether Dean* in *Bedfordshire*, where he lived privately, but preached frequently, as he had opportunity, and was supported by a little estate he had of his own, of about 20*l.* per annum. He went ordinarily to the public church, and in the evening of the Lord's-day, used to preach to such of his neighbours as were willing to hear him in his own house. In the time of K. *Charles*'s Indulgence, there was a meeting every Lord's-day at *Wellingborough*, upheld by Mr. *Alsop*, and this Mr. *Rowlet*, who continued preaching there till death disabled him. Mr. *Alsop* speaking to a person concerning him, said, "if this man had but a body to his soul, he would be incomparable." He is represented by such as attended on his ministry and knew him well, as a most agreeable preacher, who used to charm his hearers. He died of a consumption.

TANSOVER, [R.] Mr. *Edward Cauthorn*. He was one of the lecturers at *Oundle*, where he had a good estate, and whither he removed after his ejectment in 1660, and there he died in 1665 or 6. He was a man of great meekness, and a very able worthy preacher.

THORP Melsworth, [R.] Mr. *John Cortman*, B. D. Fellow of *Trin. Col. Camb.* and one of the college-preachers. He was a very facetious person, of a quick wit, and florid parts. He did not preach publicly after his ejection, but in Mr. *Mansel*'s house, who was the patron; keeping the living, and employing a curate. He afterwards resigned it to his son, and himself practised physic with great success; being particularly famous for curing paralytic destempers, and distracted people. On a Sabbath-day, when all the family were gone to church, he was seized with a fit, and lay so long in it, that when they came home he was past recovery, and so expired.

THRAPSTON, [R.] Mr. *Thomas Tarry*. He had a very large congregation, and was much beloved by his parishioners, and greatly respected by all the neighbouring ministers. He was very charitable to the poor while he was in his living; but after his ejectment was reduced so low, that his wife made band-strings (much in fashion in those days) for

for a livelihood. After some time, he was invited to the free-school at *Higham*, the salary of which was 10 *l.* per annum; and he had a flourishing school, many gentlemen sending their sons to him for instruction, so that he grew rich: but some difference arising between him and some wealthy persons in the town, he removed to some place near *London*, where he spent the remainder of his days.

TWIWELL, [R. 50 or 60 *l.*] Mr. *John Seaton*. *Slipton* living is commonly joined with this. Mr. *Seaton* was very fervent in the pulpit, but very mild out of it. After his ejectment he taught school at *Islip*, where several of the neighbouring gentlemen committed their children to his care. He removed from thence to *Thrapston*, where also he continued to keep school. He died there about the 70th year of his age. He often went to church, and had no congregation of his own, after his being silenced; only he preached now and then at Sir *Gilbert Pickering*'s at *Tichmarch*; and at *Cranford* for Mr. *Whiting*; and at some few other places. He met with no trouble about the corporation-act, or any other way for his Nonconformity.

*WARCUP. Mr. *Francis Fuller*. He was curate to Dr. *Temple* in this living. He was the son of Mr. *Fuller* of *Ironmonger-lane* in *London*. He was a facetious pleasant man; [and discovered great sagacity in judging of some future events.] He was sometimes in the *West*, and sometimes in *London*, preaching occasionally, but not inclined to fix. He died at *London*, *July* 21, 1701, aged 64. His funeral sermon was preached by Mr. *Jeremy White*, who upon this occasion first appeared in print.

WORKS. Rules how to use the World.—Of Faith and Repentance.—Of the Shortness of Time.—Words to give the young Man Knowledge and Discretion.—Advice to his Son.—A Treatise of Grace and Duty.—Peace in War, by Christ the Prince of Peace; a Serm. on a Fast-Day, *June* 26, 1696.

WEEDON Beck, [V.] Mr. *George Martyn*. He lost an arm for the King in Sir *George Booth*'s rising; and yet, such was the ingratitude of those times, that in 1667, he was in *Warwick* jail some months for preaching. After his ejectment he exercised his ministry pretty much among an handful of honest people at *Stony Stratford* in this county, who had long a great value for his memory. He was a serious, holy, good-tempered, and couragious man.

WELLING-

WELLINGBOROUGH, [V.] Mr. *Thomas Andrews*. Of *Camb.* university. After his settlement in this living, (which was given him by the Lord or Lady *Brook*) he often had disturbance from the soldiers that quartered in the town, and once two of them had formed a design to stab him in his bed; but they were prevented. He had trouble here also from the Quakers, who would come into the church and disturb him as he was preaching; but he used to stop till the officers carried them out of the church. While he continued in his living, he was generally respected by the ministers in his neighbourhood, and 12 of them took their turn at his weekly lecture on *Wednesdays*. His frugality while he continued the incumbent, saved him some hundreds of pounds against his ejectment; so that he was better provided for than many of his brethren. When the act of uniformity took place, he retired to *Meers Ashby*, where he preached at Mr. *Preston*'s in the night. He preached also often at the Lady *Tyrrel*'s. Archdeacon *Palmer*, his wife's brother, much pressed him to conform, but he was not to be prevailed with: however he took the *Oxford*-oath, and went sometimes to church, and so lived quietly at *Ashby*. He was a man of great courage, of an agreeable behaviour, and much beloved by his neighbours. His son *John* conformed, and was minister of *Yaxley*.

WHITLEBURY, [300 *l.*] Mr. *John Fido*, M. A. Of *Trin. Col. Camb.* He was born at *Stanford* upon *Teeme* in *Worcestershire*, and was the son of a gentleman of a considerable estate there. He continued at the university 14 years. He was first minister of *Hardwick*, three miles west of *Cambridge*, and afterwards was by the parliament presented to this living. At the Restoration, Dr. *Skinner* laid claim to it, tho' it doth not appear upon what pretence. Mr. *Fido* stood a trial with him at the assizes at *Northampton*, and cast him. The judge declared that Mr. *Fido* had a legal title to the living, and no one could dispossess him of it: and told the Doctor, "that when preachers were well provided for, and still coveted more, it shewed they minded the fleece more than the flock." However Mr. *Fido* was soon after ejected by the *Bartholomew*-act, when he went to *London*, and there died in 1667 or 1668, about the 37th year of his age. He was strictly congregational in his judgment.

WILBY, [R.] Mr. *Vincent Alsop*, M. A. Of *St. John's Col. Camb.* After he left the university he was for some time assistant

assistant to the master of the free-school at *Okeham* in *Rutland*. He was there engaged in loose company, to whom his facetiousness made him very acceptable: but by conversation with Mr. *King*, the minister of the town, (whose daughter he afterwards married) he came to see the folly of it, shook off his bad acquaintance, and heartily fell in with serious piety and practical godliness, of which he was all his life after a diligent promoter. A worthy person says, he was told by Mr. *B. King*, Mr. *Alsop*'s father-in-law, that Mr. *Alsop* was ordained by a Bishop; but that not being satisfied with that ordination, he was afterwards ordained by Presbyters. Herein he differed in his judgment from the generality of the ejected ministers, many of whom had only episcopal ordination. After his ejectment at *Wilby* for his nonconformity in 1662, he lived some time at *Wellingborough*, where he exercised his ministry as the times would permit. He was bound over to the sessions for preaching in *Okeham*; and lay six months in jail at *Northampton*, for praying with a sick person; but none of these things moved him. The first thing that made him generally known to the world, was his writing with such smartness against Dr. *Sherlock*'s book *of the knowledge of Christ*. It was upon the account of that performance that Mr. *Cawton*, who had gathered a congregation at *Westminster*, recommended him for his successor a little before he left the world: and accordingly he was chosen, and accepted the call. He was here well accepted, and very useful. However, he met with not a little trouble, from such as were unwilling to let others live peaceably by them, if they differed from them; and his nearness to the court the more exposed him. For there wanted not some from thence, who, to curry favour with those who were in power, were active in their endeavours to sour the spirits of some who perhaps of themselves had no inclination to have given him disturbance. And yet he neither was imprisoned, as many others of his brethren in the latter part of King *Charles*'s reign were; nor were his goods confiscated. That which screened him from several seizures, was the ignorance of his enemies respecting his christian name, which they could not find out by any artifice, and which he endeavoured, when he found the benefit of it, to keep concealed.—His answer to Dr. *Goodman* and Dr. *Stillingfleet*, much increased his general reputation. The latter indeed answered him with a great deal of contempt; but when his old tutor at *Cambridge* (who was then living)

was

was first told of it, he said, "He did not know what reason Dr. *S.* had to answer his pupil with so much contempt; for that he was something his senior, and was reputed to have the brighter parts of the two in the college." His conduct in the reign of King *James* occasioned him to be very liberally censured: but who is wise at all times? And yet his care for a beloved son, his only child, the delight of his eyes, who was spared to him by K. *James*'s pardon, may, with such as understand human nature, be allowed to plead for him by way of excuse of some high flights in an address, which could not be supposed to have mighty consequences attending it. This might have proved a temptation to some that have been most free in blaming him. But none more rejoiced in the Revolution, or were more hearty in King *William*'s interest, than Mr. *Alsop*; who set himself to do all the good he could, in the use of the liberty legally granted. He preached once on the Lord's-day, had a Thursday-lecture, and was one of the six lecturers at *Pinners-hall*; endeavouring with all his might to promote truth, and peace, and holiness. And he was not without success. There were many that heartily blessed God for him. He died at his house in *Westminster*, *May* 8, 1703. His funeral sermon was preached by Mr. *Slater*. Mr. *Wood* summons in all the ill-nature he was master of, to help him in passing a censure on the wit of Mr. *Alsop*. After he had examined and sifted him with all imaginable exactness, he passes sentence very magisterially: he excludes him the college, declaring him, "no way qualified for any performance wherein any thing of wit was requisite, either by the natural bent of his own genius, or by any acquired improvements." Mr. *Alsop* surely could not well have taken a falser step than to be on the opposite side to Mr. *Wood*, who, with a dash of his pen, had he but relished his principles, could have conveyed his name to posterity with this encomium, That he was one of the best masters of wit the age afforded. [He sufficiently discovered his wit in his answer to Dr. *Sherlock*,] who had affected to treat the most sacred things of religion in a jocular way. Many pious and sensible persons being offended at this, Mr. *Alsop* was induced to draw his pen against him; and he so sharply turned the edge upon him, that he beat him at his own weapon: so that that celebrated author never cared to answer him, nor was he ever fond of that way of writing afterward. Tho' Mr. *Wood* endeavoured to pour contempt upon Mr. *Alsop*, Dr. *South*, who was as famous for his

his wit and drollery as any one of the age, and as bitter an enemy of Diſſenters as any one whatever, acknowledges that Mr. *Alſop* obtained a compleat victory. He was ſucceeded by Dr. *Calamy*, in whoſe ordination he had been concerned; of which the Dr. gives the following account. "I was very ſtrictly examined by him before my ordination; at which time, it falling to my lot to make and defend a *Latin Theſis*, upon this queſtion, which he himſelf gave me, *An Chriſtus Officio Sacerdotali fungatur in Cœlis tantum?* He (for argument-ſake, as is the way of the ſchools) oppoſed me with all the vigour, ſmartneſs, and fluency of a young man, tho' he was then conſiderably advanced in years. This was in the year 1694, when Mr. *Joſeph Bennet*, Mr. *Thomas Reynolds*, Mr. *Joſeph Hill*, Mr. *Ebenezer Bradſhaw*, Mr. *Joſhua Bayes*, Mr. *King* of *Rumford*, and I, were publicly ordained in the diſſenting place of worſhip by *Little St. Hellens*. The perſons who aſſiſted in and carried on the ſolemnity, being Dr. *Samuel Anneſley*, Mr. *Richard Stretton*, Mr. *Vincent Alſop*, Mr. (afterwards Dr.) *Daniel Williams*, Mr. *Matthew Sylveſter*, and Mr. *Thomas Kentiſh*. This was the firſt public ordination among the Diſſenters in the city after the act of uniformity."

WORKS. *Antiſozzo*, in Vindication of ſome great Truths oppoſed by Mr. *William Sherlock*.—*Melius Inquirendum*; in Anſwer to Dr. *Goodman*'s Compaſſionate Enquiry.—The Miſchief of Impoſitions, in Anſwer to Dr. *Stillingfleet*'s Miſchief of Separation.—Duty and Intereſt united in Prayer and Praiſe for Kings, &c.—A Thankſgiving Sermon on *Sept.* 8, 1695.—Practical Godlineſs the Ornament of Religion.—[The Life of Mr. *Daniel Cawdry*.]—God in the Mount; a Sermon upon the Deliverance of his Majeſty from Aſſaſſination, and the Nation from Invaſion.—A Sermon at *Weſtminſter* on the Faſt-day, *Dec.* 19, 1701, on *Gen.* xviii. 32.—A Sermon to the Societies for Reformation of Manners.—A faithful Rebuke to a falſe Report; with Reference to the Differences among the united Miniſters in *London*; and two Sermons in Morn. Ex.

WOODFORD. Mr. *William Flood*, commonly called Doctor, becauſe of his practiſing phyſic; but it is uncertain whether he ever took his degree. There are two livings in this place, which were both of them given him by Lord *St. John* of *Melchburn*. Some time after his ejectment he lived for a while at *Ipſwich* in *Suffolk*, where he left a good name behind him. He often went to viſit and preach for his old neighbour Mr. *Whiting* of *Cranford*. He was a man of a pleaſant countenance,

tenance, well beloved by his neighbours, much commended as a preacher, and esteemed one of the greatest scholars in the county.

WOOLASTON. Mr. *Edmund Matthews*. A man of good learning, sound judgment, and serious piety; but not of so ready an elocution as some of his neighbouring brethren. He continued in this place, when he had opportunity of removing to a living of 200*l.* *per annum*. After the *Bartholemew-act* silenced him he lived privately at *Wellingborough*, and practised physic for a livelihood, being reduced to great straits. Even when things were at the lowest with him, he committed his wife and seven children to the care of Providence; and God mercifully regarded him and his: for when he lay on his death-bed, he had a messenger came to him from two of his relations, the one a draper, and the other a minister, bidding him be easy about his wife and children; for that the one would cloath them all, and the other provide them food. His widow afterwards practised physic, and disposed of two of her sons to the university, and the eldest daughter married a knight. Mr. *Matthews* was a man full of compassion, and unwearied charity. While he was in his living, when in the course of his visits, (which were frequent, and managed with great seriousness) he met with sick persons that needed relief, he would often order his wife to get a joint of meat, and make some broth and send it to their houses. He was also exemplary for faith, meekness, patience, resignation to the will of God, and reliance on his promises; and he had great comfort in his death.

The following afterwards conformed.

Mr. *Dickenson*, of *Paston*.—Mr. *Lionel Goodrick*, of *Overton*.—Mr. *Stanley*, of *Corbey*.—Mr. *Elborough*, of *Geddington*.—Mr. *Southwood*, of *Pytchley*.—Mr. *Philip Tallents*, (brother to him of *Shrewsbury*). He was vicar of *Moulton* in *Lincolnshire*.—Mr. *Gascoyn*, of *Warmington*.—Mr. *Winston* and Mr. *Marshal*.—Mr. *Warr*, of *Morton Pinkney*, where he continued preaching till the 80th year of his age.—Mr. *Newel*, of *Potterspury*.—Mr. *Nicholas Kenrick*, of *Earls Barton*. It is said he never went up the pulpit-stairs with comfort after his conforming. He had written against the ceremonies, and was at last but half a Conformist; for which he was cited into the spiritual court, but was screened by Archdeaon *Palmer*, under pretence

of bodily infirmities. He freely suffered his children to go and hear the ejected ministers, and always maintained a brotherly affection towards them.—Mr. *Trott*, of *Draughton*. He bought the living of *Newton*, near *Higham Ferrers*.

MINISTERS Ejected or Silenced

IN

NORTHUMBERLAND.

ALLANTON, [2, *High* and *Low*]. MR. *Strong*.

ALNWICK, [C. or D.] *Gilbert Rule*, M. D. Before his settlement in this place he had been a noted tutor in the university of *Glasgow*; and in 1651 he was sub-principal of the King's College at *Aberdeen*. While he was here he was very useful, and much beloved by the generality of people; but, upon the Restoration, he met with great difficulties. One Major *Orde*, then churchwarden, who had been very friendly to him before, on a Lord's-day, in the latter end of *July*, or the beginning of *August*, 1660, when the congregation was assembled, and Mr. *Rule* in the pulpit, going to begin his work, came and presented the service-book to him, desiring him to read it. Mr. *Rule*, after some debate, took it and laid it by him, telling him, he either would read it, or give reasons to the contrary. He then prayed; and instead of expounding a portion of scripture, as he used to do before sermon, he discoursed for about half an hour against the service-book; and after another prayer, preached as usual. Returning to the church in the afternoon he found the doors shut, and the congregation gathered about them, upon which he preached in the church-yard, to a very numerous auditory. At the assizes at *Newcastle*, a few weeks after, Major *Orde* indicted him for depraving the Common-Prayer, and gave in articles against

against him; from what he had said in the pulpit, which was written from his mouth, by one of the Major's associates. Mr. *Rule* not being then at *Newcastle*, the Major procured from the judge a special warrant to take him up; of which, when he had notice, he went to *Newcastle*, spake with the judge in his chamber, gave bond to appear at the next assizes, and got a *supersedeas* to the warrant that was out against him. The Major shewed so much zeal in the case, that he went from house to house before he went to *Newcastle*, threatening the people if they should sign a certificate of Mr. *Rule*'s peaceable carriage amongst them, which some were promoting, and to which they procured several hundreds of hands. He also railed at Mr. *Rule* in the streets of *Newcastle*; and when some desired him to give up the warrant he had against him, seeing he had got a *supersedeas* to it, he refused, saying, he would keep it for his own satisfaction. About 3 weeks after, returning homeward, he fell from his horse near *Ovingham*, when some who saw him fall, ran to him, and found him dead. The jury found that he was dead before he fell from his horse. Mr. *Rule* appeared at the next assize; but this awful providence produced such a terror in those who had joined with the Major in the affair, that they meddled no more in it, and he was acquitted. There is some account of this in *Annus Mirabilis secundus*, p. 51, which is imperfect, and in some things false. This account is from Dr. *Rule*'s own letter, dated at *Edinburgh*, *Sept.* 2, 1696; which was found among Dr. *Sampson*'s papers.

After his ejectment in 1662 he went into *Scotland*, and from thence into *France* and *Holland*, where he studied physic, and took his Doctor's degree. When he returned he lived some time in *Berwick*, and preached frequently to the Dissenters there, sometimes in the night, and sometimes in the day. He also practised physic there, making up his own medicines, and met with much esteem and success. Being once called to visit a gentleman on the *Scots* side, *viz.* the Laird of *Houndwood*, and obliged to stay there all night, he expounded a chapter, and prayed in the family, none else being present. For this the Laird was fined in 100 *Scots* marks; and could they have found the Dr. on the *Scots* side, he must have suffered too: but he being aware how they would deal with him, by reason of what the Laird of *Houndwood* suffered, did not expose himself on that side. After some time the Earl of *H*——, who was very zealous against the Dissenters, and

often sadly worried them with his troop of horse, thinking it would be meritorious to seize a man of the Dr.'s note and worth, fell upon this stratagem to entrap him: A letter was drawn up as coming from Mr. *Carr* of *Ninewells*, desiring a visit from the Dr. in all haste, and that he would bring such medicines with him as he thought proper for him in the utmost extremity of the cholic. This letter, which was of my Lord's framing, was sent to the Dr. by one of his servants in the habit of a countryman. The Dr. ordered his servant (who relates the story) to make up some medicines immediately, and got himself ready; the horse was brought out, and he was just going to mount; when the messenger, being touched with remorse, that he should have a hand in a piece of such abominable treachery, frankly told him, that if he went with him it might cost him his life; for that the Earl of *H*——— lay with his troop of horse at the *bound* road to seize him, as soon as he entered *Scotland*. He confessed that he belonged to that Earl, and that the Earl framed the letter as from Mr. *Carr*, purely with a design to apprehend him. Thus this good man providentially escaped the snare laid for him.

Some time after, when K. *Charles* granted an indulgence to the Dissenters in *Scotland*, several persons of quality and worth in that country, *viz.* the Earl of *Haddington*, Sir *Robert Sinclare*, and others, invited Dr. *Rule* to preach in a meeting-house, which they had fitted up for him at *Lintinbridge*, not far from *Haddington*. He had not been there many months before he visited his niece, Mr. *Kennedy*'s lady, who lived in *Edinburgh*. She lying-in at that time, they were desirous that the Dr. might baptize the child. Accordingly they prevailed with the episcopal minister of their parish to invite the Dr. to give him a sermon on a lecture-day in his church, and after sermon he baptized the child, not being apprehensive of any inconvenience that would follow upon it. But for this he was seized the next day, in the streets of *Edinburgh*, by an officer, committed to a file of musqueteers, and sent prisoner to the *Bass*, where he was confined above 12 months. And tho' his sickness was such that he was not like to live, yet no interest of his worthy friends (several of whom were considerable noblemen) could prevail for his liberty. At last, when he was quite spent, they banished him out of *Scotland*; and he soon had a call to *Dublin* in *Ireland*, where he preached for some time with good acceptance.

After

After the Revolution he was invited to *Edinburgh*, and became Principal of the College, and one of the ſtated miniſters of that city. He was the rather induced to accept of that ſtation, in hope of more extenſive uſefulneſs; tho' of himſelf he was rather inclined to have ſettled at *Alnwick*, where he was firſt ordained a miniſter, and from whence he had been ejected. He continued in this ſtation till his death. He was a man of great learning, candor, and moderation, generally eſteemed and beloved. K. *William* took particular notice of him, when he was one of the commiſſioners from *Scotland*, at his court, in the beginning of his reign, and ſhewed him much reſpect.—The univerſity of *Edinburgh* was at that time happy in two bright ornaments, Dr. *Rule*, and Mr. *Campbell*, Profeſſor of Divinity. Their lodging-rooms were ſo ſituated, that the windows were oppoſite to each other, tho' at ſome diſtance. Dr. *Rule* uſed to ſit up late at his ſtudies, but Profeſſor *Campbell* roſe very early in the morning; ſo that many times the Dr.'s candle would not be put out, by that time Mr. *Campbell*'s was lighted. The one was commonly called *The Evening Star*, and the other *The Morning Star*. They lived together in great love; and there was a moſt intimate friendſhip between them. The Dr. died a little before Mr. *Campbell*. When the news came to him that the Dr. was departed, it made no ſmall impreſſion upon him; and he preſently ſaid, "The *Evening-Star* is now gone down, and the *Morning-Star* will ſoon diſappear." A large account of this worthy perſon may be ſeen in *Woodrow*'s Hiſtory of the Sufferings of the Church of *Scotland*, Vol. II. B. iii. p. 126.

WORKS. A rational Defence of Nonconformity; wherein the Practice of Nonconformiſts is vindicated from promoting Popery, &c.—The good old Way defended againſt the Attempts of *A. M.* D. D. in his Enquiry into the new Opinions propagated by the Preſbyterians of *Scotland*.——The *Cyprianic* Bp. examined, and found not to be a Dioceſan.—An Anſwer to Dr. *Stillingfleet*'s Irenicum.—A Vindication of the Purity of Goſpel-Worſhip, ag. *Ritchel* and others.—A Repreſentation of Preſbyterian Government, &c.—Anſwer to 10 Qrs. concerning Epiſcopal and Preſbyterian Government.—A ſecond Vindic. of the Church of *Scotland*.—Hiſtorical Repreſentation of the Teſtimonies of the Church of *Scotland*.

ANCROFT. Mr. *John Foreſide*.

BEDLINGTON, [V.] Mr. *John Darnton*. After being ſilenced here he lived at *Tanfield*, near *Rippon* in *Yorkſhire*. He

was not ordained when ejected, nor for several years after. When he was called to preach in 1672, he was ashamed and grieved that he had preached so long without ordination, and applied to a meeting of ministers to be ordained, as he accordingly was, *July* 10, 1678. He did good at *Tanfield*, which was a dark place, and died there *July* 9, 1680.

BENTON *Magna*, [R.] Mr. *Alexander White*.

BERWICK *upon Tweed*. Mr. *Luke Ogle*, M. A. He was first minister of *Ingram*, from whence he removed to *Berwick*, where he was when General *Monk* came from *Scotland* with his army. Having at first some thoughts of continuing a while in that town, which was the best post in the North, the General made Mr. *Ogle* a visit, and was exceeding kind to him, as he found he had a great interest in the affections of the people. But at length, finding it necessary for him to move forward, he left his family behind him in *Berwick*. Upon his departure the Lord *Widdrington* was made governor, who once heard Mr. *Ogle* preach, and was at first civil to him, but afterwards proved his most implacable enemy, when he found he was not to be prevailed with to conform. It much afflicted Mr. *Ogle* to see how prophaneness and all manner of wickedness grew up in the town on a sudden, by means of the numerous garrisons, and the many Romanists that came to reside there. On the 5th of *November* following, he in his sermon laid open the dangerous principles and the cruel and bloody practices of the Papists. Many of the officers were chagrined, and informed the Governor, who was much incensed; and soon after employed a person to write his sermons after him, to try if he could that way get any advantage against him. He once sent for Mr. *Ogle*, at a time when many officers and gentlemen were with him, and told him that he had preached treason. Mr. *Ogle* replied, that he had delivered nothing but what he could prove from the word of God. The Governor thereupon told him that he had many articles against him, to which he would make him answer. Mr. *Ogle*'s text was *Amos* ii. 1. The Governor said, he knew very well that by chusing that text he meant to reflect on K. *Charles*. In *December* following, it being usual to have a sermon on *Thursdays*, the bells were rung, and Mr. *Ogle* intended to preach according to custom, but the Governor ordered the church-doors to be locked, and set a guard of soldiers to keep him and the people from entering, and said, he should not preach that day, because he had not preached on *Christmas-day*, which

which was the day before; adding, that he ſhould preach in *Berwick* church no more. As it happened he never did, for the *Bartholomew-day* after, he was ejected by law for his Nonconformity. Hereupon he was invited to beſtow his labours in a country church about 3 miles off, called *Ancroft*, and many of the people of *Berwick* went to hear him. At this the Governor was enraged, and one day ordered that the gates ſhould be ſhut till Mr. *Ogle* and the people came together to the bridge, and then they were opened, and the Governor took the names of the people, and committed Mr. *Ogle* to priſon, where he remained ſix weeks. When he was ſending him away, a friend of Mr. *Ogle*'s ſtanding by, ſaid boldly to the Governor, "It was viſible now what they aimed at, when they ſent a Proteſtant miniſter to priſon by an officer who was a Papiſt." Hereupon the Governor called the officer back, and went himſelf and put Mr. *Ogle* into the Marſhal's hands. After ſome weeks, upon the ſolicitation of Sir *Patricias Curwen*, he was admitted to bail, and confined within the town. A little after, getting his confinement off, he went to viſit his friends in *England*, and afterwards in *Scotland*, where he preached at a communion. The Governor hearing it, ſaid, He preached treaſon there, as he had done before in *England*, and threatened to confine him again. Upon the advice of his friends he ſtaid a good while from his family, till ſeveral of the officers promiſed that he ſhould not be moleſted. And yet, when he returned, he was ſent to the Marſhal's again, where he continued ſome weeks, till, upon the interceſſion of friends, the Governor gave him his liberty, but at the ſame time baniſhed him the town, becauſe he refuſed to give him 500 *l.* bond, that he would not ſeduce his majeſty's ſubjects, which he knew the Governor would repreſent him as doing, if he offered to preach. Hereupon he went up to *London*, and made his application to General *Monk*, and told him how the Governor had uſed him. The General received him with all the civility he could deſire, and freely told him, that if he would conform, he would uſe his intereſt to make him a Bp. but if he did not, he could do him no ſervice; he could not ſo much as protect him in his pariſh of *Berwick*. Mr. *Ogle* told him, that the height of his ambition was only to live quietly and peaceably amongſt his own people; but if that could not be obtained, he muſt ſubmit to Providence. Returning home, he was in a little time ſent for by the Governor, and Mr. *Wriſſel* with him, and they were both ſent to priſon

together, upon pretence of a Presbyterian plot, said to be discovered in the South of *England*. But after a month's imprisonment, upon the earnest solicitations of some friends, he got his liberty, upon condition he should leave *Berwick*. Upon the coming out of the *five-mile-act* he went to *Bowsden*, where he had a small estate of his own purchasing, and there he preached privately some years, without being burdensome to any one. But even there he was molested, sometimes by dragoons, sometimes by sheriff's bailiffs, sometimes presented at the courts, and sometimes complained of at the sessions for keeping conventicles; so that his house was but little better than a prison. But he had inward peace and comfort in what he did, hoping he was doing God service; and many in those parts were long after very thankful to God for the benefit they received by his labours at that time. When K. *Charles* II. granted liberty to the Dissenters, the Governor would not suffer Mr. *Ogle* to live in *Berwick*, unless he would conform. Upon the indulgence in *Scotland* he was called to *Lanton*. In *Monmouth*'s time, tho' he was much indisposed, yet by the order of Sir *John Fenwick* he was taken up by a party of soldiers, and carried to *Newcastle*, where he was confined 6 weeks, which had like to have cost him his life. Upon K. *James*'s liberty he was invited again to *Berwick*, and fixing there had a considerable and numerous congregation. In K. *William*'s time he was invited to *Kelso*, a considerable living upon the borders of *Scotland*. He had also a call from the magistrates, ministers, and people of *Edinburgh*, to be one of the fixed ministers of that city; but he was not to be prevailed with to leave *Berwick*, where God had signally supported and owned and blessed him. There he lived beloved, and died much lamented in *April*, 1696, aged 66.

He was a man of great learning, and particularly well skilled in ecclesiastical history. He was a laborious, judicious, and affectionate preacher, and a wise and prudent person for government. He well understood the art of preaching to all sorts of hearers. When he would inform the more judicious, he did it after a manner that raised the attention, but no way racked the understandings of the less knowing; and when he would teach the ignorant, he did it to the edification and satisfaction of the most intelligent.

Ibid. Mr. *Nicolas Wressel*, M. A. He was a man of great piety, and very diligent in his ministerial work. After he had suffered much for his Nonconformity, he went to *London*.

In

In the latter part of his life he kept a private ſchool at *Stockwell*, where he died about the year 1695.

BOLHAM, [V. 5.] Mr. *Robert Leaver*. Of *St. John's Col. Camb.* Born in 1624. He was nephew and heir to Mr. *Henry Leaver* of *Brandſpeth*. His father, Mr. *Robert Leaver*, a mercer in *York*, was ſon to Mr. *Sampſon Leaver*, and grandſon to Mr. *Thomas Leaver*, who lived and was famous in the days of K. *Henry* VIII. This Mr. *R. Leaver*, being a great ſtudent, was inclined to have ſpent much of his time in the univerſity; but his father dying when he had been there about 7 years, he was carried into the country, and engaged in the miniſtry. This place, in which he ſpent ten years, was the firſt place of his public ſervice; but it being a ſequeſtration, he was obliged to reſign it in 1660. He had laid out conſiderable ſums in repairing the manſion-houſe, at the deſire of the pariſh, but never got the money repaid. Some time after he married *Margaret*, eldeſt daughter of *Robert Dingley*, Eſq; of *Bramhope*, and preached ſometimes at a chapel in the ſame pariſh, belonging to Sir *William Middleton*, and elſewhere as opportunity offered, but was no where ſettled afterwards. When he ſaw there was no proſpect of being publicly uſeful without Conformity, he retired to a ſmall eſtate he had in the neighbourhood of *Durham*, and every *Lord's-day* morning walked two miles with his family to the pariſh church at *Brandſpeth*, where he had in his uncle's time often been the preacher; and in the afternoon preached in his own houſe. Here he enjoyed quiet in obſcurity, not being diſturbed by the *five-mile-act*, or any of the ſevere laws then in force againſt the Nonconformiſts; and preached whenever an opportunity offered. In 1672 he was employed in ſeveral places in this county, and contracted a paralytic habit by travelling in all weathers, and being ill accommodated in the weſtern parts of the county, among the miners and workers at the forges. But his moſt frequent preaching was in or near *Newcaſtle*. In this laſt place he preached to ſome young men, but with ſuch privacy that he knew not where he was to preach, till one came to conduct him to the place, which was continually altered. Theſe were the young men who afterwards were cited before Lord Chief Juſtice *Jefferies*, in *Newcaſtle*, for meeting together for prayer and chriſtian conference, who are taken notice of by Mr. *Bennet* in his *Memorial of the Reformation*, p. 362. Now alſo (together with Mr. *Wilſon*,

who was turned out at *Lamesly* in the county of *Durham)* he kept up a meeting for two years constantly, preaching by turns at the house of the latter, a little out of the town, which he did *gratis*.

In *August*, 1684, he was apprehended at his inn in *Gateshead*, for being the preacher at a conventicle at Mr. *George Horsley*'s of *Milburn Grange*, a gentleman of family and fortune, who spared neither his pains, nor purse, nor person, to serve the interest of religion among the despised Nonconformists, and was a considerable sufferer, paid 60 *l.* for 2 sermons preached at his house in one day, by Mr. *Owen* and Mr. *Leaver*. The warrant against Mr. *Leaver* in this case was for 20 *l.* to be levied upon his goods; and by that he was detained, till they procured one for his person, by which he was carried before a justice of peace near *Sunderland*, and by him committed to *Durham* jail. There he continued 7 or 8 days, and was afterwards bailed and bound over to the quarter sessions. When he appeared upon his recognizance, none coming to demand the fine, he was discharged, and the money was never paid. After this he still held on preaching, and upon Mr. *Wickliff*'s death was called to his congregation. Here he met with some discouragements, a separation being made upon the account of a disagreement among the people in the choice of an assistant, tho' they did not raise above 10 *l.* *per annum* for the pastor. A gentleman in the congregation drew up the state of the case, in which he freely complains of the ungovernableness of the people, and the intrusion of the *Scottish* ministers; and gives this account of Mr. *Leaver*:—"He was born of a worshipful family, his grandfather being a man noted for piety and learning; lost a considerable living for his Nonconformity; had spent nigh 1000 *l.* of his own estate; was born among them, and suffered with them; and was one whose faith and patience they had reason to bless God for: he accepted the call of that people at their first motion, being glad (as there was reason to judge, the maintenance being so small) of an opportunity to serve his Lord and Master in the work of the gospel, *&c.*"

He continued to preach to the remaining part of the people, which was the most considerable, till *July* 1, 1690, when he died after 3 or 4 days sickness, in the 66th year of his age; having been declining some time before. He was of a low stature, and a weak constitution, yet an hard student, and had the character of a learned man. He was not hasty in entering on the ministerial office, for he preached 7 years before he

received ordination, which he had at *St. Nicolas* in *Durham*, at the ſame time with Mr. *Franklin*, Mr. *Dixon*, and Mr. *Thompſon*; but when he was once engaged, he would not ſuffer any thing to divert him from his work. His genius ſeems to have been acute aud penetrating. He was a very ſubtle diſputant, a man of great ſincerity, and a very ſtrict obſerver of the *Lord's-day*. He deſired to be buried in the church where he had been ſtated preacher, but the old incumbent would not allow it, though he paid him his fifths very regularly.

BOTHALL, [R. 200 *l.*] Mr. *John Thompſon*. His ſufferings after his ejectment were very great. He was taken in the biſhopric of *Durham*, and impriſoned in the common jail for Nonconformity. This impriſonment brought him into a dropſy, of which he died. He was a man of learning, of a very peaceable temper, and an excellent preacher. He was a moderate congregationaliſt.

BOWTON. Mr. *Murrow*.

BYWELL, [V.] Mr. *John Davis*. Of *Oxford* univerſity. Born in *Worceſterſhire*. He was one of thoſe who in *Oliver Cromwell*'s time were ſent down to ſupply places in the North. He firſt ſettled at *Kirk-oſwald*, where his miniſtry was very acceptable and uſeful. He afterwards removed to this place, which was in great want of a faithful miniſter; whereas *Kirk-oſwald* had ſeveral. However he ſtill viſited the good people in thoſe parts, once or twice a year, out of his great affection to them, having met with much reſpect from them. In this place he had good ſucceſs till the *act of uniformity* ſilenced him. Afterwards he lived at *Weldon*, 3 miles from *Bywell*, where he preached all the time of the ſeverities of K. *Charles*'s reign, ſometimes in his own houſe, and ſometimes at Sir *William Middleton*'s at *Belſay*; at Mr. *Bourſlower*'s at *Apperly*, and at other places. He was of the congregational judgment, but had a general reſpect from perſons of different perſuaſions. He loved all good men, and all good men loved him. Among the reſt Mr. *Henry Hudſon*, of *Newbegin*, an Antipœdo-Baptiſt, reſpected him much, was very kind to him, and took care of his ſon's education, whom he left fatherleſs at 5 years of age; and continued his kindneſs to him alſo after his entrance on the miniſtry. He was very intent on his Maſter's work, and valued not the preferments of the world. After being ſilenced he had a letter from his elder brother,

brother, who offered him great things if he would but conform; but who, upon his refusing to comply, never would own him afterwards. After the conventicle-act came out he continued to preach to all comers, and yet there never was any meeting disturbed in his house. He took also many painful journies over the mountains, not regarding the weather, to the good people in *Weresdale* and *Allendale*, where he did much good. Upon the coming out of K. *Charles*'s liberty, he went and lived in that country, licensed several houses there, and was continually almost going about from place to place to preach the word. He received much kindness from old Sir *William Blacket* of *Newcastle*. He was a man of exemplary piety and prudence, and died as he lived, with comfort and in peace, in the year 1676, aged 50. The author of the *Conformist's Fourth Plea for the Nonconformists*, *p*. 63, speaking of some ministers, who, to avoid offence and dangers, went under the protection of the darkness of the night, and preached and prayed in caves and pits, venturing their health and lives to save sinners from everlasting destruction, mentions Mr. *Davis* of *Cumberland*, (probably this person) as preaching in one of them, and getting a cold that proved mortal, leaving six children to the charity of good people, and particularly to the care of Mr. *Richard Wilson*, a gentleman of a small estate, but of great piety and usefulness in the North, and one who had like to have been ruined on the 35th of *Eliz*.

CHATTON, [V.] Mr. *James Duncanson*. A very pious man. He was put into this living by the commissioners in the time of the Long Parliament. Seeing the place much given to drunkenness and other vices, he preached freely against them. For which cause he was shut out of his church by *Ralph Muschamp* of *Likemhall*, and Mr. *Robert Swinhoe* of *Cornhill*, a captain and justice of peace. Mr. *Duncanson* thereupon preached in the church-yard, and in his sermon uttered these words: "I do not pretend to be a prophet, and yet I am verily persuaded, that there are some hearing me this day, who shall live to see these great men that have so violently opposed the preaching of the gospel in this town, not to have one foot or furrow of land in *Northumberland*." Which accordingly fell out. The truth of which there were many living, when the author first published his account, ready to attest. After his ejectment he retired to *Leeds* in *Yorkshire*, where he was kindly received by Mr. *Stretton*, at whose house he died, and

and was buried at the new church there, *Dec.* 24, 1674. His *Gaius* had prepared an inſcription for his grave-ſtone, giving a particular account of him; but had not permiſſion to lay it down, an alderman of the place oppoſing it.

CHOLLERTON, [V.] (or *Thockerinton*). Mr. *Taylor*. He forbore preaching for ſeveral years after being ejected; but at length, being under trouble of mind, he returned again to his work.

CORNHILL. Mr. *Henry Erſkine*. He was born in 1624, at a village called *Dryburgh*, the ſeat of an ancient abbacy in the *Merce*, upon the river *Tweed*, on the *Scottiſh* ſide. His father Mr. *Ralph Erſkine*, who was deſcended of the honourable family of *Marr*, had 33 children, of whom this *Henry* was one of the youngeſt. He was educated at the college of *Edinburgh*, where he went thro' his ſtudies with reputation, and at length was licenſed to preach, and ordained miniſter of *Cornhill*, at about ten miles from the place of his nativity, on the *Engliſh* ſide. When he had been miniſter there about 3 years, he was ejected by the *act of uniformity*. When he firſt came to *Cornhill*, the people were ſo rude, that while he was ſitting in his houſe he might hear them curſing him in the open ſtreets; but in a little time he gained much upon them. However he had not the profits of the living during the three years of his officiating there, and therefore came up to *London* to petition his majeſty for ſome relief. Coming by ſea he was forced in at *Harwich*, where he continued wind-bound for three weeks. He became acquainted with the good people there, exerciſed his miniſtry amongſt them, and received much civility from them, both during his ſtay and at his departure. Coming to *London*, he applied to ſome of the *Scottiſh* nobility about the court, requeſting they would forward his ſuit to his majeſty: but tho' they offered him civilities if he would conform, yet he could get no aſſiſtance from them without it, and therefore he was for returning to *Scotland*, with an heavy heart, and empty pockets. Being on ſhip-board in order to his return, with but a crown left to ſupport him, he offered to exchange it for ſmaller money, when he wanted ſome refreſhment; but, to his great ſurprize, he was told that his crown was not worth a farthing. Hereupon he told his caſe to the maſter of the veſſel, promiſing him payment at *Edinburgh*, of what he ſhould furniſh him with in his paſſage thither.

They

They were again forced into *Harwich* by a ſevere ſtorm, and were detained there 6 weeks, in which time as Mr. *Erſkine* was not idle, ſo had he again the experience of the goodneſs of God, in the ſupply he ſent him in thro' the kindneſs of the good people of that town, who earneſtly endeavoured to get him to come and ſettle amongſt them; to which he would willingly have yielded, but could not prevail with his wife to go ſo far from her friends and native country. After his return to *Scotland* he lived privately, exerciſing his miniſtry as he had opportunity, and God took care of him and his. In 1682 he was ſeized by the Laird of *Meldrum* with a company of ſoldiers, as he was worſhipping God on the Lord's-day with his family. After ſome removes to *Melros* and *Stredburgh*, &c. which were very inconvenient to him becauſe of an ague he had then upon him, he was carried before a committee of the privy-council at *Edinburgh*. When he was there, Sir *George Mackenzy*, the king's advocate, aſked him, if he would give bond to preach no more at conventicles? Mr. *Erſkine* told him, that he had his commiſſion from Chriſt, and that if he was within an hour of his death, yet durſt he not lay it down at the foot of any man. He was afterwards before the council, and a libel was read againſt him, charging him with preaching at conventicles, and diſorderly baptizing and marrying, &c. Being aſked by the chancellor what he had to ſay to the libel, he ſaid, it was well known to thoſe who lived about him, that from *Sept.* 22, 1681, to the end of *Feb.* 1682, he was under ſuch a bodily indiſpoſition, that he was not capable of any part of his miniſterial function, &c. Nothing in particular was proved againſt him, and yet he was fined 5,000 marks, committed to the *Tolbooth* [illegible] dered to be carried the next day to th[illegible] his fine was paid, and bond given th[illegible] more. Hereupon he that very afternoo[illegible] to the council, begging he mi[illegible] have [illegible] kingdom, and offering to find [illegible] h[illegible] was granted as a favour, and [illegible] of *Park*, nephew to Mr. *Erſkin*[illegible] ſe[illegible] 5,000 marks, that his uncle ſh[illegible] d[illegible] out of the kingdom of *Scotland*, [illegible] berty granted. When he was re[illegible] ment, the clerks of the council got [illegible] the jailor and his ſervants 4.

Having provided himself for his journey, and taken leave of his friends and of his wife and children, he removed out of the kingdom within the time prefixed, not knowing of any certain abode. He went first into *Northumberland*, and thence into *Cumberland*, and at length fixed at *Parkridge*, about 10 miles from *Carlisle*, the proprietor of the place offering him a dwelling-house. In *September* he sent for his wife and small children thither, and they lived there 2 years, till he was invited by one Mr. *Gray*, of *Pressen*, to live under him in an obscure place called *Monilaws*, which was about a mile distant from *Cornhill* where he had been ejected. He could not long live here in peace; for on *July* 2, 1685, he was apprehended by 8 of the militia horsemen, and carried to *Wooler*, and the next day to *Foberrie* to Col. *Struther*'s, who told him he must go to *Newcastle* to Sir *John Fenwick*, by virtue of an order from the king; and that night he was sent back to *Wooler* prison, where he found Mr. *Ogle* confined. On *July* 4 they were carried together to *Eglingham*, to the justice-house, guarded by 9 soldiers on horseback, where they staid till *Monday*, *July* 6, when Mr. *Erskine* was seized with a violent cholic, of which he thought he should have died; yet such was the barbarity of the soldiers, that they hurried him away in the greatest extremity of torment. About 7 at night they arrived at *Newcastle*, at Sir *John Fenwick*'s gate, who ordered them to prison, and their horses were taken from them by violence. Mr. *Erskine*'s sickness and pain continuing, the other prisoners interceded with the jailer that he might have liberty to quit the prison for a time in order to his relief, which was obtained. He lodged 14 days with one Mrs. *Man*, who, tho' none of his acquaintance, would take nothing of him. He then returned to prison. On *July* 22 Mr. *Ogle* and he were set free, upon the act of indemnity. At his departure the prisoners gave him 30*s*. to bear his charges home. He continued preaching at *Monilaws* till 1687, when upon the coming out of K. *James*'s toleration, he was invited by a number of Presbyterians at *Whitsome* (on the *Scottish* side) to be their minister. After he had gotten up his bond from the council of *Scotland*, he accepted the call; and in *Sept.* removed with his family to *Rivelaw*, in the parish of *Whitsome*, and preached there in a meeting-house till the Revolution; when he was called to be minister of *Chirnside*, 5 miles from *Berwick*, where he continued till the day of his death, *August* 10, 1696, aged 72.

This

This good man met with several very remarkable providences in the course of his life, of which his son *Ebenezer*, minister at *Portmoag*, within the provincial synod of *Fife* in *Scotland*, communicated the following account: "When he lived at *Dryburgh*, after his ejectment from *Cornhill*, he and his family were often in great straits. Once particularly, when 'the 'cruise of oil and barrel of meal were intirely spent;' so that when they had supped at night, there remained neither bread, meal, flesh, nor money in the house, in the morning the young children cried for their breakfast, and their father endeavoured to divert them, and did what he could at the same time to encourage himself and his wife, to depend upon that Providence 'which feeds the young ravens when they cry' for food. While he was thus engaged a countryman knocked hard at the door, and called for some one to help him off with his load. Being asked whence he came, and what he would have, he told them he came from the Lady *Reburn*, with some provision for Mr. *Erskine*. They told him he must be mistaken, and that it was more likely to be for Mr. *Erskine* of *Shiefield* in the same town. He replied, No, he knew what he said; he was sent to Mr. *Henry Erskine*, and cried, "Come, help me off with my load, or else I will throw it down at the door." Whereupon they took the sack from him, and upon opening it found it well filled with flesh and meal; which gave him no small encouragement to depend upon his bountiful benefactor, in future straits of the same nature.

At another time, being at *Edinburgh*, he was so reduced, that he had but three halfpence in his pocket, when, as he was walking about the streets, not knowing what course to steer, one came to him in a countryman's habit, and asked him if he was not Mr. *Henry Erskine*? He told him he was, and asked him his business. The man replied, "I have a letter for you;" which he accordingly delivered, and in it were inclosed 7 *Scotch* ducatoons, with these words written, "Sir, Receive this from a sympathizing friend. Farewel." But there was no subscription. Mr. *Erskine* being desirous to know his benefactor, invited the man to go into an house hard by and drink with him. Having got him alone, he enquired of him, with some earnestness, who it was that sent him. The honest man told him, that secrecy was enjoined him, and therefore he desired to be excused from telling, for that he could not betray his trust. Mr. *Erskine* however still continued to ask him some questions, as to what part of the country

country he came from, &c. that he might the better be able to guefs from what hand this feafonable relief came. Whereupon the man defired him to fit a little, while he went out of doors; but being got out, he returned no more: nor could Mr. *Erfkine* ever learn who his benefactor was.

At another time, being on a journey on foot, his money fell fhort, and he was in danger of being expofed. Having occafion to fix his walking ftick in the marfhy ground among fome rufhes, he heard fomewhat tinkle at the end of it; whereupon, ftooping down, he found two half crowns, which did him great fervice in bearing his charges home.

He was very zealous in his mafter's work, and not eafily daunted. He was often fent by the prefbytery, at the time of the Revolution, to preach in and take poffeffion of thofe churches, where people were difaffected to the Prefbyterian intereft, and where miniifters had the greateft difficulty of accefs; and he has fometimes preached in fuch places, while fhowers of ftones have been breaking in upon him at the doors and windows all the time. Such treatment as this he particularly met with at *Coldingham*. The laft fermon he ever preached was to that people, who had given him fuch harfh entertainment. On the *Monday* after the adminiftration of the Lord's Supper among them, he difcourfed to them upon *Dan.* v. 27. 'Thou art weighed in the balance, and art found wanting.'

The manner of his death was a remarkable accomplifhment of *Pfal.* xxxvii. 37. He was feized with a fever, which carried him off in a fortnight's time. Finding his end draw near, and having 'fet his houfe in order,' he called for his children, of whom 6 out of the 9 that were then living were prefent. With a kind of heavenly authority he exhorted them 'to 'cleave to the Lord with full purpofe of heart;' declaring that the advantages of ferious religion and true holinefs infinitely outweighed all the hardfhips and difficulties that poffibly could attend it. As a dying man and a dying father, he gave his teftimony to the goodnefs of the ways of God; affuring them that as he never had repented, fo more efpecially he did not repent then, of any hardfhips he had endured in his Mafter's fervice. He added, "I know I am going to heaven, and if you follow my footfteps, you and I, ere long, fhall have a joyful meeting there." He then caufed them, one after another, from the eldeft to the youngeft prefent, to kneel down on his bed-fide, and taking them in his arms, he fo-

lemnly charged them to be the servants of the God of *Abraham*, *Isaac*, and *Jacob*, and his own God, and to keep his ways, as ever they would look him in the face, at the great day of the Lord. And thereupon, like dying *Jacob*, he blessed them, and committing his wife and them to the care of Divine Providence, he recommended his spirit into the hands of his covenanted God, who had cared for him all his life long.—He was buried in the church-yard of *Chirnside*, and an epitaph was drawn up for him by Mr. *John Dycert*, minister of *Coldingham*. (See *Woodrow*'s Hist. Vol. I. p. 256.)

EARSDEN, [R.] Mr. *William Henderson*. Afterwards chaplain to Sir *Ralph Delaval*, to whom he dedicated a discourse against Conformity; a work which was never printed: but there are several copies of it in private hands. It shews both the candor and learning of the author, who was remarkable for both.

EDLINGHAM. Mr. *John Murray*. After his ejectment he was a preacher at *Edinburgh*. See *Woodrow*'s Hist. Vol. I. p. 347.

EGLINGHAM, [V.] Mr. *John Pringle*. He was ejected here at K. *Charles*'s Restoration. He afterwards went to *Newcastle*, where he preached occasionally for Dr. *Gilpin*, and practised physic with reputation and success. He was esteemed a man of learning, was very communicative, and pleasing in conversation. He once suffered imprisonment. He died at *Newcastle* about 1690 or 1691.

ELLINGHAM, [V.] Mr. *Patrick Bromfield*. A very facetious, but plain-hearted man. After he was silenced he supported himself by practising physic.

FELTON, [V.] Mr. *John Seaton*. He was a good preacher, and did much good in his place.

HARTBORN, [V. S. 130 *l.*] Mr. *Ralph Ward*, M. A. Of *Sydney Col. Camb.* under the tuition of Mr. *Elias Pauson*. While at the university he found much benefit by the ministry of Mr. *Samuel Hammond*, Fellow of *Magdalen Col.* and preacher at *St. Giles*'s in *Cambridge*, who was the instrument of his conversion. When he first began with earnestness to apply his thoughts to religious matters, he found himself in great perplexity; but by Mr. *Hammond*'s advice was relieved and quieted. He was very diligent in his studies, and noted for a good proficient. He began his ministry at *Denby* chapel, in

Pennyfleet

Pennyston parish, *Yorkshire*, where he was born. Mr. *Hammond*, leaving the university, and settling at *Bishops-Waremouth* in *Durham*, recommended him as chaplain to Col. *Fenwick*, whose regiment remained in garrison at *Leith* in *Scotland*, after the fight at *Dunbar*. Mr. *Ward* began to preach at *Leith* in *August*, 1651, and was much respected; but returning the year after to visit his friends in *Yorkshire*, they prevented his going back to *Scotland*, and in 1653 he was fixed at *Wolsingham* in the county of *Durham*, and was ordained. His letters testimonial may be seen in *Calamy's Account*, p. 506, dated *Sept.* 14, 1653. After his settlement he visited both *Oxford* and *Cambridge*, and commenced Master of Arts of both universities., and returning to *Wolsingham*, (where he had a benefice of about 150*l. per ann.*) he applied himself vigorously to his work. He laboured hard on the Lord's-days, and went on the week-days from house to house, to enquire after the fruit of his endeavours. The poor he invited to his house once or twice a week to be catechized and instructed, promising them food for their bodies, if they would mind the good of their souls; but, to his sorrow, he found they soon grew weary: and as for those of his hearers who were in better circumstances, tho' they carried it very respectfully to him, yet they generally declined his personal applications. On which account, together with some other difficulties he met with, he readily accepted an invitation to the sequestered living of *Hartborn*, where his encouragement as to income was smaller, but his prospect of success great. Here he did much service in a little time. Quickly after the Restoration the former incumbent dispossessed him. Whereupon he retired to *Newcastle*, and kept school, having many gentlemens sons. He also preached occasionally for Mr. *Hammond* and Mr. *Durant*, then ministers there. Thus he continued till they were all called to *Durham*, to give their reasons why they could not comply with the *act of uniformity* in 1662. After this he retired and lived privately, but after some time became domestic chaplain to the learned and worthy Sir *John Hewley* of *York*, in whose family he was exceedingly respected and singularly useful. The *Oxford-act* forced him to retire for a season, but it was not long before he returned to the city of *York*, and lived with his own family, preaching privately without disturbance. In this place he wore out more than 30 years of his life in labours and sufferings.

In 1672, when the indulgence came out, he began his public ministry in that city; and he soon had as flourishing a congregation as most in *England*. He constantly preached twice every Lord's-day, without any assistance, till his strength failed him; and for near twenty years, after beginning with prayer, expounded part of a chapter. He had a lecture every fortnight, and administered the Lord's Supper every six weeks. He also for many years repeated his Lord's-days sermons every *Tuesday* morning. He had days of conference with his people, and of answering questions in divinity. He had also set times of philosophical disputations with some young scholars who lived in the city; besides his diligence in catechizing youth, calling parents and masters to that work, visiting the sick, and resolving the doubts of many. He also often went into the country, and preached lectures on the week-days, when he could not stir abroad in the city. All this was a labour of love; and his success much added to his pleasure in it. Many have heartily blessed God for his pains amongst them.

The devil would not suffer him however to live without disturbance. He met with some opposition in the exercise of his ministry in private, before King *Charles*'s indulgence. Nor was he free afterwards. He was put into the spiritual court by the churchwarden in 1671, and was excommunicated for not frequenting his parish church, and not receiving the sacrament there. The excommunication was renewed from year to year; it was driven to a *capias*, which coming out every term, either confined him to his house, or obliged him to be very cautious in going out of it. Some time writs were broke up special; and he could not so long have escaped, if he had not been still favoured with private notice. In 1682 he was fined 20 *l.* (at another time 40 *l.*) upon information against him for a conventicle. He appealed to the quarter-sessions, and was discharged by the jury. His doors have been broke open in the night, and his house searched in the day-time; sometimes professedly for Mr. *Ward*, sometimes pretendedly for some persons disaffected to the government. In 1684 he was taken on the Lord's-day, at a gentleman's house, with all the hearers, and informed against for a riot: *quod vi & armis, rioteè & routose assemblavere, interrorem regis subditorum*, &c. He gave bail for his appearance at the assizes. Judge *Jefferies* then coming the northern circuit, there was no want of raillery; but Mr. *Ward* behaved when before him with great sedateness and prudence. A *capias* was served upon him

him in open court by the ecclesiastical officers. For the riot (so called) he was fined 50 *l.* and left a prisoner. A *mittimus* was afterwards sent to the jailer from the sheriffs of the city to detain him also upon the account of five 20 *l.* fines, out of the *Exchequer*, for not surrendering his body within six days after proclamation, tho' neither the Bp.'s *significavit*, nor the king's writ gave any addition to his name, either of gentleman, or any other title, according to the statute of 5 *Hen.* V. *c.* 1. The want of which addition rendered the forfeiture void, by statute of 5 *Eliz. c.* 23. and yet he was kept prisoner upon *Ouse* bridge, upon the account of 50 *l.* fine for the riot, and of 100 *l.* fine from the Exchequer, for not surrendering his body; and by the *capias* writ, served on him by the Spiritual Court. Hereupon he and Mr. *Andrew Taylor* (that public spirited merchant, who opened his doors for private meetings in the straitest times, and who was at this time his fellow prisoner) petitioned the judge at the next assize, but in vain. His imprisonment was continued, but he was not hindered from preaching on the Lord's-day to several that went out of the city to hear him; which alleviated his bonds.

When K. *James* II. opened the prison doors by his declaration, Mr. *Taylor* was set at liberty by the king's special order, without paying any fine to the king or ecclesiastical court, having been illegally prosecuted. The great charges, the court alledged they had been at, kept Mr. *Ward* still prisoner; but at length the matter was compromised: so that upon his paying 40 *l.* they gave him their absolution, *March* 8, 1685. And he received his *quietus* out of the Exchequer in *June*, 1686.—Being restored to his liberty, he returned to his work with the same sincerity and desires to do good as before, but not with the same strength of body, his health being much impaired by his long confinement: so that he had Mr. *Noah Ward* to assist him every third day. His strength sensibly declined afterwards, and he found his end by degrees approaching, and was intent upon making suitable provisions. He met death not with a stoical insensibility, but with the reverential fear and tried faith of a Christian. When a certain pious lady, by whom he had been much respected, came to pay her last visit to him, he said to her, among other things, I hope I can say this, 'That in simplicity and godly sincerity, not 'with fleshly wisdom, but by the grace of God, I have had 'my conversation in the world.' He expired *March* 13, 1691, aged 62.

He was a very thinking person, and one of a solid and discerning judgment, but was not lavish of his words. He was a substantial divine, well acquainted with systematical, polemical, and casuistical divinity; and particularly with the Popish, Arminian, and Socinian controversies. He was of a bold spirit, and undaunted in his work; and he had prudence and meekness so to govern his courage, that while it kept him true to his own conscience, it made him not justly offensive to others. He was eminently pious. All his sermons were preached over twice; first to himself, and then to others. His motto was, *Vive, ut vivas*. He was much in prayer. He was not afraid of his own company, but was delighted with soliloquies, and 'kept his heart with all diligence.' He was excellent in all relations. His family was a well-ordered church. His friendship was safe, edifying, and honourable. In a word, all the worthy characters of a gospel-minister met in him. The following is an extract from a letter which he wrote to his people, when he was driven into the country, and unable personally to attend them:

"Dear Friends,

"I cannot now, thro' want of opportunity, serve you in the work of the gospel as I would; for you yourselves know under what disadvantages I am: but that I may not however be totally wanting to you, that I may shew my longing desire after your good, and spiritual health, and that my labours among you may not be in vain, I have writ these lines to put you in remembrance of what you have been taught, and to exhort you unto, and comfort and encourage you in, your present duty.

"In the course of my ministry I have endeavoured to discover the sinful and shameful apostacy of man from his Maker, and the doleful and damnable state all mankind are in thro' the fall.—The glorious and wonderful mystery of redemption by Jesus Christ.—The covenant of grace, both what is promised and what is required in it, hath been in some measure made known unto you.—You have heard that it is impossible to please God without faith; that it is impossible to escape everlasting wrath without repentance; and that these are the gifts of God thro' Christ, in the use of the means he hath appointed; and that therefore they that want them must be diligent in the use of means for the obtaining of them; in prayer, reading, hearing, conference, &c. and must look for the promise of the Spirit of the Father, by the Son; that

this

this promise being made good, 'the law of the Spirit of Life in Christ may set them free from the law of sin and death.'—That by the Spirit's working faith in the heart, the soul comes to Christ; gives up itself to be his; is united to him, abides in him.—That the Lord Jesus hath appointed his ministry and ordinances, and the communion of saints in churches, to be the means of conveying those spiritual blessings whereof he is the author.—That it is the great duty of those who profess faith in our Lord Jesus, and obedience to him, to walk worthy of that high and holy calling wherewith they are called, being fruitful in every good work.—You have heard that a Christian's work is soul-searching work, self-judging work, and sin-mortifying work; that we must crucify the flesh with the affections and lusts thereof; that it is contrary to our holy profession to indulge the flesh, and walk after the flesh; that it is sinful, and shameful, and unbecoming Christians, to be proud, passionate, worldly, wanton, vain and frothy in discourse, intemperate, fraudulent and deceitful, slothful, idle, careless or unwatchful, or mispenders of precious time.—You have also heard that a name to live, if we be dead, will not profit us; that the Lord looks not at the outward appearance, but at the heart; and requires truth in the inward parts. And lastly, that 'if we will be Christ's 'disciples indeed, we must deny ourselves, take up our cross 'daily, and follow him; that it is not he that draws back, 'but he that endures to the end that shall be saved;' and that therefore it greatly concerns us to look upon what foundation we are built, and that the sincerity of our love to our dearest Lord and Redeemer do appear, in sticking close to him in a day of trial, and being willing to suffer the loss of all, that we may win Christ, and keep faith and a good conscience to the end of our days.

"These things, my dear friends and brethren, you have heard in some measure opened to you; and have received them, tho' alas with much weakness discovered by the instrument by whom you have been taught: but the word of God is sure, lively, and powerful. 'Life and death have been set before you; therefore chuse life, that you may live.'—What now remains, but that I should exhort, persuade and press you, to look to yourselves, every one of you in particular, 'that you receive not the grace of God in vain;' and that both my account and yours may be with joy, and not with grief. For this end let me

"1. Exhort you to hold fast what is truth, in faith and love. Faith and love are both necessary, that we may hold fast our profession without wavering. If we mix not the word with faith, it abides not, takes no rooting in us, makes no deep impression upon our hearts, and will not work effectually in us, to make us obedient to it. That which makes us reverence the word, and prize, and value, and stand in awe of it, and that which makes it of efficacy and power on the heart, is, for it to be received as the word of God, and not as the word of man. As 'faith comes by hearing' the word of God, so obedience comes by believing it to be the word of God. When the authority and majesty of the Lord is seen in the word, it will cause the soul to tremble at it, and make it afraid of slighting it, and walking contrary to it. One great reason of our own unprofitableness has been the want or the not exercising of faith; and therefore let me beseech you, in the name of God, to eye the Lord in what hath been spoken to you, or what may be spoken to you by any of his messengers, and stir up yourselves to the exercise of faith. And you must have love also to the truth, if you would hold it fast. Love will cause you to ruminate and ponder upon what you have heard, and hide it in your hearts. It will cause you to stick close to it, and make improvement of it, for your furtherance in communion with the Lord, and obedience and conformity to him. Love will help you to taste the sweetness of it; and what you find to be so sweet you will not readily part with.

2. "Let me beseech you 'to exercise yourselves unto godliness' daily. Remember, this is that which you are called to, and have taken up the profession of. And consider that this consists not in a slight performance of duty, morning and evening, nor in the length of duties, nor in any outward service whatsoever; much less doth it consist in being of this or the other opinion, in matters circumstantial, or of less moment: but it consists in the beholding of God thro' faith, as constantly present with us; in a dependance on him for strength to enable us to become followers of him as dear children; in giving up our hearts to him, or giving him our lives daily; in devoting ourselves to be his servants, to do the things that please him; in sticking close to him both in love and obedience; in keeping our hearts with all diligence that we do not treacherously depart from him; in doing what we do, not only in obedience to him, but for his honour and glory; and in setting forth his praise in our generations.

"3. Let

"3. Let me beseech you to 'give all diligence to make your calling and election sure.' Think it not a thing either impossible, or unnecessary, or unprofitable. Others have obtained it by diligence; and why not you? And is it not necessary that you should know whether you be in the way of heaven or no? whether you love the Lord in sincerity or no? whether your sins be pardoned or no? You cannot be sure of any of them, if you be not sure that you are effectually called. If we wrestled more with God in prayers, and searched our own hearts more, and looked more seriously for the witnessing of the spirit, and stirred up our hearts more to the exercise of grace, of faith, repentance, love, and obedience, and more diligently observed what returns of prayer we meet with from the Lord, we might hereby attain to more certain evidence, that we are 'the called of God according to his purpose.' And what profit and comfort should we find in this! We should come to God with a more child-like frame, experience more sweetness in communion with him, walk more chearfully before him, taste more sweetness in every enjoyment, find our hearts more enlarged in doing God service, be more thankful and joyful in him, and more ready to leave this world and go to the Father. We should more easily conquer death, and lay down these tabernacles with a more triumphant hope or assurance of a happy and glorious resurrection at the last day; and be more contented with our lot and portion in this life, whatever it be. Oh! let us not therefore be slothful in this business.

"4. Get your hearts and affections weaned from things here, and set upon things above. Is not your treasure above? And where should your hearts be but where that is? Is not your life, your portion above? Is not your Christ, your dear Redeemer, your Advocate with the Father above? Is not your country, your habitation, your resting-place above? And should not your hope, your desire, your love, your delight, be above also? Consider the uncertainty of things below; consider what present providences call for. Is not the Lord shaking our hold of all earthly enjoyments? And shall we cross the providence of God, and be glewed to those things from which he is beating us off? O let us eye Providence, and mind what the Lord is speaking to us by it.

"5. 'Be kindly affectionate one to another with brotherly love. Let love be without dissimulation. Love not in word or in tongue only, but in deed and in truth.' Consider your

relation to each other. Are you not living members of the same body? Consider your badge or character whereby you are known to be Christ's disciples. Is it not by loving one another? This will make you true and faithful one to another. This will knit you together, and make you willing to serve one another. Let not your love be for opinion's sake, but for Christ's, and the truth's sake; for the image of God which you bear, and profess to have renewed on you. Yea, 'love 'not them only that love you, but love your enemies, and do 'good to them that hate you, that you may be the children of 'your heavenly Father.'

"6. Prepare for suffering greater things. Get acquaintance with the truth, and labour to be established in it, that you may know it is truth you suffer for; and then you will have the Lord on your side, whoever be against you. Then you will suffer with more resolution, confidence, and chearfulness. Then may you look on your sufferings, not as your shame, but your glory and honour; not as a token of God's hatred, but love; not as a forerunner of your future misery, but as a pledge of your future glory. 'For if you suffer with 'Christ, you shall reign with him.' Remember it is a gift from the Lord, therefore despise it not, nor grudge, nor be discontented because of it.

"7. Make it your business to honour the Lord in the stations wherein he hath set you, to render your profession more amiable and beautiful to those who observe you. Let your children and servants fare the better for you. Be your instructors of the simple, and teachers of babes; and be in travel to see Christ formed in them.

"8. Bear with patience what the Lord is pleased to lay on you; knowing it is by faith and patience we must look to inherit the promises.

"9. Beware of mispending your time, but account it your duty and privilege to redeem it, for your good, and the good of others.

"10. And lastly, be importunate with the Lord that there may be an increasing of those who are faithful to him in the midst of the land; that so we may become more beautiful and glorious, and there may be an healing of our wounds; that both pastors and people may rejoice together and say, 'the 'Lord hath done great things for us, whereof we are glad.'

"These are the words of exhortation which I would beseech you, my dear friends, to take into your serious consideration;

deration; and be perſuaded to follow the counſel given you, that both you and I may 'rejoice together in the day of the 'Lord.' That tho' we be now ſeparated in place, not in heart, we may notwithſtanding be running in the ſame race; and, if it be the good pleaſure of God, we may meet again, with liberty to wait on the Lord in the ways of his appointment: however we may meet at laſt with joy and gladneſs, that our labours and communion together have not been in vain. Now, my dear friends, I hope you will not forget me. And my requeſt for you is, that 'our Lord Jeſus Chriſt, and 'God even our Father, who hath loved us and given us 'everlaſting conſolation, and good hope thro' grace; would 'comfort your hearts, and eſtabliſh you in every good word 'and work.' This is the cordial deſire and prayer, of

Your faithful friend and ſervant,
for Jeſus ſake, in the word of the goſpel,
RALPH WARD.[71]

HAUGHTON. Mr. *John Hume*. It is probable this was a ſequeſtered living, and that Mr. *Hume* was diſmiſſed here at the Reſtoration, and went into *Scotland*, becauſe one Mr. *John Hume* is mentioned in Mr. *Woodrow*'s Liſt of the ſuffering *Scottiſh* Miniſters, as one of the members of the preſbytery of *Edinburgh*. (See Appendix to his Hiſtory, Vol. I. p. 72.) It may deſerve obſervation, that as ſeveral of thoſe that were caſt out and ſilenced in the northern counties of *England*, went afterwards into *North-Britain*, ſo alſo ſeveral of thoſe who after the Reſtoration ſuffered for adhering to Preſbyterian principles in *North-Britain*, were afterwards glad to fly for refuge into our northern counties, that border upon them, particularly into *Northumberland*.

HOUGHTON, (Long) [V.] Mr. *Samuel Lane*. A man of great ſincerity, and of an unblameable exemplary converſation.

KIRK-HARLE, [V.] Mr. *Robert Blunt*. Of *Trin. Col. Camb.* where he had Mr. *William Culverwell* for his tutor. From *Cambridge* he went to *London*, where he had ſome friends, and preached occaſionally. Afterwards he ſettled in the North, and was ejected here in 1662. Upon which he took a farm, but grew weary of it in a year's time. He then lived farther north with his wife's mother, and preached in her

house; but the archdeacon of *Durham* keeping his court in the neighbourhood, he was prosecuted, and for non-appearance excommunicated. Writs came out against him every term, and yet he escaped out of the hands of his enemies, and continued preaching every Lord's-day. In 1672 he got a licence to preach; but that being soon called in, he was outlawed, and fined 30*l.* in the Exchequer; and yet continued preaching to poor country people in the night. In 1682 he settled with a congregation at *Horsley* near *Newcastle*, where he continued his ministerial labours till within 2 years of his death. He died in 1716, aged 92.

MITFORD. Mr. *Benlows*. He was afterwards a counsellor of law, and a justice of the peace.

NORHAM, [V.] Mr. *Edward Ord*.

NEWCASTLE upon *Tyne*. *St. Nicholas*. Mr. *Samuel Hammond*, D. D. Of *King's Col. Camb.* He was born in *York*. At the university he was servitor to that eminent Regius Professor of Divinity, Dr. *S. Collins*, who heartily loved a wit, and could not endure a dull genius about him. By the Earl of *Manchester*'s interest he at length obtained a Fellowship in *Magdalen College*, and was an happy instrument in reforming and raising that society. He had many pupils, several of whom were afterwards of great repute both in church and state. He began to preach in the neighbouring church of *St. Giles*, with such pious zeal, pungency, and christian experience, that his ministry was attended by persons from all parts of the town, and from the most distant colleges; and it was crowned with the conversion of some scores (Mr. *Standliff* says, some hundreds) of scholars. It was the general opinion, that there was not a more convincing and successful minister in *Cambridge*, from the time of Mr. *William Perkins*, than he was. He was drawn from hence by Sir *Arthur Haslerigge*, with whom he went chaplain into the North. There he was at first minister at *Bishops-Waremouth*, and from thence was invited by the members of Dr. *Jennison*'s church at *St. Nicholas*'s in *Newcastle*, to assist the Dr. who was disabled, with a design to chuse him pastor upon the Dr.'s decease. But he (for some reasons) not chusing that, continued only lecturer there till some time after the Restoration. He was then invited by a society of merchants to be their preacher at *Hamburgh*; but their charter being in a little time to be renewed

and

and confirmed, the Lord Chancellor *Hyde* would by no means pass it till Mr. *Hammond*, who would not use the rites and ceremonies of the church of *England*, was dismissed. So that upon the coming of a new president thither, he was not suffered to preach there any more, because of his Nonconformity. He removed from thence to *Stockholm*, the capital of *Sweden*, where one Mr. *Cutler*, a merchant from *London*, was very kind to him. From thence he went to *Dantzick*, for a few months. But *England* was the place of his desires, and thither he returned in the year 1665, and took up his abode at *Hackney* amongst some merchants, with whom he had been abroad; and there he preached occasionally, in his own and other families; and there he died, in the year 1666. He was universally reputed one of the most learned men, and best preachers in the North; and was highly valued by those foreigners whom he conversed with in his travels.

WORKS: He, in conjunction with the other ministers, had a hand in The False Jew at *Newcastle*. As also in The Perfect Pharisee under Monkish Holiness, *&c.* against the Quakers.—He wrote a short but lively Epistle before a Book of Examples against Swearing, Drunkenness, *&c.*—His Letter from *Stockholm* seems to have something of the spirit and style of the Martyrs. It shews the man in his true temper, and deserves to see the light.

Ibid. Allhallows. Mr. *William Durant*. He was congregational in his principles, and one of an unspotted conversation. After being silenced, he continued to preach to his people in private often in the night, and not without much difficulty. Upon K. *Charles*'s indulgence he preached publicly in this town, to a numerous auditory, in a licensed house. He was a man of peace, and did not use to meddle with controversies in his sermons. He died in the latter end of King *Charles*'s reign, and was buried in his own garden; not being allowed to be interred in, what was called, holy ground.

Ibid. St. John's. Mr. *Henry Leaver*. His grandfather, Mr. *Thomas Leaver*, was chaplain to *Edward* VI. and one of the refugees at *Frankford* in Queen *Mary*'s reign. When he left that city, upon the disturbances among the exiles there, he removed to *Arrau* in *Switzerland*, and was first minister of the *English* congregation there. A distinct account of him may be met with, in the History of the Troubles of *Frankford*, in *Bale*'s *Centuries*, and in Dr. *Fuller*'s *Worthies*. After his return

return into his own country, he was master of the hospital of *Sherborn*, about a mile from *Durham*, and a great intimate of the famous *Bernard Gilpin*, parson of *Haughton*. He came of a good family at *Little Leaver* in *Lancashire*. He had a son named *Sampson Leaver*, from whom sprung Mr. *Henry Leaver*, who at the beginning of the civil wars was minister of *Alnwick* in *Northumberland*. From thence he removed to succeed Dr. *Cosins* in the rectory of *Branspeth*, in the county of *Durham*, about the year 1644. When the design was set on foot of erecting a college at *Durham*, he was one of the commissioners to settle that foundation, and in that capacity had an opportunity both of shewing his own candor and moderation, and of doing a piece of service to one of the sequestered gentlemen, Dr. *Naylour*, the late parson of the rich living of *Sedgfield*. The Dr. was informed, that the whole of his *quondam* parsonage (as he calls it) excepting Mr. *Lapthorn*'s salary, who was then incumbent, was designed for the endowment of this new college, no exception or reservation being made for his wife's fifths. Upon this he wrote to Mr. *Leaver*, desiring him to use his interest with the gentlemen his co-assessors to save his family from so great a loss. And it should seem that Mr. *Leaver*, not only heartily but effectually recommended his case; for the Dr. wrote him a long letter of thanks for the kindness he had therein done him †. And he gives this reason for writing it in *Latin*: *Amorem tuum tam non Vulgarem, vulgari modo agnoscere noluerim.*

Mr. *Leaver* continued at *Branspeth*, in good repute, and great usefulness, till 1659, and removed to *Newcastle* before the Restoration. He was a Conformist at the beginning of the civil war, and not altogether puritannical neither; but he saw that Conformity had afterwards much changed its shape. —When he was ejected, he removed to *Skinclif*, about a mile from *Durham*, to the house of his late wife's son, Mr. *Thomas Dixon*; for he had no children, and was now a widower. Here he continued till the year 1665: but he afterwards returned to *Newcastle*, and there married again, and some time after finished his course. It doth not appear that he had any settled congregation after his ejectment, tho' he had a call to a people at *Darlington*, in the bishopric of *Durham*, in the time of the indulgence in 1672. He died some time in the

† See an extract from it in *Cal.* Contin. p. 653. It begins "Dilecte in Christo Frater, multisque certe mihi nominibus estimande."---

summer

ſummer following. His death was occaſioned by the unſkilful cutting of a corn. His foot and leg ſwelled prodigiouſly, and was exceeding painful; but he bore it with great patience, and obedient reſignation to the will of God. When his pain increaſed upon him and grew threatening, he ſaid, "If God had no more for him to do in the world, he could as chearfully lie down and die as go to his bed to reſt."

He had a cloſe correſpondence, for many years, with *Philip* Lord *Wharton*, by whom (together with his Lady) he was much reſpected. He was one of good learning, moderate principles, great piety, and a ſweet temper. He had a large heart, and a liberal hand; was much of a gentleman, affable and courteous, and very agreeable in converſation. He was an affectionate friend, and a very uſeful perſon, remarkable for his generoſity and liberality; ſo that, tho' beſides his wife's jointure, he had an eſtate of his own of about 100*l. per ann.* and he had no children, yet when he was ejected he had no money beforehand. When Mr. *Thomas Dixon*, his wife's ſon, married, he reſigned his mother's jointure to him. All, or moſt of the charge of his nephew, Mr. *Ralph Wicklif's* education, lay upon him. He gave portions to two of his wife's nieces. His eſtate, and the moſt of his library, he left to Mr. *Robert Leaver*. Dr. *Naylor* alſo had his fifths duly paid him quarterly to the laſt.

OVINGHAM, [V.] Mr. *Thomas Truraut*. He continued preaching here after he was ejected; and by his moderate and prudent carriage gained much, even upon his enemies. He preached afterwards at *Harrow on the Hill* in [*Middleſex*], where he had a meeting-place. There he continued the exerciſe of his miniſtry, till God called him to his reſt, in the year 1676.

PONTLAND, [V.] Mr. *Humphrey Bell*. Though he was much ſolicited to conform, yet upon mature deliberation he refuſed it, and was content to turn farmer for a livelihood. Upon his death-bed he thanked God that he had preſerved a good conſcience, and uſed this expreſſion: "What comfort ſhould I now have had, had I conformed againſt my conſcience as (ſays he) I doubt Mr. *Dockwray* did?" Meaning Mr. *Thomas* (afterwards Dr.) *Dockwray*, who was by the Duke of *York* preferred to be chaplain to the Earl of *Sandwich*, and who was burnt in the ſhip in which the Earl was burnt. Mr. *Bell* was a learned man, as his MSS. papers teſtify, and of great moderation. He died in 1671.

* STANNER.

* STANNERTON. Mr. *John Owens*. He preached frequently in his own house, and at the houses of neighbouring gentlemen. He had a fine laid upon him for preaching at Mr. *George Horsley*'s, and was carried prisoner to *Newcastle* upon that account, and treated with harshness and incivility, but discharged upon the payment of the money by his friends. The Duke of *Lauderdale* made him kind offers of a settlement in *Scotland*, which he thought fit to refuse, but afterwards accepted, thro' the persuasion of *Rutherford*'s son-in-law, *viz.* at *Hownam*, where he continued his ministry till he was so worn out with age and infirmity, that he could not be heard; and then he returned to *England* and died.

STANNINGTON, [V.] Mr. *Haddon*.

TINMOUTH, [V.] Mr. *Alexander Gourdon*. After his ejectment he went into *Scotland*, where he is mentioned in *Woodrow*'s History, vol. i. p. 418.

TWEEDMOUTH, [C. or D.] Mr. *William Meen*.

WHATTON. Mr. *Ralph Wicklif*. He was the sober son of an extravagant father, who spent an handsome estate. He was born in or near *Sunderland* by the sea, in the bishopric of *Durham*. He was sister's son to Mr. *Henry Leaver*, who had the chief care and charge of his education. After his ejectment he frequently preached in the severest of times, but more particularly to a congregation which was gathered out of the neighbouring parishes. He met with discouragements from the coldness of some of his hearers, and the busy intrusions of some of the ministers of the other side of *Tweed*, of which some others of the ministers of the northern counties at that time complained.—In 1672 he was invited to *Sunderland*, where he preached during the short continuance of K. *Charles*'s indulgence, and afterwards returned to his farm, and old congregation. He was fined 20 *l.* for preaching at Mr. *Ogle*'s of *Kirkley*, a neighbouring gentleman, and had his cattle driven away for the money. He died in the latter end of 1683, in the 51st or 52d year of his age, and left the character of a sober, modest, and prudent man.

The case of the congregation to which Mr. *Wicklif* preached, was drawn up by Mr. *Robert Fenwick* of *Nunriding*, a gentleman of a good estate and name in this county, a member of Mr. *Wicklif*'s congregation, and his hearty friend. What in it relates to Mr. *Wicklif* is as follows; "At the Restoration

Mr.

Mr. *Ward* (now of *York*) was paſtor to a conſiderable congregation at *Hartbourne* in *Northumberland*, whereof Mr. *Ralph Wicklif* was then a member, and he was afterwards ordained a miniſter by the preſbytery at *Morpeth*. Mr. *Ward* being driven away, partly by the act againſt nonconforming miniſters, and partly being diſcouraged by ſome of the members conforming, Mr. *Wicklif* preaching as he had opportunity, ſome of the members of the congregation did adhere and ſtick cloſe to him, and under his troubles and perſecutions appeared with him and for him; and it is never to be forgot how that honeſt gentleman opened his doors in the time of danger, eſpecially to ſuch as he hoped did diſſent upon conſcientious principles. The truth is, he was (to my own knowledge) greatly diſcouraged divers ways.——Firſt, it was the cauſe of ſorrow to him, to obſerve ſuch a ficklenefs and itching humour in ſome old profeſſors, that if a ſtranger (a young raw *Scotch*-man) ſhould come, and ſay he was a miniſter, away ſome of them would run, by his door perhaps, three, four or five miles, notwithſtanding the hazard he had run by his entertaining them in dangerous times. Another diſcouragement was want of care in providing maintenance for him. He was forced to be a farmer, and teach a friend's children, to help him to maintain his family; and I have heard him ſigh and groan, becauſe by this means he was deprived of the benefit of his ſtudy, and when others ſtudied he was forced to look after his cattle and plough. And we have often heard him complain of the incivilities and ſordidneſs of ſome profeſſors, even many of his hearers, not looking him in the face from Lord's-day to Lord's-day, and men carried it to him as if he had been beholden to them to hear him. Another diſcouragement was, that when his cattle were driven from him for 20 *l.* which he forfeited for preaching, ſome of his hearers (who were moſt peremptory for his preaching) did flinch, and ſhewed no chearfulneſs to contribute to keep him indemnified. Yet notwithſtanding theſe diſcouragements, he was carried on by God to follow the work of the miniſtry, in the ſharpeſt of times, and gathered the few remaining members of the ſaid congregation together, and got ſome of Mr. *Leaver*'s people added to them, and took ſome others whom he judged upright in the main, and put them into goſpel order, baptizing their children, and adminiſtering the Lord's Supper. Some years after it pleaſed God to call him out of this world, to the loſs and grief of his handful of people."

WHARKWORTH, [S. 100 *l.*] Mr. *Archibald Moor.* He made a very great reformation in the parish, by his prudence, diligence, and obliging behaviour. He went afterwards into *Ireland*, where he died at *Tredagh*, in 1670.

WHITTINGHAM, [R.] Mr. *Abraham Hume*, M. A. He was born in the shire of *Mers* in *Scotland*, and had his education in the university of *St. Andrews*. When he left the university he was chaplain to the Countess of *Hume*. She having some business at the court, came to *London*, and brought him with her. He by this means had an oppertunity of observing the state of public affairs, upon which he made his remarks. After his return to *Scotland*, the Duke of *Lauderdale* marrying the Countess's daughter, he became acquainted with him, and afterwards accompanied him in his travels, and was with him at *Paris* and *Geneva*. He continued abroad with him 2 years or more, and then returned with him to *Scotland*. He staid there till 1643, about which time the Assembly of Divines meeting at *Westminster*, 4 ministers were deputed by the General Assembly of *Scotland*, to meet with them, *viz.* Mr. *Henderson*, Mr. *Bailie*, Mr. *Rutherford*, and Mr. *Gillespy*, and one ruling elder was joined with them, who was *Lauderdale*. Mr. *Hume* came again to *London* with his patron, in company with the other commissioners. While he was here he was invited to a place called *Benton* near *Newcastle*, and accordingly was ordained in *London*, *April* 20, 1647. Upon settling at *Benton* he had the general love of the people, both in his own parish and the whole neighbourhood, and was very successful in his ministry. But being a fixed Presbyterian, and zealous for the King and Royal Family, he was turned out of his place by the government that then obtained, and chiefly thro' the influence of Sir *Arthur Haslerigg*, who pursued him till he was banished out of *England*. Hereupon he retired into *Scotland*, where he lived very private, till *Oliver* was settled in the Protectorship. Then he had a call to *Whittingham*, where the same Sir *Arthur* had an estate. It seems he was sensible of the injustice he had done the good man before; for he not only concurred with others in calling him thither, but afterwards carried it to him with great respect; tho' no temptation could ever induce him, either directly or indirectly, to own *Oliver Cromwell* as head of the government. However, his unaffected and exemplary piety, his serious and fervent pulpit-performances, and his pleasing and grave ministerial conduct and converse, so endeared him to persons of all denominations, that

that were not downright enemies to Christianity itself, that he became so universally esteemed and beloved as to have a great and general influence in that country. This gave him the opportunity of getting the vacant parishes in the neighbourhood filled with men of his own principles, both as to loyalty to the king, and firmness to the Presbyterian form and rule. But tho' he had done and suffered much for the king and his interest, yet he was as soon turned out as others after the Restoration, because he could not conform to the prelatical government and forms. Upon his leaving *Whittingham* he was kindly invited by the Duke of *Lauderdale* to his family, where he continued till the *five-mile-act* drove him away, because he could not take the *Oxford* oath. The Duke pressed him at length to conform; and not only engaged for a good living, but also that he should be favoured as to the oath of canonical obedience, the business of assent and consent, and other things that he scrupled most. But he was immoveable, and the Duke grew cool to him, and afterwards seemed by his carriage to be quite alienated from him. He however had the testimony of innocence and a good conscience. He travelled again to *France* in 1669, and renewed his old acquaintance with some divines, and commenced a new friendship with others, particularly with Mons. *Claud*, the famous minister at *Charenton*. He had remained there longer, had not some private concerns obliged him to return.—Being afterwards cast upon Providence in a time of trouble, and under many discouragements, it pleased God to stir up Alderman *Plampin* to invite him to his house, who kindly entertained him as long as himself lived. After his decease Mr. *Hume* was chosen pastor to a society of Dissenters, without *Bishopsgate*. But that society was soon scattered and broken by a storm that arose. Then he preached privately at *Theobalds*, and there continued till K. *James*'s liberty; upon which he was called to a congregation, who met in *Drury-lane*, with whom he continued till his death, which was *Jan.* 29, 1707, aged (as appears from his tomb-stone in *Bunhil-fields*) about 92. His funeral sermon was preached and printed by Mr. *Robert Fleming*. He was succeeded by Mr. (afterwards Dr.) *Jabez Earle*, [as he was by the present Dr. *Rice Harris*, in the meeting-house in *Hanover-street*.]

WOOLER, [V. S. 100*l.*] Mr. *John Lomax*, M. A. Of *Eman. Col. Camb.* Upon his leaving the university he lived with his mother at *Newcastle*, and after some time was invited

to this town, where he was much loved and esteemed. Lord *Grey*, to whom the town chiefly belonged, had a great respect for him, and often invited him to *Chillingham* where his Lordship then resided. He continued in this town till the Restoration; and then, rather than act doubtingly, or against his conscience, he chose to leave the place, and remove with his family to *North Shields*, where he practised physic and surgery, and kept an apothecary's shop, there being none there at that time. He preached there to a congregation, from whom he had not above 4 *l. per ann.* and could scarce have been able to support his family, had not his mother (a most excellent woman for piety and discretion) given him assistance from a jointure which she had by Mr. *Bonner*, an eminent merchant, who died mayor of the town of *Newcastle*. A man of so much worth, and of so public a spirit, that he deserves to be remembered with honour.

Mr. *Lomax* suffered much for his Nonconformity in the reign of K. *Charles*, and was miserably harassed, tho' never imprisoned. He was often forced to leave his family, and not a little exposed in travelling about the country in all weathers; but God still supported him, and his good mother maintained him. She spent her time in a most devout manner; in reading, prayer, and serious conversation. Her son coming to see her, [*viz.* at the time of *Charles*'s indulgence] she told him that was the last time she should read; that she verily believed she was kept alive for the support of him and his family; adding, that now God had restored liberty, she was to be removed, and could no longer serve any valuable purpose, by having her life prolonged. She accordingly died the very next day, and he did not long survive her.

He was a man of a very comely aspect, and a pleasant humour, yet grave without any affectation. His conversation was so very agreeable and obliging, that he was valued by all that knew him. He was of a very even temper, and never seen ruffled, or heard to rail at any person or party. He was just to every man's character, and where he could not commend was silent. He was a judicious and solid preacher, and tho' he used notes, (which was not so common in this country as in other parts) that did not at all hinder his being universally respected. He was so reserved as to his particular opinion about church-government, that very few but his intimates were acquainted with it. He broke communion with no good people, whose terms were not unscriptural. He was

a man

a man of substantial and polite learning, which Bp. *Cosins* (a prelate of great integrity, how high soever his notions were as to ecclesiastical polity) did him the justice to acknowledge. When Dr. *Cartwright* (then prebendary of *Durham*, and afterwards made a bishop by K. *James*) took occasion in the presence of Bp. *Cosins* to reflect upon Mr. *Lomax*, among other dissenting ministers, which was at that time very customary, the Bp. said to him, "Doctor, hold your tongue; for to my certain knowledge *John Lomax* is a learned man." Indeed that learned Bp. seemed to be more solicitous to get him to comply with the ecclesiastical settlement than any preacher in the country; and tho' he did not succeed, he often spake of him with great respect. Mr. *Lomax* died about 1694.

The following afterwards conformed:

Mr. *Cole*.—Mr. *Richard Prideaux*.—Mr. *Ashburnham*, and Dr. *Knightbridge*; all of *Newcastle*.—Mr. *Thomas Lupton*, of *Woodhorn*.—Mr. *James Aird*, of *Ingram*, conformed in *Scotland*.

MINISTERS Ejected or Silenced

IN

NOTTINGHAMSHIRE.

ALKRING. Mr. *Matthew Thompson*. His was reckoned one of the best benefices in these parts. He had six children at the time of his ejectment. He afterwards removed into *Lincolnshire*. He was an humble charitable man, and a celebrated preacher.

ARNOLD, [V.] Mr. *John Crompton*, M. A. Of *Eman. Col. Camb.* He was born of religious parents, at *Brighouse*,

an hamlet in *Bolton* parish in *Lancashire*. Returning thither when he left the university, he was called to be lecturer to Dr. *Wilmot* at *Allhallows* in *Derby*. He was ordained Deacon by the Bp. of *Chester*, and Presbyter by the Bp. of *Coventry* and *Litchfield*. The certificates thereof, together with the licence given him by the latter, may be seen in Dr. *C.*'s *Account*, p. 531—3. It appears from these papers, that no more was insisted on in order to his having Deacon's orders, than taking the oath of allegiance and supremacy, and subscribing the 39 articles; but in his Priest's orders, mention is made of an oath and subscription designed to be obligatory to keep all the ecclesiastical laws of this realm, which is a little hard. Accordingly his licence to preach in the Bp.'s diocese was only "during his pleasure, and as long as he continued to obey all the canons, and conform to all the rites and ceremonies of the church of *England*." They that receive orders, and are licenced upon such terms, seem to lie always at the mercy of the Bishops. Perhaps in these matters there is a difference, because Mr. *Crompton*'s Priest's orders, in the respect mentioned, differ from those of Mr. *William Tutty*, (*Acc.* p. 369:) and it is not improbable but it may be the same as to the form of licensing * also.

Mr. *Crompton* gained much respect at *Derby*, on many accounts; particularly by continuing amongst his people, and performing all the duties of his place, all the time of a raging pestilence; by which the town was so desolate, that grass sprung up in the market-place. Yet he himself was all the while preserved from the infection, which he attributed to the blessing of God upon a plaister applied to his stomach, sent him by an able physician. From *Derby* he removed to *Bralisford*, a sequestered living 5 miles distant, where he paid the fifth of the whole profits; as appears by the acquittances found amongst his papers. This is the rather taken notice of, because it has been commonly affirmed, that tho' the fifth was ordered by parliament to be paid to the sequestered clergy, yet it was never paid. Mr. *Wood* (in his *Athenæ Oxon.* vol. ii. p. 578) says, that "no Presbyterian or Independent was ever known to allow any Loyalist, whose places they had occupied

* In 1698 was published, A Discourse of *Licences to preach*, by Mr. *Ja. Metford*, rector of *Basingham* in *Lincolnshire*. The author shews, that ordination to priesthood gives authority to the ordained to preach: and that a licence to a Christian minister to preach the gospel is unnecessary and absurd, *&c. &c.*

for

for ſeveral years, the leaſt farthing." The falſehood of this aſſertion appears from many inſtances produced in the courſe of this work. But in the caſe of Mr. *Crompton*, the acquittances [at the time this work was firſt publiſhed, were in being; *viz.*] in the hands of the Rev. Mr. *Shaw* of *Derby*, who alſo had the original orders and licence above-mentioned. A copy of one of theſe receipts may be ſeen in Dr. *C.*'s *Account*, p. 535. While Mr. *Crompton* was at *Bralisford*, he gave the profits of *Oſmaſton* chapel, which belonged to his rectory, reckoned to be 40 *l.* per ann. to a preaching miniſter, that he might attend wholly to his cure; and God was pleaſed to give more than ordinary ſucceſs to his endeavours. Several of the inhabitants were by his miniſtry brought to an acquaintance with ſerious, practical religion, and to be conſtant in family and ſecret prayer; and many of the younger generation followed the example of their parents. He gained himſelf great reſpect by his condeſcending, chearful temper. He preached twice every Lord's-day, and repeated the ſermons in the evening in his own family, where ſeveral of his neighbours conſtantly attended. He kept every firſt *Wedneſday* in the month as a faſt, at the church, moſt of the time K. *Charles* was in exile; in which he was narrowly watched, tho' not diſturbed, by thoſe that were then in authority. This cuſtom he continued, till, with his neighbours, he went in with ſuch arms as they could get ready, to have aſſiſted at *Derby*, whilſt Sir *George Booth* in *Lancaſhire*, and Col. *White* at *Nottingham*, were endeavouring the king's reſtoration. But the deſign miſcarrying at that time, he with ſome of his honeſt neighbours were for a while ſufferers. He had five or ſix ſoldiers ſent to quarter in his houſe, and ſeveral of his neighbours were impriſoned: but the ſudden turn of affairs in the kingdom, prevented what was intended againſt them. At the Reſtoration, he was forced to give place to Mr. *Edward Love*, tho' Mr. *Greaves*, the former incumbent, was dead before that time. His continuance was much deſired, and a certificate was drawn up, teſtifying his worth and loyalty, ſubſcribed by 7 aldermen and ſome ſubſtantial inhabitants of *Derby*, and the miniſters of the town, and of the places adjacent, but it had no effect. He removed from *Brailsford* to *Arnold*, a vicarage near *Nottingham*, where, and in all the neighbourhood round, his labours were very acceptable. Upon the coming out of the act of uniformity, he deſired not to preach there, except at ſuch times as nobody could be got to preach in the church,

or something hindered him from attending abroad, *viz.* at the parish churches of *Godling* or *Basford*. *Arnold* benefice not being considerable, he had opportunity to rent the vicarage-house, where he lived till the five-mile-act removed him to *Mapperley*, a small village in *Derbyshire*, where his Sabbaths were spent at the next parish-church, unless the minister was sick or absent; in which cases he went to some other church, or spent some time in religious exercises in his own family, or a neighbouring house; as he sometimes did on the week-day, when he had opportunity. His chearful and affable behaviour gained him respect in this place also. Some employed in the coal-mines have been heard to mention his familiar reproofs and advice, many years after his death. His stay there was not long; for *Jan.* 9, 1669, he was called from his earthly pilgrimage to the rest he had longed for. He was buried at *Westhallum*, and a useful sermon was preached upon the occasion, on *John* xiv. 1, by Mr. *Robert Horn*, rector there, who himself died about six weeks after; and, according to his appointment, was laid in the same grave. A worthy person of the church of *England* remarked of Mr. *Crompton*, "that he was always chearful, tho' mostly of the losing side." The 9th sermon in the collection of the farewel sermons of the country ministers, upon *Eph.* vi. 18, is his. Mr. *Samuel Crompton*, one of his sons, was pastor of a dissenting congregation at *Doncaster* in *Yorkshire*.

BESTON, [V.] Mr. *William Cross*. Of *Pemb. Col. Oxf.* One well known, and generally respected, in *Leicestershire*, *Nottinghamshire*, and *Derbyshire*. He was born at *Frinkford* in *Oxfordshire*, and ordained by the Presbytery at *Nottingham*. He was called to *Attenborough* in this county, and afterwards removed to this place, where the act of uniformity found him. After his ejectment he lived at *Loughborough* in *Leicestershire*, where he preached when the law allowed him. He died pastor of a numerous congregation in *Derby*, in 1698. He was a good practical preacher, and exemplary in his conversation. The 7th sermon in the collection of farewel sermons of the country ministers, upon 1 *Sam.* xxx. 6, is his.

BLEASBEY, [V.] Mr. *John Jackson*. Born at *Oxton* in this county, in 1622. He was the son of Mr. *William Jackson*, a conforming Puritan minister, a good preacher, and an eminently holy man, who continued his labours till he was above 100 years old, and left many manuscripts behind him. This

This his son, at the time of his ejectment, was offered a much better benefice, if he could have conformed. He afterwards removed to *Morton* near *Southwell*, where he taught school, and preached in his own house, and other places, as he had opportunity. He often had disturbance from informers, but it doth not appear that he was ever fined or imprisoned for his nonconformity; however he was cited into the spiritual court, and excommunicated. He afterwards kept school at *Kneesall*, (a noted place for Puritans) where he preached twice every Lord's-day, till sickness and infirmities of old-age made him incapable; and afterwards continued his service in the afternoons, till his death, *Dec.* 26, 1696. He was a sober, grave, good man; very circumspect and conscientious in his conversation, and spent much time in his closet. He was strict in family-discipline, a bold reprover of vice and profaneness, very temperate, and much weaned from this world; so that he bore all his afflictions with great patience and submission. He was well satisfied in his nonconformity to the last. His funeral sermon was preached by Mr. *Samuel Coates* of *Mansfield*, to a numerous auditory, from *John* ix. 4.

BLODWORTH, [V.] Mr. *Thomas Rose*. He was born near *Sheffield* in *Yorkshire*, and went to school at *Rotheram*; which town being assaulted by a party of the king's forces in the time of the civil war, he and about thirty more of the school-boys there, got a drake (a small piece of artillery) planted at the entrance of the bridge, and played upon them as they came down the hill, and did great execution; whereas the fire of the enemies flew over their heads. They at that time saved the town. It doth not appear where his labours were employed before his coming to *Blodworth*; but he was several years there before his ejectment. Afterwards he continued preaching there, tho' grievously harassed by the prebends, &c. from *Southwell*. Going afterwards to *Nottingham*, he was imprisoned for six months, and after his release, lived at *Adbolton*, where he preached to a considerable number, sometimes within doors, and sometimes without, and continued so doing till the Duke of *Monmouth*'s landing in the West, at which time he, with a great many others, was clapped up in prison. When he came out, he continued preaching as before, till his death, which was about 1698, and was interred in the usual burying-place, tho' he was excommunicated.

BRIDGFORD, (West) [R.] Mr. *Samuel Coates*, M. A. Of *Camb.* university. He was born at *Rawden* in *Guiseley* parish in *Yorkshire*, and brought up under his uncle Mr. *Coates* of *Nottingham*, and maintained at *Cambridge* till he took the degree of M. A. He then came to *Nottingham*, and was fixed in the living of *Bridgford*, which is not far from it. Being ejected in 62, he removed to *Wathe* near *Rotheram* in *Yorkshire*, and thence to a house of his own at *Rawden*. He had a good estate, and preached at *Wathe*, at *Rawden*, and at *Idle*, gratis; nay, instead of gain, he was at a great expence in entertaining his hearers. He was a profound scholar, a solid judicious divine, and preached substantial divinity; but had an unacceptable kind of stammering in his delivery. He was a pious man, and full of tender compassion to a melancholy wife. His name was precious in all the neighbourhood for his pains, piety, and charity. Visiting some relations in *Derbyshire*, he died suddenly. He went into his chamber to prepare for preaching, fell down in a fit of the palsy, and was found lying along on the floor, with his notes and spectacles in his hands. He never spoke afterward, but died the next day, 1683, aged 69.

CALVERTON, [V.] Mr. *John Allot*. A laborious and useful preacher. Soon after his ejectment in 62, he came to *London*, and exercised his ministry among a few people in private; but died in a little time.

CLAWORTH, [R. 180 *l.*] Mr. *John Cromwell*. Of *Magd. Col. Camb.* under Mr. *Francis Tallents*. He was a tall comely person, of an healthful constitution, and in the college was very studious and serious. As soon as he took the degree of B. A. in 1652, he longed to be at work in his Lord's vineyard. Consulting with Dr. *Tuckney*, he advised him to continue longer in the college, which accordingly he did; but he accepted invitations to preach in the villages near *Cambridge*. He first settled, when young, with a mean people at *Royston*, from whom he was unwilling to be separated, till his relations, by strong importunity, prevailed with him to think of this living of *Claworth*, (void by the death of Dean *Topham*,) which was in their neighbourhood. He soon obtained a presentation of *Oliver*, his name's-sake, who then pretended to be patron. Upon his getting this living, in 1657, he quitted his fellowship at college, and was ordained at *Claworth* church by his uncle Mr. *Fisher* of *Sheffield* and others. *Oliver*, when he

he was with him, endeavoured (purely on account of his name) to perſuade him to accept of preferment in his court; and at the ſame time offered him 200 *l. per ann.* to be houſhold chaplain to his ſon *Henry*, then in *Ireland*. But Mr. *Cromwell* thought preaching the goſpel the higheſt preferment. However he ſometimes preached at court with great applauſe, eſpecially upon a faſt kept for ſucceſs in war with *Spain*, in 1658. Some courtiers gave him the preference to Dr. *Owen* and others. He was indeed a zealous preacher; congregational in his judgment, and his miniſtry was acceptable. At the Reſtoration he met with fierce oppoſition from a potent adverſary, Dr. *Br*——, who would have ejected him by a title obtained from the king; but the law would not give him the living. However the *Bartholomew*-act ejected him effectually. A few years after, when the malevolence and ſuſpicions of ſome in power, led them to ſecure any perſons that they thought fit to give an hard name to, he and many others were made priſoners at *Newark*. This was upon occaſion of what was called the *Yorkſhire*-plot. The lord-lieutenant of the county, the old Duke of *Newcaſtle*, was againſt confining him; but ſome of the deputy-lieutenants were by no means to be perſuaded to let him have his liberty, tho' nothing was objected againſt him, except that his name was *Cromwell*. He often deſired to come to a trial, but could not obtain it. He continued ſome years in priſon, till he had contracted ſuch an ill habit of body, that many thought he could not live. Whereupon the Duke wrote to the council about him, and endeavoured to ſoften Sir *Wm. Hickman*, and at length prevailed for his enlargement. Sir *William* himſelf was heard afterwards to ſay, that his violent proſecution of this innocent perſon gave him no little trouble. Some few years after, he lived at quiet in his own country; but being called to preach at *Norwich*, he enjoyed but one peaceable Lord's-day after his ſettlement; being on the ſecond, forced out of his meeting-houſe, the licences being called in; and then for nine years together, he was never without trouble. Sometimes he was purſued with indictments at ſeſſions and aſſizes, and then with citations out of the eccleſiaſtical courts; and at other times, feigned letters, rhimes, or libels were dropped in the ſtreet or church, and fathered upon him. So that he was forced to make his houſe his priſon. At length that was broken open, and he abſconded in the houſes of his friends, till he contracted his old diſeaſes a ſecond time; as a remedy

to

to which, he removed to his own native place (*Barnby More*, where he had a good estate) for change of air: but it was too late. However, he there found a place, 'where the weary 'are at rest, and the wicked cease from troubling.' He died about *April*, 1685. [A correspondent writes, that during his residence in *Norwich*, he was invited to dine with Bp. *Reynolds*, when many young clergy were present. The conversation was carried on by the Bp. and Mr. *Cromwell*. When Mr. *Cromwell* went out of the room, the Bp. rose and attended him; upon which a general laugh ensued. When his Lordship came in again, he addressed his clergy with great gravity; told them how ungenteel it was to scoff at a friend at his table; and added, with regard to Mr. *Cromwell*, "Thus far I can aver, he has more solid divinity in his little finger than all of you have in your bodies.]"

WORKS. A Discourse of Spiritual Blessings, in 4 Sermons on *Eph.* i. 3.—On God's owning the least Degree of Grace, in 2 Sermons on *Amos* ix. 9.

CODGRAVE, [R. 240*l.*] Mr. *John Clark*, M. A. Some time Fellow of *Pemb. Hall*, *Camb.* He was second son of Mr. *Samuel Clark* of *Bennet-Fink*. A good scholar, and a sound, plain, profitable preacher. He was presented to this living by the Marquis of *Dorchester*, but enjoyed it not full four years. He had 6 children at the time he was ejected; on whose account, as well as because of his own worth, his ejectment was greatly and generally lamented. His farewel sermon on *Eph.* v. 15, 16. is to be seen among those of the country ministers, No. 17. It breathes a very serious spirit; as did his constant preaching. He had not a strong constitution, but was subject to a cough, and sometimes spit blood; yet, where he could have liberty to preach in private, he did not decline the work, while he was able to preach, to his dying-day. He was of a calm spirit; endued with great meekness and patience under his trials. He had some skill in physic, but he only practised *gratis*. He peaceably departed this life at *Bassford*, *Sept.* 19, 1669, at about 39 years of age.

WORKS. A Discourse about Comfort. (Brief and pithy.)

COLLINGHAM, (South) [R.] Mr. *John Pindar*. Soon after *Bartholomew*-day, he quitted this country, and came to *London*.

CRUMWELL, [R.] Mr. *Joseph Truman*, B. D. Of *Clare Hall*, *Camb.* He was born at *Gedling* near *Nottingham*, in *Ap.* 1631,

1631, of religious parents. His father was employed in public business for the country many years, and was much esteemed for his wisdom and faithfulness. The following remarkable story concerning him is from good authority: Upon the publishing the *Book of Sports*, in the reign of K. *Charles* I going to visit a sick friend on the Lord's-day, and passing thro' a country village where a *May*-pole had been lately erected, and where great numbers were gathered together in pursuit of their diversion, as he rode by them two of the company came up to him, and in a very insulting manner told him, that tho' he had lately frighted people from such exercises, they were now in no fear of him, having the king's allowance for what they did. Mr. *Truman* only made them this short answer: "It is true, gentlemen, you have the king's law for what you do, but we must have respect to God's laws as well as the king's." Upon which they went immediately to the next justice of peace, and made oath, that Mr. *Richard Truman* had said, "that we ought to have respect to God's laws, and not to the king's laws in this case." This was the foundation of a most violent prosecution, in all the courts in *England*, which issued in an outlawry. He was forced to attend the courts, and be absent from his numerous family and his business, for near three quarters of a year. One of his prosecutors was the Earl of *Chesterfield*, whose son being at that time in *London*, met Mr. *Truman*, and asked him what brought him thither? He was not very forward to give him an account, because of his father's concern in the trouble he met with; but Mr. *Stanhope* pressing him, he at length acquainted him with the whole matter. That honourable gentleman expressed his hearty concern that any of his family should have an hand in a prosecution of that nature, and desired Mr. *Truman* to keep an exact account of all the charge he was at upon this occasion, promising that if ever he came to the honour and estate he would repay him the whole. This comforted him at that time, but his hope failed him, thro' the death of that worthy gentleman, who did not live long after; by which means the whole burden fell upon himself, the damage amounting to near 1500 *l.* It pleased God, some time after, to give one of the gentlemen concerned in his prosecution a sense of his guilt, in swearing falsly against an innocent person; and he was so uneasy that he said he should be damned if he did not see Mr. *T.* before he died. An account of this being sent to Mr. *T.* as he was returning from *London*, he visited

sited this gentleman before he had seen his own family. When he came to his house, he found him under great agonies of conscience: amongst other things he told Mr. *T.* that he could not die in peace, unless he forgave him that unrighteous thing he had done to him, and also entreated that he would pray to God to forgive him: both which Mr. *T.* did before he left him, and in a few days after the gentleman died. As to the other person concerned, tho' it never appeared he had any uneasiness in his conscience for what he had done, yet within a few years Mr. *T.* saw him at his door begging an alms, tho' he had possessed an estate of 120*l. per annum.* It pleased God to make up all Mr. *Truman*'s losses, as well as to vindicate his reputation, in a very little time; for besides his own estate, he rented 500*l. per annum.* This land was of a sandy soil, and lay high; and Providence so ordered it, that the season that year was exceeding wet, so that when the greatest part of the corn upon the low lands was either bad or destroyed, he had so large a crop that he cleared 200*l.* beyond his expectation.

Mr. *Joseph Truman* was betimes instructed in the principles of the Christian religion, and had a great advantage in the pious and devout example of his parents. He began school-learning under the direction of Mr. *Laurence Palmer*, minister of *Gedling*, a person of good learning, who had been pupil to Dr. *Prideaux* of *Oxford.* From him he was removed to the free-school in *Nottingham*, of which Mr. *Leak* was then head-master. From thence he was sent to *Cambridge*, and admitted pensioner of *Clare Hall*, under the tuition of Mr. *William Pendock*, a good scholar and a faithful tutor. He was of the same year and college with Abp. *Tillotson*, tho' they had not the same tutor. Their tempers were very suitable, which created a familiar friendship in the college, which continued afterwards. Mr. *T.* had a great degree of innocent pleasantry and good humour, united with the strictest piety and virtue. From this admirable temper, he conveyed to the minds of all that conversed with him a very beautiful idea of religion. He continued some time in his living of *Crumwell* after the *act of uniformity* took place, but did not read all the service in the book of Common Prayer as the rubric directs. This occasioned an indictment against him, to which he answered the next assizes. When the trial came on, the judge asked him why he did not read the Common Prayer, according to the direction of the act and the rubric? "My Lord, (says Mr. *Truman*) shall I tell your Lordship plainly what the true rea-

ſon is?" The judge ſaid, "Yes." "Why then, my Lord, (ſays Mr. *Truman*) the true reaſon why I do not read the Common Prayer, according to the direction given, is becauſe there are lies in it; neither can I give my unfeigned aſſent and conſent to all and every thing contained in that book, for that reaſon among others." The judge was ſo incenſed at this expreſſion, that he immediately fined him 5*l.* for throwing contempt on the book of Common Prayer in the face of the court; and he was forced to pay it down immediately, before the court would give him any farther hearing. A Common Prayer-Book was then ordered to be brought in, and delivered to Mr. *Truman*, that he might give ſome proof of his aſſertion that had given ſo great offence. He immediately turned to the collect for *Chriſtmas*-day, where he read theſe words: "Almighty God, who haſt given us thine only begotten Son, to take our nature upon him, and *this day* to be born of a pure virgin," *&c.* Then he turned to the collect for the *Sunday* after *Chriſtmas*-day, and there read the very ſame words over again; and then told them, that "ſuppoſing Chriſt was born on *Dec.* 25, (which yet he never ſaw proved to ſatisfaction) he could not be born on the 26th, or the *Sunday* after *Chriſtmas*-day, whenever it fell. This, he told the court, was what he could not ſubſcribe to; for if the firſt collect was true, the ſecond muſt be falſe; and *vice verſâ*." The judge ſeemed ſurprized at the obſervation, confeſſed it to be a miſtake, and told the court he would endeavour to have it rectified. Accordingly the expreſſion was altered in the following editions of the book of Common Prayer, in which the expreſſion now is, "as at this time to be born," *&c.*

Mr. *Truman* poſſeſſed excellent natural abilities, and could endure long and hard ſtudy, for which he was ſo remarkable while he was in the univerſity, that it was a common ſaying among the ſcholars, "ſuch a thing is as true as that *Truman* is in his ſtudy." He never allowed himſelf above three hours ſleep, and but very little recreation. The reſt of his time was chiefly ſpent in ſtudying, meditation and prayer. He attained very uncommon degrees of knowledge and learning. He was well ſkilled in the learned languages, and was a very good critic in the *Greek*. His head ſupplied the place of a lexicon; for he was able to give all the ſenſes of any *Greek* word, where any thing of moment depended upon it, and to produce authorities both out of ſacred and prophane authors: It was ſurprizing to many, what proficiency he made

made in the *Hebrew* tongue, from the time that he began to apply himself to it. He was well acquainted with the statute and common law, nor was he a stranger to the civil law; and he well knew how to make the whole subservient to divinity, as is evident to such as consult the valuable books he has left behind him. He was well read in all antiquity; and particularly in that valuable part of it, primitive christianity, and the history and constitution of the church of Christ, in the first three centuries. He could not find diocesan prelacy, and that scheme of church-government and discipline in those early writers, which others pretend to find in almost every page of them; and therefore had the less inclination to comply with the present form established in the church of *England*, for not doing which he was ejected by the act for uniformity. He had several offers of great preferment from persons of the highest dignity both in church and state, but he preferred the peace of his conscience, and the pleasing of God, to all other considerations. After his ejectment, he lived at *Mansfield*; partly for the pleasure and benefit of Mr. *Porter's* conversation. He commonly attended the worship of the established church; for his latitude was great, and his temper candid. But he did not lay aside the work of the ministry; he preached the gospel wherever he had opportuniy; looking upon this to be his duty, tho' his superiors thought fit to silence and lay him aside. His discourses were very elaborate and well digested, and studiously adapted both to the informing the judgment and affecting the conscience. And tho' he was immersed in controversies for the greatest part of his time, yet his preaching was very plain and practical, and edifying to the meanest capacity. His notes were very short, and written in peculiar characters, which were of no use to any but himself: so that all his valuable writings, except what he published in his life-time, were lost to the world.

He was a man of a profound judgment, and a tenacious memory; very swift in reading books, and happy in retaining what he read. The Marquis of *Dorchester* had a very particular esteem for him, and entertained him always with the utmost civility. That noble Lord would frequently engage him in a dispute with some of the most eminent clergy who came to visit him, purely to hear the strength and force of his reasoning. He was of a free and chearful temper in conversation; very communicative of what he knew, and not disposed to insult any on account of the meanness of their abilities

abilities or learning, when he disputed with them, unless he found them intolerably confident and conceited. And when he had puzzled a person thro' the pregnancy of his wit, he had something or other ready to divert the company from attending to the person's weakness. He was a man of an admirable temper and great moderation. The worthy Bishops *Tillotson* and *Stillingfleet* had a great value for him.

Mr. *Barnaby Oley* (who was Bp. *Gunning*'s tutor at *Clare Hall*) highly applauded his first book, intituled, *The Great Propitiation*, and charged the bookseller to introduce him to the author's acquaintance whenever he came to town †. A good character of him may be met with in the Life of Dr. *Bull*, Bp. of *St. David*'s, written by *Robert Nelson*, Esq; p. 204, 205. But notwithstanding all his excellencies, and the respect he met with, he was often indicted, and once sued to an outlawry, which was very chargeable to him. He begged leave of the justices to plead his own cause, and he pleaded so well that he got off, tho' the justices were no friends to the Nonconformists.

Mr. *Truman* having taken a journey to *London*, as he returned he made a visit to Mr. *Baxter* at *Totteridge*, who highly valued him and his writings; and earnestly pressed him to write a treatise upon the two covenants, which Mr. *Truman* promised to perform, if God spared his life. He was ill at that time, and Mr. *Baxter* was importunate with him to stay till he was better; but Mr. *T.* told him he was expected home, and must go. Accordingly he went that night to his old friend and acquaintance Mr. *Stevens*, of *Sutton* in *Bedfordshire*, riding 30 miles, notwithstanding his indisposition. When he came thither, he complained that his throat was much out of order; but he supped as usual, and sate up pretty late. He rested tolerably well, and rose about 8 o'clock; but perceiving himself grow worse, he made his will, writing half of it himself, and dictating the rest to Mr. *Stevens*. At 11 he went to bed again. A physician was sent for, who came about 3. When Mr. *T.* complained that his throat was very sore, he gave him some beer to drink, that he might see how he swallowed. As he sate up in his bed to take it, he expired with-

† This is related in the *Account* (p. 528.) of Bp. *Gunning* himself. But as in the *Continuation* (p. 697.) Mr. *Oley* is said to be the person who applauded the book, it is most probable it was he that desired the author's acquaintance.

out

out ſigh or groan, *July* 19, 1671, in the 43d year of his age, being a batchelor. He was buried privately in the chancel at *Sutton*, and on the Lord's-day after worthy Mr. *Stevens* improved his ſudden death in a ſuitable ſermon. He told Mr. *Stevens*, the night before he died, that Dr. *Tillotſon* and Dr. *Stillingfleet* had cut out a great deal of work for him.—When the ſorrowful news of his death came into his own country, there was a general lamentation; and at a day of prayer, kept at *Nottingham*, Mr. *Robert Porter* much affected all the company with [the notice he took of] the great loſs the church of Chriſt had ſuſtained, by the death of ſo valuable a miniſter.

WORKS. The Great Propitiation; or Chriſt's Satisfaction and Man's Juſtification by it.—An Endeavour to rectify ſome prevailing Opinions contrary to the Doctrine of the Church of *England*.—A Diſcourſe of natural and moral Impotency.

FLINTHAM, [V.] and SUTTON. Mr. *John James*. Of *Exeter Col. Oxf.* He became a preacher in this county, and was for ſome time lecturer of *Newark*, where he was at the King's Reſtoration; but he was ſoon diſpoſſeſſed, even before the act of uniformity was drawn up, and hurried to *Nottingham* jail, where he lay for 17 months. He then petitioned Judge *Atkins* in the circuit, and was releaſed. However ſome time after he was ſeized on again, and clapped up in *Newark* jail, where he lay about 6 years, and could obtain no releaſe, unleſs he would promiſe to give over preaching; which he abſolutely refuſed. His priſon indeed was tolerably comfortable, thro' the favour of his keeper, who ſuffered him to enjoy the company of his friends, and to preach amongſt them, both in the priſon, and in other houſes in the town. His confinement continued till the Indulgence in 1672. Afterwards, falling into the ſame ſin of preaching, he was informed againſt, and warrants were granted to ſeize his goods, which was done with ſuch rigour, that they left him not a ſtool to ſit on. They broke open houſe, ſtable, and barns, and took away whatever they met with: and they did it in ſo furious a manner as to affright three children into convulſions; and one of them, ſix years old, died in a night or two after. He loſt to near the value of 500 *l.* in goods and cattle. His chief adverſary, Juſtice *Whaley*, who then had an eſtate of 1500 *l.* per annum, afterwards died in priſon for debt at *London*. Some time before his death, he wrote a letter to Mr. *James*,

James, acknowledging his great crime in being an enemy to him, and owning that the hand of God was justly upon him for it. Mr. *James* being destitute, fled to *London*, where, after some time, he became pastor to a congregation in *Wapping:* and there he died, in 1696, aged 70. He published a funeral sermon for Dr. *John Buckley*, on *Prov.* xiv. 32.

GREYSLEY, [V.] Mr. *Robert Smalley*. Of *Clare-Hall*, *Camb.* Where he was a very hard student. He was born at *Beston* in this county. He was a winning preacher, and had great success in his ministry. A man of a very sound judgment, and lively affections. He had an unusual presage of his own death; upon which he called together the worthy ministers who had retired to *Mansfield*, who were then numerous, and engaged them to spend some time with him in prayer, to assist him in the solemn surrender of his soul to God; telling them that he knew he must speedily be taken away from them. He himself closed the exercise with a most moving prayer, suitable to the case of a serious soul just going to the bar of God. They afterwards eat and drank, and conversed pleasantly together; but that day (if not while they were together) he dropped down dead from his chair, *Sept.* 7, 1670. He united with Messrs. *Coats*, *Reynolds*, and *Whitlock*, in writing an Epistle before Mr. *Ball*'s Treatise on Meditation.

HAWTON. See *Kneesal.*

KIRTON, [V.] Mr. *William Herborn*. Of *Cath. Hall*, *Camb.* where he was cotemporary with Dr. *Thomas Goodwin*. He was of a good family in *Norfolk*, an able man, a very solid practical preacher, and of an holy conversation. He had some estate of his own, and was very charitable with it. He had a very infirm body, and was much troubled with the spleen. Some time after his ejectment he lived at *Watford* in *Hertfordshire*, and afterwards in his native county of *Norfolk*, where he died. He left several legacies to charitable uses, and amongst the rest to poor nonconforming ministers. He was also the first mover and a great promoter of a quarterly contribution from ministers that had good and competent livings, towards the relief of ministers widows and children, that were in necessity; which was continued till *Bartholomew*, 1662.

KNEESAL, [V.] Mr. *Turner*. [He had been ejected before from *Hawton*, upon another perſon's producing a title to it; upon which he preached here till *Bartholomew*-day. He was poor, and had many children.]

Ibid. Mr. *Boſworth*. Upon his ejectment he removed to *Nottingham*, where he preached in his own houſe, and there he died.

LINBY, [R.] Mr. *John Leighton*. He was a pious good man, but very poor.

WORKS. A Cordial for drooping Sinners; or Comfort to ſuch as tremble at God's Word.

MATTERSEY, [V. 60*l.*] Mr. *William Aſpinwall*, B. A. Of *Magd. Col. Camb.* where he was under the tuition of Mr. *Joſeph Hill*. He was ordained at *Claworth* church, with Mr. *Cromwell* and two more. After his ejectment he took a farm at *Thurnſco* in *Yorkſhire*, which had a good houſe belonging to it, and there he continued ſome years. There Mr. *Grant* and Mr. *Tricket* ſojourned ſome time with him. Mr. *Aſpinwall* was a plain, practical, edifying preacher, of an unblameable life, and was a great bleſſing to the people. He continued among them ſome time after *Bartholomew*-day, but at length returned to *Lancaſhire*, his native country, and there he died. It is not improbable that this is the ſame perſon mentioned at *Mayhull* in that county.

NOTTINGHAM. *St. Mary*'s. Mr. *John Whitlock*. Of *Eman. Col. Camb.* where he was under the learned Mr. *Ralph Cudworth*. He was the ſon of Mr. *Richard Whitlock*, merchant in *London*, of a very ancient family. His early proficiency in learning was ſuch as gained him great acquaintance and eſteem with miniſters of note. At the univerſity he commenced an intimate and uncommon friendſhip with Mr. *W. Reynolds*, which was of above 50 years continuance. They lived together, they preached together, they travelled together; nothing but death could ſeparate them, and that but for a ſeaſon. Their friendſhip was indeed ſuch, that they ſeemed to have but one ſoul. In the year 1651 they fixed together at *Nottingham*. Mr. *Whitlock* had the preſentation to the place from the then Marquis of *Dorcheſter*, and Mr. *Reynolds* was joined with him as lecturer; and conſidering the ſpaciouſneſs of the church, and largeneſs of the pariſh, there was need of both.

His public miniſterial performances were acceptable to ſerious judicious perſons. There was both heat and light in his miniſtry. He was of an active ſpirit, and zealous for God. A great reformation was viſible in the town after his coming to it. He had a good eſtate of his own, and was ready to do good with it. He was very charitable to poor ſcholars, and others. He was one of an humble ſpirit, and an upright heart. He brought forth fruit in old age, and after ſuffering ſome of the infirmities of it, he departed this life *Dec.* 4, 1708, aged 83; but lived in his ſon, who reaped where his father ſowed. His funeral ſermon was preached by Mr. *John Barret*, [of *St. Peter*'s in the ſame town.]

WORKS. A Tract on keeping ourſelves from our Iniquity. —Two Farewel Sermons, on *Rev.* iii. 3. The 2 firſt in the Country Collection.—A Sermon at the Funeral of *Francis Pierepont*, Eſq; A ſhort Account of the Life of his friend Mr. *William Reynolds*.

Ibid. Mr. *William Reynolds*, M. A. Of *Eman. Col. Camb.* under the tuition of Dr. *Whitchcote*. Mr. *Whitlock* and he were chamber-fellows in the college, and both deſigned for the miniſtry. The friendſhip they contracted [mentioned in the foregoing article] was peculiarly intimate. However, Mr. *Reynolds* for ſome time (tho' with regret) diverted his thoughts from the miniſtry, in compliance with his father's pleaſure, who ſent him into *Ruſſia* to manage his buſineſs there. He left *England* in 1644, and in 1646, upon his father's death, he returned, expecting to find a good eſtate, but was diſappointed and diſcouraged. He thereupon thought of following merchandize, and was going to ſea, but was ſtopped by a falſe arreſt, which was a happy providence; for the ſhip he had agreed to go in was never heard of more, nor any of the paſſengers. Upon further conſideration he re-aſſumed his ſtudies for the miniſtry, to the great benefit of the church of God. At the latter end of the year, Mr. *Whitlock* ſettling at *Leighton* in *Bedfordſhire*, perſuaded Mr. *Reynolds* to come and live with him; after which they lived perpetually together, till death made a ſeparation, being under the ſame roof, tho' keeping diſtinct houſes, after both were married, and even ſtudying in the ſame room and writing at the ſame table. They had not been long together before *Okingham* in *Berkſhire* being vacant, they two undertook to ſupply both *Leighton* and that place by turns. *Okingham* having a ſettled miniſter in 6 months, they afterwards did the ſame between *Leighton*

and *Aylesbury*. In 1649 they jointly refused to take the engagement, tho' they thereby lost the augmentation at *Leighton*, which was the only maintenance there, and displeased those thro' whose hands the allowance was to pass from the impropriation at *Aylesbury*. At length the Providence of God unexpectedly removed them both to *Nottingham*, by a means unthought of. The *Nottingham* carrier, Mr. *Adrian Cook*, used to go to *London* thro' *Fenny Stratford*; but the way being bad, in *Feb.* 1650, he left that road to go by *Leighton*, where he lodged, which he never did either before or after. Hearing in the town that two ministers lived there, who were under discouragement because they had refused the engagement, he made them a visit, told them that *St. Mary*'s in *Nottingham* wanted a fixed minister, and pressed them to come and preach there occasionally; which they told him some time or other in the approaching summer they might probably do. When Mr. *Cook* came home, he gave an account of what had passed; upon which the people in general were very desirous to hear these two ministers preach, and drew up an invitation to them, to come and spend some time with them, in order to mutual trial and acquaintance. It was signed by *Francis Pierepont*, Esq; member of parliament for the town, and several aldermen and principal inhabitants, and carried to *Leighton* by Mr. *Spencer*, one of the churchwardens. They accordingly went to *Nottingham* upon this invitation, and were unanimously approved of. In 1651 they went up to *London*, and were ordained by the classis in *Andrew Undershaft* church, Dr. *Manton* being moderator; and then they returned and settled a regular church order at *Nottingham*, which continued till 1662. They enjoyed much peace and comfort between themselves, with their people and neighbouring ministers, and there wanted not encouraging success to their labours. In the latter end of 1660 they were disturbed by indictments for not reading the Common Prayer, and from the spiritual court. Mr. *Reynolds* was excommunicated, and put to a vast expence in journeys to *York* and *London* upon this occasion. At last he procured a prohibition, the proceedings against him being directly against the act of indemnity †.

In *October*, 1662, after being silenced, they removed with their family from *Nottingham* to *Colwich-Hall*, about a mile off; and there they were seized at their meeting, in *September*, 1663 ‡. They were again seized in *August*, 1665, and im-

† See *Conformist's 4th Plea*, p. 36. ‡ *Ibid.* p. 43.

prisoned

prisoned for about three months at the marshal's, without any cause assigned. When the 5-*mile-act* took place, they removed to *Therbrook* in *Derbyshire*, where they lived 2 years, frequently visiting their friends at *Nottingham*. In 1668 they removed to *Mansfield*, where they continued 19 years, in which time they were often at *Nottingham*, by turns officiating among their people. In *March*, 1685, going as freeholders to *Newark*, to an election of members for the county, they were seized and sent prisoners to *Nottingham*, by 8 justices, upon the 5-*mile-act*. There they continued till *July*, 1685, when, upon the Duke of *Monmouth*'s landing, they, with many others, were sent prisoners to *Hull*. Upon the liberty given in 1687, they returned with their family to *Nottingham* in peace, much to the comfort of their people. There they continued labouring together very comfortably in their ministrial work, till it pleased God by a fever to remove Mr. *Reynolds*, on *Feb.* 26, 1698, aged 73. Mr. *Barret* preached his funeral sermon, in which he gave this short but full account of him: "He was a sound, lively, practical preacher; an holy liver, an exemplary walker, one that could not live without daily secret converse with God in the word and prayer, and God was with him." Mr. *R.* printed only a Funeral Sermon for the Hon. *Francis Pierepont*, Esq;

St. Peter's. Mr. *John Barret*, M. A. He was invited to this place upon the death of Mr. *Richard Whitchurch*, in 1656. When Dr. *C.*'s *Account* was published, he was living as pastor of the congregation at *Nottingham*. His case, and that of Mr. *Whitlock*, as to their ejectment, was singular. The following account of it was left under Mr. *Barret*'s hand-writing.

"They were both cited to appear in the Archdeacon's court, and upon their appearance sentenced, by Sir *Edward Luke* the official, for a future offence; that is, if they did not read the Common Prayer, and wear the surplice, the Lord's-day after, which was *July* 6, 1662, *exnunc prout extunc*, & *extunc prout exnunc*, to be suspended from office and benefice. And this was after the Archdeacon, Dr. *Hartcourt*, had told some friends of theirs, that he had received a prohibition from the Archbishop of *York*, whereby the Archdeacon's court was not to meddle with any new cause, (as theirs was, not being yet cited) to the prejudice of his (that is the Arhbishop's) visitation. Both Mr. *Whitlock* and Mr. *Barret* were determined to hold on preaching in their places, notwithstanding Sir

Edward Luke ſhould ſilence them, till by force reſtrained. But they were prevented thus, *viz.* that at the ſame time that he decreed their ſuſpenſion, he alſo decreed the excommunication of the churchwardens of both pariſhes, if they did not preſent their miniſters with Common Prayer Books and ſurplices; and ſuppoſing they did not conform thereupon, if they (the churchwardens) did not provide conforming miniſters from that day before mentioned, which ſome of them were ready enough to do. So that Mr. *Whitlock* and Mr. *Barret* could no more get into their pulpits, but againſt the churchwardens, and that would have been made a riot.— The irregularities of theſe proceedings plainly appeared afterwards, at the Archbiſhop's viſitation after *Bartholomew*, when the Chancellor, Dr. *Borell*, ſat as judge in the court, before whom theſe two miniſters before ſuſpended were cited to appear. When Mr. *Barret* was called, the Chancellor aſked whether he had conformed? He anſwered, "No." "Then I ſuſpend you," ſays the Chancellor. Mr. *Barret* replied, "I am ſuſpended already." That cauſed a ſilence in the court for ſome time, and a private debate between the Archdeacon and the Chancellor followed upon it. Hereupon the judgment of the ſerjeant at law was aſked, upon a copy of Sir *Edward Luke*'s decree of ſuſpenſion: and it was queried whether their ejection was not contrary to the *Bartholomew* act, as it was directly againſt the Archbiſhop's prohibition. By that act they ſhould have had time till *Auguſt* 24 following, to conſider whether they might with a ſafe conſcience conform; and the new Common Prayer Book (which they muſt give their aſſent and conſent to if they would keep in their places) was not come down by the 6th of *July*, to which if they ſhould have declared their aſſent and conſent, it muſt have been by an implicit faith." Mr *Barret* met with much oppoſition, but he was ſcreened by a ſpecial providence. The author of the *Conformiſt's Plea*, P. iv. p. 77. [relates the following inſtance:

"*Aug.* 26, 1676, four informers had laid a deſign to take Mr. *Barret* and his hearers, who had no ſort of intelligence concerning it. At the town's end the informers divided themſelves; ſome rode for a warrant, and others came to diſcover the meeting. One of them walked backwards and forwards between two ſtiles, leading into the yard belonging to the houſe where the meeting was, but had not power (as he ſaid afterwards) to go over the ſtile neareſt the houſe, tho' he often had

had his hand upon it; and tho' he could not but know which the houſe was, by the deſcription he had had of it, he turned to another, and aſked a woman whether the meeting was not there. She was ſo ſurprized with fear, that ſhe could make him no anſwer. In conſequence of this delay the people at the meeting got away before the informers came."—The ſame author alſo relates, "that the informers haunted them ſeveral times afterwards, but were as often croſſed; and that Mr. *Barret*, at one time, charged two of them with their guilt in violating the Sabbath, and hindering others who would keep it; and reminded one of them of the great terrors he had formerly had in a fit of ſickneſs, and how welcome he himſelf was to him at that time, to viſit and pray with him; upon which they both ſeemed to relent. One of theſe men, ſoon after this, was ſent to jail for deer-ſtealing.] Mr. *Barret* died *Oct.* 30, 1713, aged 82. His funeral ſermon was preached by Mr. *John Whitlock*, jun. his colleague, where his character may be ſeen.

WORKS. Two Farewel Sermons in the Country Collection, on *Phil.* ii. 12. and 1 *Kings* xviii. 21.—Treatiſe on the Covenant of Grace.—The Chriſtian Temper; a Diſc. on the ſeveral Graces which make a compleat Chriſtian.—Two Pieces in Def. of Nonconformity ag. *Stillingfleet*.—50 Queries about Inf. Baptiſm, collected from *Baxter*.—Diſc. of Pardon of Sin.—Of ſecret Prayer.—Fun. Serm. for Mr. *Whitlock*—and for Mr. *Reynolds*.—[Vindication of the Nonconformiſts ag. *Durel* and *Scrivener*.]

RATCLIFF, [2 V.] Mr. *John Pen*.

ROULSTON, [V.] Mr. *Thomas Ogle*. Of *St. John's Col. Camb.* He was congregational in his judgment. He was one of thoſe who, at the time of *Monmouth*'s riſing, were taken priſoners to *Cheſter*.

SAUNBY, [Chap.] Mr. *Joſeph Rock*. After his ejectment, he taught ſchool privately; but ſome time before his death he got into a privileged place in the gift of *John Diſney*, Eſq; where he preached publicly without conforming. He was a good man, of a very calm, humble, ſober, peaceable temper; a godly, blameleſs and uſeful miniſter, of very good abilities, and one of great diligence and ſucceſs in catechizing.

SIBTHORP or FLINTHAM. Mr. *George Cook*. When the *act of uniformity* took place, he offered to preach, but was violently hindered by two men that forced the pulpit-door

against him when he was opening it, and crushed his hand; upon which he withdrew, and said they were a wicked generation, and he would no more join with them. He was a good scholar, a great disputant, and a sound preacher. He removed afterwards to the city of *London*.

SOUTHWELL, [V.] Mr. *James Mowbray*, B.D. Of *St. John's Col. Camb.* One of the senior fellows. A man of great piety, and considerable learning. He was ejected here upon title. He afterwards lived and preached at *Sleaford* in *Lincolnshire*.

SUTTON in *Ashfield*. Mr. *Tuke*. When he was ejected he was an old man and blind. He was of the congregational persuasion.

THORP, [2]. Mr. *Henry Featly*. He was younger brother to Dr. *John Featly*, rector of *Langer* in this county, who after the Restoration was Precentor in the cathedral of *Lincoln*; and nephew to Dr. *Daniel Featly*, who was one of the Assembly of Divines, till he was imprisoned for sending intelligence to *Oxford*. Mr. *Henry Featly* was an amiable person for the mildness, peaceableness, moderation, and candor of his temper, and remarkable for the holiness of his life. He was generally beloved, and well spoken of, by such as had no affection for Nonconformists.

THRUMPTON, [Chap.] Mr. *Ferdinando Pool*. He was born at *Ulsthorp* in *Leicestershire*, of godly parents, and educated in the college of *Dublin* in *Ireland*, into which kingdom he was afterwards forced to go for ordination, where there was at that time a more moderate Bp. than his native country would afford. There he was ordained without subscription to those things which his conscience was not free to comply with. The Bp. that ordained him stiles himself *Laonensis*. He gave him deacon's orders *Aug.* 24, and priest's orders *Sept.* 3, 1626. Nothing is mentioned in his orders, (of which the author had a copy, and his grandson, Mr. *Shaw* of *Derby*, the original) as previous thereto, but taking the oath of allegiance and supremacy. Would our Bishops commonly have ordained upon those terms, there would not have been so much dispute about ordination.

Mr. *Pool* was a constant, serious, plain preacher. For the greater part of his time he was in the family of that grave and pious matron Mrs. *Piggot* of *Thrumpton*, who by her interest

and

and money sheltered him from the Bishops courts for several years. In her family he had seven children born and brought up. But when the civil war broke out, not being able to continue there any longer, he removed into *Huntingdonshire*, one of the associated counties, where he had the living of *Great Catworth*, of about 130*l. per annum*; yet such was his contempt of the world, such his affection to the good people of *Thrumpton*, and such his grateful respect to his good friend Mrs. *Piggot*, that when the war was over, he voluntarily left his living, and returned to a much smaller allowance. Here he continued till *Bartholomew*-day, 1662, and then was forced to espouse the old course of Nonconformity again. He died at *Ashby-de-la Zouch*, in the house of his son-in-law Mr. *Samuel Shaw*, 1676, aged upwards of 80. He was a man of great humility and sincerity, a true *Nathaniel* without guile; he also possessed considerable ministerial abilities. He was particularly eminent in prayer, and had many remarkable answers to his prayers.

———. Mr. *John Woodhouse* **. He was silenced in this county by the *act of uniformity*, though he was not ejected by it, not being fixed in any place at the time. Dr. *Williams*, who preached his funeral sermon, therein gives the following account of him: "God began to deal effectually with his heart in his tender years, and prayer (his great talent) was his frequent exercise when very young. His soul, thus truly changed by conversion, and assisted by constant supplies in return of prayer, he escaped the infection of the university, and was so remarkably serious as to be admitted into the intimate society of some of the gravest divines in that place. He removed from thence, while he was but young, to a family of note, [Lady *Grantham*'s, where he was chaplain.] There the evil disposition of some persons made him more cautious than usual, and put him upon retirement; which was so blessed, that he often acknowledged he never enjoyed such uninterrupted communion with God in secret as in that family. In this private condition he lived many years, which he spent partly in securing the great concernments of his own soul, by clearing his evidences, improving his graces, and attaining to a more confirmed state; and partly, in informing and fixing his judgment, both in the disputed articles of faith, and in the business of Conformity. The latter he disallowed upon maturest thoughts, and few were so well qualified to manage that controversy as he was. In the former he proved skilful

as well as orthodox, tho' disallowing extreams, particularly as to the extent of the death of Christ, and conditionality of the covenant, with several things depending thereupon. He 'to whom the end is known from the beginning,' and who hath in prospect the service he designeth by every instrument, made use of this retirement to qualify Mr. *W.* for greater usefulness than he himself could expect, both in the salvation of sinners and in the education of youth for the ministry. And he had an early pledge of more extensive fruits by the conversion of some in this very family. Lest his zeal in awakening the secure might occasion him to 'break the bruised reed,' Providence directed his acquaintance with a pious gentlewoman under great doubts and perplexities of mind, by whose experience he became instructed in the various exercises of a child of light walking in darkness, so as to be prepared to be a vessel of consolation to many, as he also was to her.

He afterwards entered into the conjugal state, and married the daughter of Major *Hubbard* of *Leicestershire*; a woman of singular piety, and of a good fortune. Hereupon Mr. *Woodhouse*, so far from that base spirit of some who espouse idleness when they become independent, applied himself to educate young men, and to preach more publicly and constantly; for he reckoned an estate a further obligation to serve the donor, and an encouragement for more successful service, as it sheltered him from the temptations of the necessitous, set him above contempt, and obviated that common prejudice against ministers, that their grand aim is to get a maintenance. His dexterity in governing, by a due mixture of sweetness and authority, gave him no small advantage to improve young persons. His diligence was extraordinary till a great distemper enfeebled him. He piously managed his house as a nursery for heaven, as well as a school for promoting learning; and the many excellent ministers in the church, and eminent gentlemen, both qualified and disposed to serve their country, who were educated by him, were sufficient proofs of his ability for his office and fidelity in it. Many of his pupils owned him as their spiritual father.—That of which he made the highest account, and most frequently inculcated on his students, was, a faithful diligent aim at usefulness in saving immortal souls. From this design he could not be bribed by an employ of far greater benefit to his family, nor diverted by the many threatenings, losses, or imprisonments he endured. He thought the best way to effect his great design was a plain,

warm,

warm, familiar way of preaching; he therefore chiefly regarded the frame of his own heart in his work, as what suggested the most moving words, and whence, by the divine blessing he expected the greatest success. And he was encouraged in this way by the affectionate seriousness of his auditory. In pursuit of his great end he also embraced private opportunities, and very industriously visited sick people, in hope that the nearness of another world might awaken their attention. And God was pleased to give a signal blessing to his ministry. About the vale of *Beaver* he diffused saving light, and was an instrument in the conversion of great numbers, among whom some despisers of himself were remarkable instances; and in other places he was not without seals to his ministry. He used often to say, "I am much afraid of my "work, from a sense of my own indisposition and insuffi-"ciency; but when I have looked up to God for help, I "have found his presence warming and enlarging me, &c. and "yet what I had thought best prepared hath had least suc-"cess." He dreaded an useless life; and when some unhappy circumstances broke up his school, it was his frequent moan, "Now every field is unpleasant, for fear I shall live to "no purpose." But soon after he was invited to be pastor of a congregation [at *Little St. Helen's* in *Bishopsgate-street, London*,] where he continued in the useful discharge of his ministry till within a few days before he died. He was still of public use in the country (where he was better acquainted than in *London*), and also in successfully guiding multitudes in what concerned the safety and liberty of this nation, when the tide ran high against religion and property.

His care to observe the conduct of Providence was very strict. He used often to say, "I can go any where if God "will lead." He thankfully acknowledged the blessings of Providence, and was very resigned to its severest disposals. By his great moderation towards all who differed from him in judgment he became acceptable to men of different denominations. He was ever ready to acts of kindness and charity. He supported several poor students, and sometimes maintained a minister and his family till he was provided with some employment for his subsistence.—Nor did he serve God for nought. Mercy filled his life beyond that of many faithful ministers. He had the great satisfaction to see many of his children in the way to heaven, and one of them well-qualified and useful to bring others there.—He took a kind of solemn

leave

leave of his people in a ſermon he preached, with his uſual warmth, a few days before he died, and mercy followed him in his death. The exerciſe of reaſon was not intermitted, nor of grace neither. He prayed with great fervour; the tempter was chained from diſturbing; he was full of inward comfort; he chearfully joined with the prayers of others, and died without a groan. Dr. *C.* ſays, he died in 1700, but at what age doth not appear. He kept his academy at *Sheriſhales* in *Shropſhire*, where Mr. *Orton* ſays he was an eminent tutor, and educated many excellent divines, and ſeveral gentlemen of the moſt conſiderable families in theſe parts; as *Foley*, *Hartley*, *Hunt*, &c. and adds, that he has heard ſome of his pupils remark, that Dr. *Williams* hath ſaid too little of him.

WORKS. A Sermon on the Death of Mrs. *Jane Papillon*; on *Rev.* xiv. 13.—A Catalogue of Sins; (highly uſeful for Self-Examination, &c.)—A Serm. before the Society for the Reformation of Manners.

The following afterwards conformed.

Mr. *Daniel Chadwick*, of *Tollaſton*, viz. in 1666, when the five-mile-act took place.—Mr. *Flower*, of *Staunton*.—Mr. *Horn*, of *Nutthal*.—Mr. *Boole*, of *Clifton*.—Mr. *Kendal*, of *Widmier-Pool*.—Mr. *Ormſton*, of *Keyworth*.—Mr. *Forth* or *Frith*, of *Fledborough*.—Mr. *Fiſher*, of *Blith*.—Mr. *Charles Jackſon*, of *Selſton*.—Mr. *Salter*, of *Wintborp*; who accepted a ſmall benefice at *Conton*.——Mr. *Rainbow*, of *Triſwel* in this county, upon the Reſtoration, was vehemently urged by his wife to conform; but he told her it was againſt his conſcience. When the act took place, the clerk of the pariſh brought him the Common-Prayer Book to his houſe, at which he was troubled, and ſhook his head; ſaying, "Haſt thou brought this gear?" He was very thoughtful about reading it, and his wife was very preſſing; but he fell ill on the very Lord's-day morning, when he was obliged to read it, if he kept his living; and he died in a few days after, ſaying to his wife, "If thou couldeſt have truſted God, thou mighteſt have had a living huſband, and a livelihood for thyſelf and children; but now art like to loſe both."

Dr. *Calamy* cloſes this county with anſwering ſome remarks of the Compilers of *Magna Britannia*, &c. concerning the miniſters ejected in it. Vid. *Contin.* p. 700—4.

MINISTERS

MINISTERS Ejected or Silenced

IN

OXFORDSHIRE.

AMBROSDEN, [V.] Mr. *Edward Baggshaw*, M. A. Of *Christ-Church, Oxford.* He had a great reputation in the university as a scholar, and was for a time second master of *Westminster School*, when Dr. *Busby* was first master. He was ordained by Dr. *Brownrigg*, Bp. of *Exeter*, in 1659. After the Restoration he was chaplain to the Earl of *Anglesea*. Dr. *Walter Pope*, in his Life of Bp. *Ward*, p. 30, says, "that he was advised by some considerable friends of his to live peaceable and comformable for the space of a year, and assured him that at the end of it they would provide him some considerable preferment in the church. Accordingly (says that author) he went and tried, but not being able to hold out so long, he soon repaired to *London*, much more imbittered against ecclesiastical and kingly government than when he went into the country." He adds, "He sided tooth and nail with the fanatics, and made a great figure amongst them;" and gives it as his judgment, "that he exceeded most if not all of them, in natural and acquired parts." But this writer was too little acquainted with that sort of people to whom he contemptuously gives the name of Fanatics, to be able to pass a judgment. *Wood* says, "He went into *Ireland*, and returned discontented in 1662, at the latter end of which year he was seized on by order of the council, and committed prisoner to the *Gatehouse* in *Westminster*; whence he was removed to the *Tower*, and from thence to *South-sea Castle* near *Portsmouth*, where he had a tedious confinement." Dr. *Pope* tells us, "that K. *Charles* sent for him, designing to work some good upon

upon him, and to do him a kindness; but he found him so obstinate and refractory, that he was forced to leave him to his own imaginations." When he was with the King, he said something that was so offensive to him that he was sent to the dungeon in the *Tower*. He afterwards married a blind gentlewoman, who fell in love with him for his preaching. He was at last sent to *Newgate*, for refusing to take the oath of allegiance and supremacy, where he continued 22 weeks, and there he died, *Dec.* 28, 1671, as appears from his tomb-stone in *Bunhil-fields*. Even *Wood* owns him to have been a man of very good abilites; but those who had the greatest value for his ministerial gifts, (which the author heard some represent as very eminent and considerable) owned that he was a man of a very warm and eager temper. Dr. *Kennet*, in his Parochial Antiquities of *Ambrosden*, &c. has these words: "Mr. *E. Baggshaw*, B. D. of *Christ Church*, *Oxon*, was possessed of the said church; who being a turbulent Nonconformist, was ejected by the *Bartholomew-act*, 1662."

WORKS. Dissertationes duæ Antisocinianæ, &c.—De Monarchia absoluta Dissertatio Politica.—Qu. Exercitationes duæ, altera Theologica de Presbyteris & Episcopis; altera Academica, de Philosophia veteri, ejusque Usu, una cum duabus Rationibus ejusdem Argumenti. And many other things in *English*.

BADDINGTON, [Q. *Badington* in *Gloucestershire*]. Mr. *James Wyar*.

BAMPTON, [V. 140 *l.*] Mr. *Samuel Birch*, M. A. Of *Corpus Christi College*, *Oxford*, when Dr. *Staunton* was President. At the latter part of his time there he himself had many pupils, and several of them were gentlemen commoners. He was born in *Lancashire*. He went from the university to *Bampton*, about 11 miles from *Oxford*, and was one of the 3 vicars who had each of them 140 *l.* a year, and sometimes more. In one of his MSS. (several of which the author perused) he has given the following short account of himself:

"After I had not only utterly refused all compliance with the wickedness of the army under *Cromwell*, (opposing their most unrighteous and horrid practices) about king and parliament, but had also given what assistance I could to the king when he came thro' *Scotland*; success failing, partly by their attempting to have sequestered me, partly for my non-engagement, I was turned out of all ways of ordinary subsistence public or private." How he came into *Bampton* again doth not

not appear.—After the Restoration in 1660 Mr. *White* laid claim to this vicarage; but Mr. *Birch*, on *June* 11, put in a caveat with the Lord Chancellor *Hyde*, against his taking out the great seal, as having the King's presentation. On *August* 25 there was an hearing before the Chancellor, who refused to give Mr. *White* the seal, and so Mr. *Birch* continued in the vicarage till *Aug.* 24, 1662, when he was ejected, having 7 children. In one of his MSS. there was found a solemn application to God upon this occasion, with this title:

"Upon the act of uniformity, &c. and my conforming thereunto, or leaving my ministry, vicarage, &c. Humble address to my Lord, *July* 30, 1662." The following is a copy of it:

"My Lord and Master,

"It is now high time that I prostrate myself at thy feet, and earnestly beg to know thy good pleasure with thy poor creature. Thou gavest me my commission to preach the gospel, and by many strange Providences hast settled my station in *Bampton*. The civil magistrate (who is thine authority) forbids me under severe penalty to perform any of those things for which thou hast given me commission, unless upon such terms as himself proposeth. My God, may I declare mine unfeigned assent and consent to all things in this Book of Common Prayer, &c. to the use of those unprofitable but most offensive ceremonies, which have occasioned so much mischief already in thy church, and turned so many out of the way? to the constant practice of this Common Prayer, as now it is? to this consecration of bishops, and to many things in the ordaining priests and deacons? to the reading of those vain stories in *Apocrypha*, while so much of thy word, inspired by thy spirit, is left out? to those things in the Catechism, which intimate baptismal regeneration? May I now renounce the solemn oath, the covenant, wherein the nations stand bound to a reformation, and which hath been so great an instrument for the restoring of king, parliament, laws, &c. May I openly profess and subscribe that it is in itself unlawful? Did thy faithful servants (so many thousands in *England*) wickedly, in entering thereinto? Or thy ministers (so many hundreds) no better, in their public owning and avouching the same in print, to all the world, after so many years?

"My Lord, I am by act of parliament (thy authority over me) *ipso facto* avoided as dead, if within the time I do not this. I am at thy footstool; I may not do evil that good may

may come. I may not do this great ſin againſt my God, and the dictates of my conſcience. I therefore ſurrender myſelf, my ſoul, my miniſtry, my people, my place, my wife and children, and whatſoever elſe is herein concerned, into thy hand, from whom I received them. Lord, have mercy on me, and aſſiſt me for ever to keep faith and a good conſcience. I do not yet ſee, (for all that is ſaid againſt it) that the covenant is the worſe, or theſe other things better, than formerly I accounted them. Thou haſt graciouſly brought me without ſcandal, or breach of conſcience, thro' the former ſnares on the other extreme: my gracious Lord, bring me alſo ſafe and ſound thro' this. I do not beg for riches, honours, great places, or a pleaſant life, for myſelf or mine. I beg thy grace in Chriſt, and that we may be kept from ſcandal to religion, and may be brought the next way to heaven. Mortify the ſin of my heart and life which might turn me out of the way, blind mine eyes, or occaſion thee to permit my fall. Lord, I earneſtly recommend the ſouls of this poor people, my flock and charge, to thee. O Lord Jeſus, the head of thy church, the Redeemer of thy people, the Saviour of thine elect, the great Shepherd and Biſhop of our ſouls, take the care and charge of them; provide for them, keep them, ſave them. If thou takeſt me from this work here, my God, provide ſome work ſomewhere, and ſet me about it. Let me live no longer than I may be of uſe in ſuch employment as thou ſhalt aſſign me, and therein make me faithful. I am thy ſervant, let me not be altogether unprofitable.

"As for my proviſion, my God, I never had any conſiderable eſtate, and yet I never wanted. I have lived well, without injury to or need of others; plentifully, by thy gracious providence, and bountiful hand. I depend on thy promiſe, (*Matt.* vi. 24, 33.) and have reaſon (more than others) from good experience to truſt thee. When I come into extreme need or ſtraits, I will, (thro' thine aſſiſtance) as formerly, come to acquaint thee with it, and to devolve myſelf at thy footſtool for the like relief. In the mean time I give thee moſt hearty thanks for what I have, and humbly beſeech thee for grace to uſe it well. My God, I beg thy direction in this great buſineſs, and beſeech thee to ſhew me what is fully pleaſing to thee, and enable me to do it, for my Lord Jeſus's ſake, my Saviour and bleſſed Redeemer. Amen."

There is another paper of his with this title, dated *June* 10, 1662.

"Upon

"Upon the fall of the lectures about us at *Witney*, and *Farrington*, and here at *Bampton*, which the late act of parliament for uniformity hath over turned at present." It is as follows:

"Lord, is it the work of thy ministers to throw down thy service? of preachers to stop the course of preaching? or of the fathers of the church to take away bread from the children? that they who have the principal seats in our church, and profess to be the supreme ministers of thy gospel with us have so great an influence in this work? I humbly leave this at thy footstool, and beg that our Lord Jesus Christ, the head of this church, will see to it. Lord, I humbly return thee an account of our lecture. It was set up in confusion, which I could not mend; it hath been continued and supplied by such servants of thine as I could procure; my fellow-labourers left the care and supply of it long since: I have continued it till authority has prohibited it. Forgive my sin, and have mercy upon me, for my Lord and Redeemer Jesus Christ his sake. Amen."

Mr. *Birch* staid at the vicarage some time after being silenced, and observes, that a variety of providences contributed to it. There he continued preaching on Lord's-day nights. At last, upon Mr. *Cook's* coming to *Bampton*, he hired an house at *Shilton* in *Berkshire*, where he fixed in *May*, 1664, and had a good number of boarders. In 1665 the churchwardens of the parish, by the direction of Mr. *Grove* the minister, presented him to the Bp.'s court for not communicating with them, and for teaching school. But the Chancellor, Dr. *Ailworth*, was very civil to him. In *March*, 1666, by a warrant from the Deputy-lieutenants of *Berks*, he was seized and carried before Sir *G. Stonehouse*, Mr. *Purefoy*, and Mr. *Pigot*, for keeping conventicles, &c. but they took bail for his appearance. Some time after he was again summoned into the Bp.'s court at *Oxford*, and not a little threatened; but upon his appearance in the spiritual court, as Lord *Wharton's* chaplain, he was dismissed.

He was inclined to have removed to his native place near *Manchester*, where he had a small estate; but the gentlemen of the parish would not suffer him to leave that country. They placed him in a mansion-house in that neighbourhood, belonging to ——— *Hoard*, Esq; and sent their sons to him for education, (a service for which he was peculiarly qualified) and he remained there till the time of his death, having his

house continually full of young nobility and gentry from many parts of the nation. Fourteen of those that had been his scholars were in one session of parliament, in the reign of Q. *Anne*; and some of the chief of her ministers of state were of that number. On this account it appeared, to several considerate persons, not to have so decent an aspect for them to be for bearing so hard upon the Dissenters, with reference to their educating their children in their own way, (as by the schism bill) unless they did it to atone for the sins of their youth, when they themselves were in such hands.—One of these gentlemen told Mr. *Tanner*, (the grandson of this Mr. *Birch*) in that very part of Q. *Anne's* reign, in which the Dissenters were so much inveighed against in parliament, that this grandfather of his was the best Christian, the best scholar, and the most gentleman-like master he ever knew. And others that had their education under him have often said the same, and expatiated in his commendation. However, he could never be at rest till the last years of his life. He was perpetually molested, either by the Deputy-lieutenants, or the Bishops of *Oxford*, or the gentlemen of Doctors Commons. He was once carried to prison; but some gentlemen in the neighbourhood gave bail for him, and he came out the very next day.

Wood says, "This Mr. *Birch* was esteemed an instiller of evil principles into youth." And yet it appears from the sequel, that he could breed up good staunch churchmen.—When the 5-*mile-act* came out, he measured from his house at *Shilton* along the King's highway to *Bampton* church, and found it to be above 300 yards more than 5 miles distant; and therefore he had no disturbance on that account. He went constantly to church on the Lord's-day morning, (at which time only there was a sermon there) and in the afternoon he preached to his own family. When the times would permit, he had many came in to hear him, (and some of them from a considerable distance too) and he administered the sacrament to them at proper seasons. Thus he held on to the day of his death.

He had a commission in the army in the time of the civil war; but when he found things were run to extremity he quitted it, and returned to *Oxford*. When he came to lie on his dying bed, his eldest daughter, who sat behind his bolster to bear him up, asked him what his thoughts then were of the many changes in public affairs which he had passed through? His

His answer was, "I bless God I took the parliament's part; I bless God I opposed *Oliver Cromwell*; I bless God, with all my soul, I did not conform." After this, when many of his neighbours came to see him, he said to them, "See that none of you come into the world, and miss of the great end you came for, in knowing God and Jesus Christ whom he hath sent, savingly." The last words that were heard from him were, "Thankfulness! thankfulness!" He died *Jan.* 22, 1678, aged 61, and was buried at *Shilton*.

Among his MSS. there are various meditations and self-examinations before the sacrament; together with aspirations towards God, and prayers offered up to him, upon account of the public, and with reference to his own private and family concernments and difficulties, for many years together; which shew him to have been a very thoughtful, serious, humble, pious man; zealous on the parliament side, at their first taking up arms, and as zealous afterwards against *Cromwell* and his schemes; warm for the covenant, and as much against the engagement; a great enemy to confusion, both in the church and state; and a mighty promoter, in his sphere, of the Restoration, which yet exposed him and so many others to so great hardships. He was a very chearful Christian, and had a continual inward serenity and peace. He kept his numerous family in great order and decorum, tho' he sometimes found the doing so attended with no small difficulty. He was very ready to forgive injuries, and pass by reproaches that were undeservedly cast upon him, of which he had many. It was his common saying, with regard to his enemies, "Let us pray for them, and wipe out all disrespect from our hearts, towards them." Sometimes God turned his bitterest enemies into hearty friends.

Ibid. Mr. *John Osborn*, M. A. Of *New-Inn Hall*, *Oxford*. Born in the county of *Devon*. He was ordained by Bp. *Hall*. He was another of the vicars of *Bampton*, but was cast out soon after the Restoration. Dr. *Hodges* put in a claim against him, as former incumbent, and cast Mr. *Osborn* at law, tho' the said Mr. *Hodges* had another living, being rector of *Ripple* in *Worcestershire*, which (Dr. *W.* says) he was allowed to keep thro' the whole usurpation. When Mr. *Osborn* was ejected he had six children. He afterwards preached about the country as he had opportunity, and at length was imprisoned in *Oxford* castle. When he got his liberty he went to *London*.

Wood supposes him to have been minister of *St. Bartholomew's*, he having preached occasionally in that church; whereas his son affirms, that he had no public place afterwards. The same author reflects on his learning, but his son (who was a Nonjuror, and therefore no more like to be prejudiced in his father's favour than even Mr. *Luke Milbourn* himself) declared he was satisfied it was without cause. He died about 1665, aged 46.

WORKS. The Mystery of the Resurrection; on *Acts* xxiv. 15.—A Conference with *R. Coppin*, of *West Wellford*, on the Resurrection of the Body.—He had drawn up a Concordance to the Bible, *i. e.* of Things, and not barely of Words; but finding somebody had been before-hand with him, he never published it.

BANBURY, [V.] Mr. *Samuel Wells*, M. A. Of *Magd. Col. Oxf.* Son of Mr. *William Wells*, of *St. Peter's* in *Oxford*, and born there *August* 18, 1614. He took his degree in 1636, and was ordained *Dec.* 23, 1633. He then kept a school in *Wandsworth*. In 1639 he was assistant to Dr. *Temple* at *Battersea*. In 1644 he left his family in *London*, and went as chaplain in the army. In 1647 he settled at *Remnam* in *Berks*, where his income was about 200 *l. per ann.* but he had not above 20 families in the parish. In 1649 he accepted of a call to *Banbury*, tho' the profit was much less, that he might have an opportunity of doing good to a larger number of souls. He was offered the presentation of *Brinkworth*, a rich parsonage, but refused it, and continued in *Banbury* till *August*, 1662, when he remitted 100 *l.* of what was due to him, and chearfully declared, that he had not one uneasy thought about the support of his family, tho' he had then ten children, and his wife was pregnant. The 5-*mile-act* removed him to *Deddington*, from whence he used to write letters every week to his friends at *Banbury*, which he afterwards printed. When the times permitted he returned to *Banbury*, and purchased a pleasant house, in which he continued till his death. He and Mr. (afterwards Dr.) *White*, the parish minister, had a very friendly correspondence. He often heard Mr. *White* preach, and Mr. *White* sometimes privately heard him; and often used to say to him, "I pray God bless your labours in private, and mine in public." Mr. *Wells* was of a chearful disposition, and of a large and liberal heart to all, but especially to good uses. [He was so remarkable for captivating the attention, that] one who had often heard him preach, said, "the ears of his auditors were chained to his lips."

WORKS.

WORKS: A Spiritual Remembrancer. — The Substance of a Farewel Sermon at *Banbury*, on *Acts* xx. 27; with a Collection of Letters mentioned above.——His name is subscribed to The humble Advice, &c. of certain Ministers to Lord *Fairfax*, in 1649.

BARTON WESTCOTE. Mr. *Bowen*. Dr. *Walker* says, he used his predecessor very ill, and refused to pay him fifths.

BICESTER, [V.] Mr. *Basnet*, or *Barnet*. Dr. *Kennet*, in his *Antiquities*, mentions Mr. *W. Hall* as the only incumbent between 1604 and 1670.

BLOXHAM. Mr. *Christopher Nevil*.

BROUHTON, [R.] Mr. *Coney*.

CHIPPING-NORTON, [V.] Mr. *Stephen Ford*. After his ejectment he continued to preach among the people, to whom he had been related, as he had opportunity; but he was sadly harassed, and at length some of his enemies threatened his life, and he was forced to fly to *London*, where he often preached in the time of the plague, when many others fled into the country to escape it. When liberty was granted, a meeting-place was erected for him in *Miles-lane*, near *Thames-street*, where he was pastor of a congregational church. Here he held a catechetical lecture for young men at 7 in the morning on Lord's-days, and afterwards changed it to the evening; which it is to be hoped did much good.—Dr. *W.* says, "It hath been reported that this Mr. *Ford* had been a servant to the head of an house." Supposing that report true, he might yet be a very worthy and useful man, and might afterwards have gone thro' a course of study.

WORKS. A Disc. entitled, A Gospel Church. — A Disc. on Regeneration.

ENSTON, [V.] Mr. *Samuel Burnet*. He afterwards applied himself to the study and practice of physic.

GARSINGTON, [R]. Dr. *Ward*. [Probably ejected in 1660, for] in the act which then passed for confirming and restoring ministers, provision is made for annexing this living as formerly to the presidentship of *Trin. Col. Oxf.*

GLIMPTON, [R.] Mr. *Nathaniel Staniford*.

HASELEY, [2]. Mr. *Anthony Stephens*.

HENLEY upon *Thames*, [R.] Mr. *William Brice*. An eminently pious and learned man. When he was Fellow of *Eaton College* he much studied the *Greek* and *Latin* fathers, particularly *Chrysostom* and *Augustine*. While he continued in his living he was very charitable to the poor of the parish, seldom failing of having something boiled for them, with broth, on the Lord's-day. After his ejectment, he lived in or near *Maidenhead*, upon his estate. Tho' he did not afterwards take the charge of any particular congregation, he could not be satisfied to be altogether idle, while he thought there was room for his endeavours to do good to souls; and therefore he used to ride up and down the country, and preach sometimes among the Dissenters, and sometimes in the public churches, where he could have liberty, when other help was wanting; which was not uncommon. He did this in all weather, and continued so doing to an advanced age. Dr. *Seth Ward*, Bp. of *Sarum*, hearing he had preached in some churches in his diocese, expressed some displeasure at his doing it; which Mr. *Brice* hearing of, took an opportunity to wait upon him, and frankly owned to him, that he had indeed preached in some churches in his diocese, and should make bold to continue to do it, as opportunity offered, unless his Lordship took more care of the souls of the poor people, and made better provision for them.

HEYFORD (Nether), [R.] Mr. *John Ded*. He is several times mentioned in Mr. *Birch*'s MSS. as one concerned with him in keeping days of fasting and humiliation in private, after the passing of the act of uniformity. It appears from thence that he had 9 children, and was afterwards in great necessity and distress. Dr. *W.* relates several things to his disadvantage, and says, he was not beloved by his neighbours.

LITTLINGSTONE-LOVEL, [R.] Mr. *Hathway*.

NEWINGTON, [C. or D.] Mr. *Edward Archer*. His name was subscribed to the paper of Humble Advice, presented to Lord *Fairfax*, *Jan.* 25, 1649, as minister of *Somerton*. When he was cast out of his benefice he had a large family, and little or no provision for their sustenance; yet he died in the firm belief, that God would take care of those whom he left behind him, telling his wife that she needed not be anxious about her many children, for God would not suffer her or them to want. Nor did they. He left a son, who was a conformining minister at *Quainton* in *Bucks*.

* SILSAM,

* SILSAM, [Q. *Sitham, Berks*]. Mr. *Robert Rogers*, B. D. After his ejectment he lived in *Northamptonshire*. Dr. *W.* says, "he was the son of a miller." He might be so, and yet be a valuable man. But he says, "he was a very dunce." Had he been rejected, and thrown out of the church as such, upon suitable proof, there would have been no room for complaint. But he was cast out for Nonconformity; and it seems he would have been so served, had he been the brightest scholar.

SOMERTON, [R. 300*l.*] Mr. *John Fenwick*. Of *Trin. Col. Camb.* He was born in 1623, at *East Hedding* in *Northumberland*, of which county several that bore this name were sheriffs in former reigns, as appears from *Fuller's Worthies of England*. His father was a gentleman of a good estate, but by a profuse liberality and an ill-managed hospitality, it was so impaired, that at the birth of this son it was pleasantly said, "that now the estate was gone, the heir was come." However a son was most earnestly desired by the good mother, and he was born when she was near 50; and she from the first devoted him to the sacred ministry, if it should please God therein to favour her. His life was remarkably preserved when he was about two years old: a servant having given him a plumb, and carelessly let the stone get into his throat, where it stuck a considerable time, no one being in the house but the aged grandmother who usually kept her bed. The maid having done what she could, tho' to no purpose, carries the child to her, and throws it hastily upon the bed, crying out, "There! I have killed the child! the child is dead!" and immediately quits the room and the house. The old gentlewoman getting up in haste, sets the child on its feet, upon a very high cupboard, and taking him by the hands, jumped him down to the floor, which moved the stone, and his life was preserved. But the greatness of the leap rendered his legs very crooked, and the grating of the stone injured the organs of speech, and occasioned a disagreeable impediment in his delivery. His father had a batchelor brother, who was grown rich by merchandizing, and he used often to say that he would make his nephew his heir; but he missed of the kindness intended him. The uncle going abroad, on purpose to bring home all his effects, died at sea in his return. In his last will and testament, he made 4 of those that were with him in the ship trustees for his nephew, in case of his death before he reached home; but they upon his decease agreed to divide all that

was left among themselves, without giving an account to any one. In order to it, they took another ship, into which they put their cargo, that, as they pretended, they might get home the sooner. The master of the vessel (who had no concern in the trust) was afraid they had an ill design; but it was not in his power to hinder them. When he came home, he discovered his suspicions, and some were sent in quest of those trustees; but, with King *Jeboram*'s messengers, they never returned. Mr. *Fenwick* used to tell this story without any commotion at all, and commonly said to the company, "Thus, you see, I was not intended to be rich."

He married the daughter of *William Sprigge*, Esq; of *Deddington*, who was a justice of peace, and a considerable man in the county. It was thro' his interest that he got this valuable living, which he chearfully resigned to keep a good conscience; comforting the people who were in sorrow for his departure, by modestly telling them, that he hoped a better would succeed.—He took his leave of them with a discourse on *Deut.* xxxiii. 8. He had no disputes with his people about tithes, but quietly took what they brought him, whether in kind or money, without rigorous exactions, or murmuring complaints. It was his usual saying, "This world is but our inn, while we forget our home." He died at *Crayford* in *Kent*, of a malignant fever, 1665, in the 43d year of his age. His distemper rendered him delirious; when he was often crying out, that he would go to heaven: and complained of the persons that held him in his bed, that they kept him from going thither. There his friends observed his conversation very much to be, during his pilgrimage here on earth.

SWINBROOK. Mr. *William Smith*. He had formerly been at *Longborough* in *Gloucestershire*. He was a man of great humility and sincerity. He seldom prayed or preached without tears.

WITNEY, [R.] Mr. *William Gilbert*, lecturer. It was upon the fall of this lecture, and others, that Mr. *Birch* wrote the paper transcribed, p. 305.

WOODSTOCK, [L.] Mr. *Samuel Blower*. He was first cast out of his fellowship at *Magd. Col. Oxf.* and then silenced here. He then went to *Northampton*, [where he was the first pastor of the church which was afterwards under the care of the excellent Dr. *Doddridge*.] From hence he removed to *Abington* in *Berks*, where he died in 1701. He was of a meek

meek temper, peaceable principles, and a godly life. He had, like *St. Austin*, very exalted thoughts of Divine Grace and Redeeming Love. He discovered a very tender regard to young persons, and would often address himself very affectionately to them, not only in his sermons, but in his visits, and rejoiced much in their hopefulness. He affected not a pompous way of preaching, nor did he dispense the truths of the gospel with 'the wisdom of man's words,' knowing that was not so likely to be attended with a divine blessing. Scripture revelation, in scripture language, was the main subject of his discourses. He was very desirable as a friend, being free and communicative, candid in the last degree, of a very sympathizing spirit with [those in affliction], and particularly mindful of them in his prayers. And he was so firm and constant, where he professed friendship, that it must be some very ill thing indeed that was the occasion of his breaking it off. Wherever he had an interest, he was for improving it for God to his utmost; and took all opportunities to do so. He published a funeral sermon for Mrs. *Elizabeth Tub*, on *Psalm* xviii. 46. Mr. *Wood*'s being wholly silent as to this good man, and several others, appears designed.

The following afterwards conformed:

Mr. *Thomas Hodges*, of *Souldern*. He became minister of a chapel belonging to some alms-houses at *Oakingham* in *Berks*.—Mr. *Francis Wells*, of *Atterbury*.—Mr. *John Hartcliff*, of *Stadham*, who died canon of *Windsor*.

N. B. Others ejected in this county were mentioned under the university.

MINISTERS

MINISTERS Ejected or Silenced

IN

RUTLANDSHIRE.

BURLEY, [V.] Mr. *Thomas Perkins*. He was an humble, good man; much set against pride in apparel. When he has thought some of his family faulty in this respect, he has said, "What, do I preach against pride, and suffer it in you?" He was sometimes passionate, but would soon recover himself, and shew his good-will to the party that had angered him. After his ejectment, he often travelled on the Lord's-day several miles from home to preach, and got 10*s*. for his day's service, which for a great while was the most that he had to support his family. He was often in straits. At one time a niece of his, whom he had brought up, going after her marriage to visit him, in the course of free conversation with her, he said to her, "Child, how much do you think I have to keep my family? But poor 3*d*." At which she appearing affected, he with a great deal of chearfulness cried out, "Fear not, God will provide;" and in a little time a gentleman's servant knocked at the door, who brought him a side of venison for a present, together with some wheat and malt. Upon which he took his niece by the hand, saying, "Do you see, child? here is venison, which is the noblest flesh, and the finest of the wheat for bread, and good malt for drink. Did not I tell you God would provide for us?"—He lived by faith, and was pleasant and chearful in all conditions. He had a son, a minister in the established church.

CALDECOT, [C. or D.] Mr. *Nathaniel Bann*. A native of *Cheshire*. He afterwards settled at *Manchester*, and practised physic.

LANGHAM.

LANGHAM. Mr. *William Draper.*

OKEHAM, [V.] Mr. *Benjamin King.* Dr. *W.* says, that Mr. *King* was thrust into this living after Mr. *Abraham Wright* had been admitted to it by institution, tho' he refused to be inducted to avoid taking the covenant. Mr. *King* was minister at *Flamstead* in *Hertfordshire*, before he came to *Okeham.* He lived, after his ejectment, at *Lessingham*; but in what capacity does not appear. He was a man of great gravity and worth; of a bold spirit, and a very *Boanerges* in the pulpit. He was eminent as a preacher, and also for the holiness of his life. He had two daughters, one of whom married Mr. *Vincent Alsop*, and the other, Mr. *Robert Ekins*, who was afterwards the Nonconformist Minister at *Okeham.*

WORKS. A Discourse of the Marriage of the Lamb. Dedicated to Sir *T. Barrington.*

PRESTON. Mr. *Gabriel Major.*

———. *Samuel Winter*, D. D. Of *Queen's Col. Camb.* who was silenced by the act of uniformity, tho' not ejected. This seems the propereſt place to take notice of him, as he died in this county, where also he had occasionally exercised his ministry as a Nonconformist, as well as about *West-Chester*, at *Coventry*, and in *Herefordshire*, after his being ejected from his Provostship of *Trinity College*, *Dublin.*

He was born [of religious parents at *Balsal*], in *Warwickshire*, in 1603. From 12 years of age he was evidently under extraordinary serious impressions of religion, and much inclined to the ministry. [One day, as he was coming from school, (about a mile from his father's house) he retired under a hedge to pray, and begged of God, among other things, that he would fit him for the ministry, and make him useful in it; when he seemed as if he heard a voice telling him, that his prayer was heard. Upon this he entreated of his father that he might be trained up for the ministry. He was accordingly sent to the free-school in *Coventry*, at the age of 14, and soon became fit for the university], where he was under the famous Dr. *Preston.* When he left it he went to *Boston* in *Lincolnshire*, where he lived for some time under the ministry of Mr. *John Cotton*, [one of whose family he afterwards married]. From thence he removed to *Woodborow* near *Nottingham*, where his ministry was eminently successful. He had not been there long before he was called to the city of *York*, where

where he was for some time a lecturer, and had great opportunity for service and eminent success. The breaking out of the civil war forced him to remove from thence; and he was quickly invited to *Cottingham*, a great town within 3 miles of *Hull*, then destitute of a minister. Here he continued, about 8 years, exceedingly industrious and active for God. He preached twice every Lord's-day in public, expounded the chapters which he read, and catechized the younger persons. In the evening he repeated his sermons in his own family, to which many of the neighbours resorted. On the week-days he went from house to house, instructing the ignorant, and endeavouring to build up his parishioners in their most holy faith; and multitudes had cause to bless God for his painful labours.

Anno 1650, the parliament resolved to send four commissioners into *Ireland*, to settle that distracted kingdom, and ordered Mr. *Winter* to attend them thither. Weighing the matter, and being satisfied in the clearness of his call, he resigned up his living, which was worth 400*l. per ann.* and prepared for his journey and voyage, casting himself upon strangers, neither knowing nor capitulating with them what his salary should be, for the maintenance of himself and family. In *Ireland* he was a most laborious preacher, and exceedingly followed. His allowance from the commissioners was at first but 100*l. per ann.* but after some time they made him Provost of *Trinity College*, which was almost desolate and forsaken; but under his care and conduct it flourished again, and became as valuable a seminary of learning and piety as any in Christendom. Here he commenced D. D. having with singular applause performed the usual exercises. His being at last forced to leave the university and kingdom, was much to his damage, the college being indebted to him in a considerable sum of money, which he had disbursed for the common benefit; part of which, it must be owned, was after his death repaid to his son.

He had a good estate, and was universally respected, and yet was remarkably humble; conversing freely with the meanest for their good, and giving them money to make his advice regarded. He could bear contradiction from others, and their disadvantageous reflections without resentment. His diligence and industry was very exemplary. He was a hard student to the last; very careful to redeem and improve his time. He was a man of great zeal and fervent affections. He

was

was a ſtrict ſanctifyer of the Lord's-day. Rich in good works, and one that deviſed liberal things. His candor was great, and his courteous deportment remarkable. His faith and patience were very ſignal both in his life and death. [His character may be ſeen at large in his life, in *Clark*'s Collection of Lives, Vol. II. p. 95, &c. from whence the following account of his death is extracted:

While he was in *Rutlandſhire*, on *Thurſday*, *October* 12, 1666, he rode to a neighbouring town to aſſiſt in carrying on the ſervice on a day of humiliation, when having wearied his body and ſpent his ſpirits, he was unable to return till the next day. On the Lord's-day following he engaged twice in divine ſervice in the family where he lived, but at night found himſelf ill. On the *Friday*, growing weaker, he deſired his will might be engroſſed, and endeavoured to perſuade his wife to be willing to part with him, adding, that it would not be long before they ſhould meet again; and then prayed for her and other relations. Finding his ſtrength to decay, he often repeated thoſe words, 'The zeal of thine houſe hath eaten me up.' About ſix o'clock, on the Lord's-day morning, he raiſed himſelf up in his bed, and with a loud and chearful voice called to his wife, and ſaid, "I have this night been converſing with ſpirits;" and, as in a rapture, cried out, "O the glories that are prepared for the ſaints of God! The Lord hath been pleaſed this night to ſhew me 'the exceeding 'weight of glory' which is laid up in heaven for his choſen ones!" He ſaid further, that he had ſtudied, and thought he knew as much what the glory in heaven was as another man; but he now ſaw that all the divines on earth were mere children in the knowledge of the great myſtery of heavenly glory, which the Lord that night had given him a clearer ſight of than ever formerly he had; and his ſoul was ſo wonderfully elevated, that he could not declare what he found and felt. He then deſired that his relations, and the reſt of the family, might be called up, that he might acquaint them with the diſcovery he had had; but when he attempted to deſcribe it, he was ſo ſwallowed up in the contemplation of it, that he could not utter what he deſired. He continued all that day, and even till he died, in very high raptures, and great acclamations of thankfulneſs to God for Jeſus Chriſt, the fountain of that glory, and for the diſcoveries of it to him. On the Lord's-day evening an honourable gentleman and his lady, with ſome other friends, came to viſit him, with whom he

diſcourſed

discoursed about heaven and the things of God as fervently, sensibly, and fluently, as if he was in health. He quoted several texts of scripture, naming the chapter and verse, and explaining the *Hebrew* and *Greek* originals. Having fatigued himself with his discourse, which he continued two hours, he took an hour's repose, and then desired the same company might be called in again, that he might speak something more to them. When they, and the rest of the family were come into the room, he told them he thought he had but a short time to live; that he was going to Jesus Christ to partake of that joy which God had discovered to him, and reserved in heaven for those that love him and keep his commandments. He went on to magnify the riches of free grace, thro' which the saints come to enjoy that felicity.

He exhorted them not so much to trouble themselves in getting assurance of salvation, as to examine themselves carefully whether they were in the way of sanctification; and advised them daily to ask their souls such questions as these: What am I? Am I a new creature? Am I born again? If so, then I have new thoughts, new words, new company, a new conversation, &c. "If (says he) you find yourself in the narrow way of sanctification, let God alone with the rest, to give you an assurance of your future happiness, which he will do in his own time."—Looking up to heaven, he begged of God that the words of a dying man might make a deep impression upon the hearts of his hearers. He then proceeded to other pious discourse, and spoke with such strength of words, such zeal and fervency of spirit, as drew tears from the eyes of all present; and gave them a history of his life, of the conduct of God's providence and grace towards him, and of his success in his ministry. One of his relations, fearing he would spend himself too much, begged him to repose himself for a while; to whom he replied with much earnestness, "No; were I sure this would be my last night, (as it proved) and this the last sermon I should preach, I would continue it two hours longer;" adding, that he was not afraid of death.—All the day following he lay in heavenly contemplations and raptures, and sometimes desired his wife, or other friends, to tell him 'whether he were in the body or out of the body, for he could not tell.' In the afternoon, finding death to approach, he often cried out, "Oh, the power of death!" tho' he had no fear of dying. He desired that some of his neighbours might be called in, that he might preach

his last sermon to them. About 4 o'clock his wife and other friends asking him how he did, he answered, "Very weak;" and added, that he was going to Jesus Christ. He then bid them not be afraid of death; and putting forth his hand, said, "Brother, sister, take death by the hand. Be not afraid; death is a coward; he flies from me." Soon after, finding himself dying, he lift up his eyes to heaven, saying, "Come, Lord Jesus;" and presently, with a smiling countenance, added, "Art thou come?" and so breathed his last.

To the character given of him in his life is added an account of his power and prevalence in prayer, which was very extraordinary. Several instances of the answers given to his prayers, particularly in the recovery of the sick, are there related; and also of the assurance he had of their recovery, which, were they not well attested, would be deemed incredible.] He died in 1666.

WORKS. The Substance of several Sermons preached in *Dublin*, on Infant Baptism; in which the main Objections of Mr. *Tombs* and others are answered.

Mr. *Thomas Philips*, of *Gleiston*, Dr. *W.* says, was not ejected or silenced.

Mr. *John Wells*, of *Barraden*, afterwards conformed.

MINISTERS

MINISTERS Ejected or Silenced

IN

SHROPSHIRE.

ASTON, [Chap.] Mr. *Titus Thomas*. After his ejectment he applied himself to the practice of physic with good success, tho' not forsaking his ministry. He was fixed pastor [of a congregational church] at *Salop*, where he married a gentlewoman of very good circumstances, which enabled him to be useful. He was an ingenious and learned man. [Mr. *Orton* (whose father was a member of the church of which Mr. *T.* was pastor) says, he has heard much of his piety, zeal, and usefulness.] He died in the year 1686. In Mr. *Henry*'s Life it is said he was buried *Dec.* 10, at *Felton*.

AVELY, [Chap.] Mr. *Lovel*. A very prudent and worthy man, fond of retirement and privacy.

BASCHURCH, [V. 45*l.*] Mr. *Edward Lawrence*. Of *Magd. Col. Camb.* Born at *Moston* in this county. Upon his removal from the university, he fixed in this vicarage, which was small as to maintenance, tho' not as to work; and was near the place of his birth. Here he continued, without seeking any greater place, till the *Bartholomew-act* ejected him, at which time he had 11 strong arguments against Nonconformity, *viz.* a wife and 10 children; but he answered them by his faith in God. Being asked how he meant to maintain them all, he chearfully replied, "They must all live upon the 6th of *Matthew*, "Take no thought for your life," &c. He often sang with his family, *Psalm* xxxvii. 16. And they were provided for beyond expectation. He was driven from *Whitchurch* by the violent prosecution of the conventicle-act

in 1670, when he removed to *London*, where he spent the rest of his days. Mr. *Baxter* relates of him, that he had his goods taken away for preaching in a private house, where but four neighbours were present, on pretence that a little daughter of the house, that came newly from school, and another child, made the supernumeraries, which put him to a tedious suit. Mr. *Powis*, an able lawyer of that country, who had before carried it soberly and moderately, being retained against him, was free in his invectives, called him seditious fellow at the bar, and discovered much bitterness; about a week or fortnight after which he died almost suddenly. Mr. *Lawrence* died in *Nov.* 1695, aged about 68. His funeral sermon was preached by Mr. *Nath. Vincent*, where his character may be met with at large. He was a solid, calm, peaceable, godly man, and a good preacher. Mr. *Nath. Lawrence*, a nonconformist minister at *Banbury*, was a son of his; and Mr. *Samuel Lawrence*, of *Nantwich*, his nephew, [the father of the late Dr. *Lawrence* of *London*.]

BERINGTON, [2]. Mr. *Bote*.

BOLAS (Great), [R.] Mr. *Edward Bury*. Of *Oxford* university. Born in *Worcestershire*, 1616. By the advice of Dr. *Grew* and Mr. *Bryan* he spent several years at the great school at *Coventry*, under the care of the famous Mr. *White*, and was afterwards ordained upon good testimonials of his qualifications; so that Dr. *W.*'s reflection upon him is most probably groundless. At 5 years old he was adopted by an uncle to a good estate; but such was the profaneness of the family, that when God had touched his heart, he desired to be removed, professing he could live no longer where he could have no more advantages for his soul. Hereupon both his father and uncle were so disgusted, that he utterly lost their favour, and all expectations from them. "Thus, (saith he) in the morning of my age, I began my suffering; chusing rather to suffer affliction with the people of God, than enjoy the profits or pleasures of the world, which are but for a season."—He was afterwards kindly received by another uncle, in whose family religion flourished. He was earnest in pursuit of learning, spent some years at *Oxford*, removed thence into a private family, where he was chaplain, following his studies with unwearied diligence, and became assistant to the aged minister of the place; whence, after some time, he removed to the rectory of *Great Bolas*, where he continued his

uſeful labours for many years, and was in much peace with all his neighbours, till once, being ſuſpected of deſiring the king's return, his houſe was ſearched, his goods plundered, and his life threatened and much endangered. When the king returned, and the act of uniformity paſſed, he careſully ſtudied his duty, and hath thus recorded the reſult of his thoughts: "I ſolemnly profeſs, in the preſence of the great God, before whom I muſt ſhortly give an account of my words and actions, that in my moſt impartial judgment, after all the light that I can get by reading, praying, thinking, and diſcourſing with above 20 judicious and ſolid divines of both perſuaſions, I look upon it my duty not to conform; and whatever becomes either of myſelf or family, as I cannot force my judgment, ſo I will not dare to force my conſcience." Many years after that, he profeſſes, "That he never read or heard, or ſuffered any thing that cauſed in him any one repenting thought of his Nonconformity." And again, ſays he, "I did and do believe, as I ſhall anſwer before the Searcher of all hearts, that if I had conformed upon the terms enjoined, I had ſinned againſt God; and I do ſolemnly profeſs, if ever I can be convinced of the contrary, I will conform ſtill."—Though he was forced from his pulpit, he was loth to leave his beloved people; and being devoted to the miniſtry, he durſt not quit it. He built himſelf an houſe in the pariſh, with a deſign of continuing his endeavours to do good there; and how apparent ſoever the danger was, he never neglected any one opportunity of ſervice that offered. The *Oxford-act* afterwards drove him from his houſe, and put him to his ſhifts; for tho' he had a father and mother and ten brothers and brothers-in-law, who had families, yet he could not reſide with any one of them, becauſe their habitations came all within the compaſs of that act. But when the times were more quiet, and the king gave liberty to his diſſenting ſubjects, he ſoon procured a licence for himſelf, and another for his houſe, and with great zeal and fervency began to preach again. He attended with his family on the public miniſtry in the morning, and preached at home in the afternoon, without having the leaſt ſalary or proſpect of emolument from any of his hearers. He would often ſay, "I'll heartily rejoice if it will pleaſe God to give me my liberty to preach for nothing to my dying day." He looked upon his work to be God's; and the leſs reward he had from men, the more he hoped for at laſt from the Lord his Maſter.

June 14, 1681, being earneſtly deſired to aſſiſt at a private faſt, in a time of exceeding drought, he complied. Another was to preach, and he was to pray; but the meeting-houſe being broke up by ſome neighbouring juſtices of the peace, it was poſitively ſworn againſt him that he preached, and he was fined 20 *l.* but refuſing to pay it, they diſtrained upon him, and took away his houſhold goods, and books, and the bed he lay upon. The ſale of them was proclaimed in the pariſh-church, and in 3 market towns about; but not one perſon coming to buy them, they were returned, upon this promiſe, that they ſhould be given up when required by lawful authority. He was afterwards extremely haraſſed, and ſuffered great loſs in his eſtate, by the troubles continually given him by ſome peeviſh men, at ſeſſions, aſſizes, and in the crown-office. At laſt he was again forced from his family upon the *Oxford-act*, and paſſed from houſe to houſe, and from county to county; but, in the midſt of all his troubles and loſſes, was perſuaded that God would return to him, with intereſt, what of this world he had loſt for the ſake of Chriſt and his conſcience; which at laſt he acknowledged he had fully done, partly by the death of ſome of his relations, and partly by enabling him comfortably to diſpoſe of his children. Some years before he died it pleaſed God to deprive him of his bodily ſight, which, tho' in itſelf a very bitter affliction, and eſpecially to one who took ſuch pleaſure in reading, yet he was never heard to ſpeak one repining word againſt God, but would be often praiſing him that ſo great a mercy had been continued ſo long. His laſt affliction was a mortification in one foot, which he bore with invincible patience, ſaying in the midſt of his utmoſt torment, "I am not yet afraid to die." After many weariſome nights and days, he at laſt breathed out his ſoul to God, *May* 5, 1700, aged 84. He was an holy, ſtudious, and learned man; had great affections for God, and was deſirous to draw all men to him. Mr. *Samuel Bury*, paſtor of a congregation of Diſſenters at *Briſtol*, was a ſon of his.

WORKS. The Soul's Looking-glaſs; or a Spiritual Touch-ſtone, whereby true Grace may be diſcovered from counterfeit.—A ſhort Catechiſm, containing the fundamental Points of Religion.—A ſmall Book of relative Duties.—An Help to holy Walking; or a Guide to Glory.—The Huſbandman's Companion; containing 100 occaſional Meditations.—*England's* Bane; or the deadly Danger of Drunkenneſs.—A Sovereign Antidote againſt the Fear

of Death.—Death improved, and immoderate Sorrow for deceased Friends and Relatives reproved.

BRIDGNORTH, [C. or D.] Mr. *Andrew Tristram.* A man of more than ordinary ability in preaching and prayer, and of an upright life. He afterwards turned physician.

CHETTON, [R. S.] Mr. *William Bagly.* Dr. *W.* says, he was a mere layman, and never paid any fifths to Mr. *Benson*, the sequestered minister. However, he tells us, Mr. *Benson*, upon the Restoration, sued him, and recovered 80*l.* on that account. Were the Dissenters to have imitated such examples, they might have recovered immense sums from those who had plundered them for their Nonconformity in the reign of of *Charles*; but they knew better things.

CLUN, [V.] Mr. *Thomas Froysell.* Of *Clare Hall, Camb.* A divine of extraordinary worth for judgment, moderation, godliness, blameless living, and excellent preaching; who with many others, in poverty and sickness, and great suffering, continued to preserve the peace of his conscience. He was fixed at *Clun* by that pious gentleman Mr. *Walcot*, who preferred none to his livings but the worthiest men. The civil war drove him to *London*, where he had a great auditory, and was used by God to do good to many; but returned to his poor people at *Clun*, and was highly prized by them, and indeed all the country round, by such as were not haters of godliness. He rested from his labours about the year 1672, aged 52. The iniquity of the times, and his own comparative uselessness, after his being silenced, made a mighty impression upon him, which terminated in a fatal melancholy.

WORKS. The Gale of Opportunity; a Sermon at the Funeral of *Humphrey Walcot*, of *Walcot*, Esq;—The Beloved Disciple; at the Funeral of his Friend Sir *Robert Harley*.—And after his Decease, some Sermons concerning Grace and Temptation; with some Account of the Author prefixed, by Mr. *R. Steel.*

COGSHOT, [Chap.] Mr. *Francis Keeling*, B. A. Of *King's Col. Camb.* Born at *Coventry* in 1632. After he had took his degree, he was called to be Sir *Thomas Wilbraham*'s chaplain, at *Weston Hall* in *Staffordshire*. He had scarce been 2 years there before he was ordained by the Presbytery at *Whitchurch* in *Salop*; and he became minister of *Cogshot* chapel, which was then parochial, and a considerable augmentation was procured him. God was pleased, tho' he was but young,

young, to own his miniſtry, and particularly his catechetical exerciſes, which were attended by many perſons advanced in years. About the Reſtoration he was invited to a very conſiderable living in *Cheſhire*; but apprehending the reſtoration of epiſcopacy and ceremonies was intended, he waved it, and continued at *Cogſhot* till he was ſilenced in 1662. He had married a wife of a good family. Before the *act of uniformity* took place he was earneſt with God in ſecret prayer, that her ſpirit might comply with his intended Nonconformity. At length, aſking her thoughts about it, ſhe readily anſwered, "Satisfy God and your own conſcience, tho' you expoſe me to bread and water." After his ejectment he was peſtered with informers, forced to a diſtance from his family, and proſecuted in the eccleſiaſtical courts 4 or 5 years together, for baptizing his own child, and threatened to be excommunicated: however, he was not impriſoned. After K. *Charles*'s indulgence in 1672 he preached at *Wrexham* once a month, and ſeveral other places. He afterwards removed to *Shrewſbury*, where for ſome time he and Mr. *Beresford* preached alternately at the *Thurſday* lecture. His wife kept a boarding-ſchool for young ladies. When this way of maintenance was ſtopped he removed to *London*, and for ſome time preached occaſionally only; but after K. *James*'s liberty he ſettled at *Kingſton* upon *Thames*, where he died *Ap.* 14, 1690. When he drew near his end, he expreſſed the greateſt ſatisfaction in his Nonconformity, tho' he had refuſed conſiderable offers, and that from relations, whoſe favour he loſt by his refuſal. He carefully obſerved the providence of God towards himſelf and his family, and made continual remarks upon it in his Diary. He ſpent conſiderable time daily in converſe between God and his own ſoul; never expecting to proſper in his ſtudies, unleſs he implored the divine aſſiſtance and bleſſing. He left 2 ſons in the miniſtry among the Diſſenters.

CLEOBURY (North). Mr. *Charles Humphreys*. Dr. *W.* ſays, he came to this living in 1653. He was a pious, active, hopeful young man. After his ejectment he went to *London*, and died in 3 or 4 years very poor.

CRESSEDGE, [C.] Mr. *Samuel Smith*. He was formerly miniſter of *Prittlewell* in *Eſſex*. A very pious, judicious man, and greatly eſteemed. He ſpent his laſt years at *Dudley* in *Worceſterſhire*, (which was the place of his nativity) and there died very old in 1664, and was buried in the chancel.

WORKS. *David's* Repentance; on *Ps.* li. (This went thro' 40 editions.)—*David's* Bleſſed Man; a ſhort Exhortation on the firſt Pſalm. (Printed the 15th time in 1686.)—The *Ethiopian* Eunuch's Converſion; being 13 Sermons on Part of *Acts* viii.—The Chriſtian's Guide, with Rules and Directions for leading an holy Life. — The Chief Shepherd; an Expoſition on *Ps.* xxiii. — The admirable Convert; or, the miraculous Converſion of the Thief upon the Croſs.—*Moſes's* Prayer; an Explanation of *Ps.* xc. —A Looking-Glaſs for Saints and Sinners; an Expoſition of the 2d Epiſtle of *John*.—He wrote alſo on *Hoſea* vi. and ſeveral other books.

DAWLY, [2.] Mr. *Rowly*.

DUNNINGTON. Mr. *George Reves*. After his ejectment he preached ſome time at *Talk* chapel.

* EDSTASTON, [Chap.] near *Wem*. Mr. *Samuel Taylor*. Of *Magd. Col. Camb.* A learned, holy, humble, ingenious man, and a good preacher, but ſickly. Though in very low circumſtances, with a wife and many children, he quitted his living in 1662, chuſing rather to beg his bread than to wrong his conſcience. He continued in *Wem* after being ſilenced, and preached there as his ſtrength and liberty would permit. He had his houſe burnt down in the dreadful fire in that town. He re-built it after a ſort, by the charity of his friends, and lived in it; but in very great ſtraits, and much ſickneſs, yet preaching conſtantly. When he was once in very great ſtraits, a gentleman that was concerned for him, and had oft been kind to him, deſired a young miniſter of reputation to improve his intereſt for him, as he was travelling about the country, to gather ſomething among charitable Chriſtians of his acquaintance for his relief. He did ſo, and deſired the gentleman that had made the motion to get him to his houſe at a time fixed, when he would be there, and give him what he had collected. The gentleman accordingly ſent for him, and he came without any knowledge of the kindneſs deſigned him. The perſon that had been an advocate for him the next morning told him what he had done, upon the ſolicitation of his friend, and paid him down upwards of 20 *l.* The good man was ſo affected with this unexpected relief, that he burſt out into tears; told him the diſtreſſed caſe of his family when he left it, which was reduced to the laſt extremity; bleſſed God, and thanked him; and ſignified his ſenſe of the goodneſs of God in a manner that made ſuch impreſſion on him, as left it dubious,

dubious, whether the diſtributer or the receiver was the moſt affected. After a few days illneſs he quietly departed this life, *June* 26, 1695. Mr. *P. Henry* preached his funeral ſermon, on 2 *Cor.* iv. 7.

ERCOL *Magna*, [V.] Mr. *Richard Hopkins.*

FELTON (Weſt), [R.] Mr. *Samuel Hilderſam*, B. D. Some time Fellow of *Eman. Col. Camb.* Son of the famous Mr. *Arthur Hilderſam*, of *Aſhby*. He was ſettled rector of *Weſt-Felton*, 1628, and continued there till ſilenced by the act of uniformity. He was one of the Aſſembly of Divines; a father to the ſons of the prophets in and about *Shropſhire*; a Conformiſt in the old times, but reſolved enough againſt the new Conformity. "He was (ſays Mr. *Baxter*) a grave, peaceable, pious, learned divine." Mr. *Henry* adds, "loving and charitable; an excellent preacher, an eminent expoſitor, and very much of a gentleman." Mr. *Tallents* ſays, he was ordained by an *Iriſh* Bp. without the ſubſcription that was then uſually required. Soon after his ejectment he left *Shropſhire*, and lived privately with a kinſwoman at *Erdington*, in the pariſh of *Birmingham-Aſton*, in *Warwickſhire*, where he quietly ended his days, in *Ap.* 1674, aged 80; and was decently buried in the church-yard, without any funeral ſermon, according to his order. His wife, who ſurvived him, was daughter to Sir *Henry Goodyear*, of *Poleſworth* in that county.—He printed nothing but two epiſtles before his father's ſermons, but furniſhed Mr. *Aſhe* with the materials of his father's life.

HALES OWEN, [V.] Mr. *Edward Paſton.* He was ordained by a Bp. before the war, and yet could not be ſatisfied to conform. He did not keep up any ſtated meeting in *Hales Owen*, where he lived in great friendſhip with his moderate ſucceſſor, and was not treated with any ſeverity. He preached ſometimes for his brother that conformed, in *Kings Swinford* church, and ſeveral other churches and chapels where he could be connived at; but his labours were moſtly ſpent at the Diſſenters meetings. He had a conſtant fixed turn at *Guarnal*, in *Sedgely* pariſh, in *Staffordſhire.* He was not a popular preacher, but very judicious, ſolid, and practical. He was of a ſerious, peaceable, holy, humble, catholic ſpirit, and heavenly converſation. He lived to a good old age. He was for ſome time ſteward to *Philip Foley*, Eſq;

HODNET, [R.] Mr. *Samuel Campion*, M. A. Of *Magd. Col. Camb.* A learned, pleasant, friendly man, and a very good preacher. His parsonage-house and barns, with his books and goods, were burnt in 1658, and he built them up in 1659, and yet in 1660 the patron, Sir *Henry Vernon*, turned him out. He had a wife and 7 children, and little to live on; but God provided for him and them. He departed this life in *Salop*, about the year 1680, aged 65.

KYNESLEY, [R.] Mr. *Thomas Wright*, M. A. A man of extraordinary learning and ability, moderation and peaceableness.

LUDLOW, [L.] Mr. *Richard Sadler*. He was born in *Worcester*, and went, when young, with his father into *New-England*. After the wars he returned into *Old-England*, was ordained at *Whixall* chapel, *May* 16, 1648, and removed thence to *Ludlow*. Being turned out there, upon the King's coming in, he spent the rest of his days in privacy at *Whixall*, where he died, in 1675, aged 55. He was a man of great piety and moderation. He had a wife and many children, and very little to live on, but was chearful and hearty.

MIDDLE, [R.] Mr. *Joshua Richardson*. He had been imprisoned in *London*, in the time of the war, by the parliament party; but could not now conform, tho' he had a wife and a great many children, and no great estate. He was a pious and friendly man, and his life was closed with a happy death, *Sept.* 1, 1671. Dr. *Fowler* preached his funeral sermon at *Whitchurch*, on *Dan.* xii. 3. highly praising him for wisdom, piety, and peaceableness.

MORTON, [Chap.] Mr. *Timothy Thomas*. Brother to Mr. *Titus Thomas* of *Aston*. He was chaplain to Mrs. *Baker* of *Guiney* near *Oswestry*, and died in that neighbourhood, 1676.

NEWPORT, [C. or D.] Mr. *John Malden*. His name is to the Testimony of the Ministers in this county, as pastor of *Chefwardine*. He was a man of great learning, an excellent Hebrician, one of exemplary piety, and a solid preacher; but lived and died very low in his own eyes, esteeming himself good for nothing; which was manifestly a prejudice both to his comfort and his usefulness. He was far from repenting his being a sufferer for Nonconformity. He died *May* 23, 1681, aged 60.

OSWES-

OSWESTREY, [V.] Mr. *Rowland Nevet*, M. A. Of *Edmund Hall, Oxf.* His labours at *Oswestrey* were abundant while they were allowed, and even after he was silenced for Nonconformity. He continued among his people there to his dying day, doing what he could when he might not do what he would. He used to say, he thought the most of his converting work was done there, in the first 7 years of his being in the place. When the plague was among them he continued with his people, and preached to them; and it was an opportunity of doing much good. His conversation from his youth was not only blameless, but holy and pious. He was exemplary for family religion, and great care and industry in the education of his children. He died *Dec.* 8, 1675. [A son of his was a minister among the Dissenters at *Bridgnorth.*]

Ibid. Mr. *Quarrel.* Tho' he preached here occasionally, he did not fix here, it is said, till after 1662. He preached much in *Wales.* [He was the first pastor of the congregational church at *Shrewsbury*, viz. in *Oliver*'s time, and afterwards preached there as often as the violence of the times would permit.]

ROCKADYNE. Mr. *Joshua Barnet.* He was born at *Uppington* in this county, where his father, Mr. *Humphrey Barnet*, was a celebrated preacher, much admired by the country people, who would flock to hear him twice on every Lord's-day, which was a thing at that time very unusual. When the Book of Sports came out, instead of reading it he preached against it, and was cited to appear before the Bp. of *Coventry* and *Litchfield*, and was forced to retire out of that diocese into *Lancashire*, where he died. This Mr. *Humphrey Barnet*, and Mr. *Wright* of *Wellington*, tho' they were both of them conformable to the established church, were accounted the first Puritans in *Shropshire*; and for no other reason but their sedulous preaching, and sober and pious lives.

Mr. *Joshua Barnet* was bred up at a school in *Lancashire*, in the place of his father's retirement, and was afterwards sent to be educated by the famous Mr. *Ball.* After his father's death he was ordained by Presbyters, and chosen lecturer of *Tockhouse*, in the parish of *Blackborne*, *Lancashire.* There he continued till the imposing of the solemn league and covenant; and not being satisfied to take it, he retired into his native country, where he settled in two little parishes near *Shrewsbury*, *Ashley* and *Hadnall.* Upon the coming out of the engagement,

gagement, which he could not take any more than the covenant, he quitted both those places, and took *Rockadyne*, by the advice and procurement of ——— *Stevens*, Esq; of *Dottel*, who had a great respect for him, and allowed him 20*l.* a year during his life; which after his death he settled on this vicarage for ever. Here Mr. *Barnet* continued till 1662. Tho' he then became a Nonconformist, he was very moderate, and was much beloved and visited by the neighbouring clergy. He went every Lord's-day to his parish-church (at *High Ercol)* twice, tho' it was 2 miles from his house. He preached at home at noon, and then used to take his whole auditory to church with him afterwards. One main thing he stuck at in the terms of Conformity was, re-ordination by a Bishop. He removed into *Cheshire*, some years before his death, and preached publicly in the parish church of *Warburton*; but he never conformed; for that place is exempt from episcopal jurisdiction. He was a personable man, of considerable abilities, and a taking preacher. He died very much lamented.

RODDINGTON, [R. 45*l.*] Mr. *Andrew Barnet*. Of *Trin. Col. Camb.* Brother to Mr. *Joshua Barnet*, and the youngest of ten children. Born at *Uppington*. He was turned out of *Churchholme* in *Cheshire*, for not taking the engagement against the King and House of Lords. His sufferings after his ejectment from *Roddington*, in 1662, were not so great as some others met with, his skill in physic making him the more valued by the neighbouring gentry. One instance however is recorded: Being invited to preach in private on a Lord's-day, a neighbouring justice came upon him while he was only in prayer, and fined him for preaching. He appealed to the quarter-sessions, and proved that he had not preached. But the King's attorney said, that he must make a construction of the matter; and that was, that the defendant's praying was preaching. "Then (said Mr. *Barnet)* every boy that says the Lord's Prayer is a preacher." "No, no, (says the attorney) but for you to pray is preaching." Upon this he was cast, and his fine doubled; so that he paid above 40*l.* He was a solid man, and a sound preacher; and most valued by them that knew him best.

WORKS. A Sermon upon the Death of Queen *Mary*; preached at *Daventry*.—The Helmet of Hope, Christ in us the Hope of Glory.

SHREWSBURY.

SHREWSBURY. *St. Chad's.* Mr. *John Bryan*, M. A. Of *Eman. Col.* and *Peter-House, Camb.* He was the eldeſt ſon of Dr. *Bryan* of *Coventry*, and experienced the happy effects of a pious education. Being deſigned for the miniſtry, he was ſent young to the univerſity, where he ſpent many years. Soon after his leaving it he was domeſtic chaplain to the Earl of *Stamford*, lecturer of *Loughborough*, and miniſter of *Didlebury* in this county. In the beginning of 1652 he had a call to the abbey-pariſh in *Shrewſbury*, where he had many friends who valued his labours. *St. Chad's* being vacant, at the earneſt deſire of that pariſh he removed thither, where he met with great love and affection, and continued till *Aug.* 24, 1662. He had been twice in priſon with Mr. *Tallents* and others, before the year 1666, tho' nothing was laid to their charge. In the year 1685 he with great difficulty eſcaped, when Mr. *Tallents* and others were confined. When the 5-*mile-act* was executed in 1666, he refuſing the oath, removed with his family to *Shefnal*, and came by night to *Shrewſbury*, (ſometimes not without great hazard) to adminiſter goſpel-ordinances to his people. Returning thither afterwards with his family, upon K. *Charles's* indulgence in 1672, he, with his colleague Mr. *Tallents*, and other miniſters, enjoyed uninterrupted liberty of preaching in the houſe of that worthy and religious gentlewoman Mrs. *Hunt*. In the year 1683 new troubles aroſe. Two maid-ſervants, thro' promiſes and threats, were drawn to give information againſt him and others for preaching. He only was ſeized and brought before the judge, and fined 40 *l.* Afterwards he, with Mr. *Tallents* and others, were put into the Crown-office; his goods were in great danger, and he was forced immediately to leave the town. Upon K. *James's* general pardon, he ſued out his diſcharge from that court. When liberty was given in 1687, he and Mr. *Tallents* reaſſumed their former work, and continued till his death made the ſeparation, *Aug.* 31, 1699. Mr. *Baxter* ſpeaks of him as "a godly able preacher, of a quick and active temper, and very humble." To which it may be added, that he was of a public ſpirit, never ſought great things for himſelf, knew how to be content with a little, and to deal bountifully with it; hating covetouſneſs, and eſteeming it 'more bleſſed to give 'than receive.' He was very uſeful in counſelling and comforting the afflicted in body and mind. His doctrine was ſound and plain, his practice regular and conſcientious, his principles moderate, but fixed; his texts ſuited to the various

turns

turns of Providence, which he generally obſerved; his diſcourſe pleaſant and profitable, intermixing ſpiritual things with common. When he was with ſuch as he thought no great friends to religion, he would uſe an innocent freedom, and ſay, "Religion is an enemy to nothing but ſin." He was often ſerviceable, and ever faithful to his friend; thankful for the leaſt kindneſs, obliging towards all, and beloved by moſt that knew him. He would often acknowledge the preſence of God with him thro' the whole of his life. About 5 years before his death he had a ſevere ſtroke of the palſy, which produced a continued weakneſs in his right-ſide, and diſabled his right-hand, which he bore with great patience and reſignation; bleſſing God that he was able to do any thing in his work, and deſiring to live no longer than he might be uſeful: in which God granted his requeſt. About 7 or 8 weeks before his death he told Mr. *Tallents* he was preparing his own funeral ſermon on 2 *Tim.* iv. 7. upon which he preached ſeveral diſcourſes; and the laſt on the Lord's-day in the morning before his death, under great weakneſs, which increaſing, he expired on the *Thurſday* following.

Ibid. Alkman's. Mr. *Richard Heath.* Of *Chriſt's College, Cambridge.* An ancient, grave miniſter; moderate, ſedate, quiet, and religious. He was much valued at the univerſity for his great learning, eſpecially in the Oriental tongues, in which he was one of the greateſt maſters of the age. He was employed to correct the *Syriac* and *Arabic* of the *Polyglott* Bible, which was ſent down to him in ſheets for that purpoſe, for which Bp. *Walton* gave him a copy. At the perſuaſion of that Bp. he continued a few Lord's-days after *Aug.* 24, 1662, reading the liturgy; but was ſoon ſilenced, becauſe he could not come up to the impoſed terms of Conformity. When the five-mile-act commenced, *March* 25, 1666, he removed to *Wellington*, and there died on *May* the 28th following. When he lay upon his death-bed, Mr. *Lawrence* aſked him what reflections he had upon his Nonconformity? "Truly, (ſaid he) I would not but have done as I did for a thouſand worlds." He had great confidence that God would provide for his widow and children, according to the promiſe. Tho' he was ſo learned and able, he printed nothing.

Ibid. St. Mary's. Mr. *Francis Tallents*, M. A. Of *Peter-Houſe*, and *Magd. Col. Camb.* He was born at *Pelſley*, near *Cheſterfield* in *Derbyſhire*, in *November*, 1619, and brought up at

From an original picture in the possession of the Revd. Wm. Orton.

at the public ſchools at *Mansfield* and *Newark*. About 1642 he travelled abroad as tutor to the ſons of the Earl of *Suffolk*. He has often ſaid, that what he ſaw abroad of the Popiſh religion, and what conference he had with its advocates, added much to his conviction of the falſhood and wickedneſs of it, and confirmed him in Proteſtantiſm. Upon his return he was choſen Fellow of *Magdalen College*, and was afterwards Senior Fellow, and Preſident or Vice-Maſter of the college. He was a noted tutor there; and, among others, Sir *Robert Sawyer* and Dr. *Burton* were his pupils. He was ordained at *London*, *Nov.* 29, 1648, by the 3d claſſical Preſbytery in that province. In 1652 he left the univerſity, and went to *Shrewſbury*, where he became miniſter of *St. Mary*'s; and his labours were well accepted and uſeful. In 1656 he was moderator at a public diſpute about baptiſm in the church of *Elleſmere* in *Shropſhire*, between Mr. *Porter* of *Whitchurch* and Mr. *Haggar*, a Baptiſt. He began and ended with prayer, and directed the progreſs of the diſpute with great prudence and candor. At the Reſtoration he was not a little pleaſed, and made ſome advances towards a compliance in eccleſiaſtical matters. But when he ſaw how things were fixed in 1662, he was neceſſitated to quit his place, which was his livelihood. He remarked, that before the wars the Puritans generally made a ſhift to conform and come into the church, notwithſtanding the hard uſage they foreſaw they were likely to meet with; but to prevent this afterwards, the new barriers or fortifications were erected by the act of uniformity to keep them out. As long as he lived he obſerved *Bartholomew*-day every year, as a day of humiliation and faſting; but was a man of great moderation. He loved good people of every denomination, and took all occaſions to witneſs againſt bigotry on all ſides. For the moſt part, he attended the public miniſtry and the liturgy a great while, morning and afternoon; and undertook conſtant ſtated work for ſome years.

In 1670 he travelled into *France* as tutor to two young gentlemen, Mr. *Boſcawen* and Mr. *Hampden*, (the former of whom died at *Straſburgh* of the ſmall-pox). Having ſpent about 2 years and a half abroad, in 1673 he came back to *Shrewſbury*, and joined with Mr. *Bryan* in preaching to a congregation of Diſſenters in that town, [of which Mr. *Job Orton* was many years paſtor]. In 1685, when *Monmouth* was in the Weſt, he was ſent priſoner to *Cheſter* caſtle; but upon his defeat was releaſed, and retired to *London*, where he lived privately.

privately. While he was here, in 1686, he was maliciouſly calumniated as a Popiſh prieſt. A deſk he had left at *Shrewſbury* was opened by miſtake, in which, among other things, was a piece of an old white damaſk bed ſcolloped, a plain pair of ſlippers, and a book in which were entered the names of his pupils in *Magdalen College*. A malicious fellow reported, that he ſaw, in a deſk of Mr. *Tallents*'s, ſuch veſtments as prieſts ſay maſs in, full of croſſes and images; and a book, in which were the names of ſuch as were admitted into the order of the Jeſuits. When Mr. *Tallents* returned, and found this baſe ſlander ſpread to his prejudice, he h-- the fellow before the Mayor, produced the things that were found in the deſk, and ſo convicted him of falſhood and malice; but becauſe he was a poor man, gave him no other trouble than a check from the Mayor. And yet there were thoſe that did all they could to ſupport the ſlander, one of whom Mr. *Tallents* was adviſed to proſecute. He did ſo, and the man was caſt. Upon the liberty given the Diſſenters in 1687 he returned to *Shrewſbury*, and continued his miniſterial ſervice there, in conjunction with Mr. *Bryan*. In K. *William*'s time, overtures being made towards a comprehenſion, ſome gentlemen that greatly valued his judgment, ſent for him to *London* to diſcourſe with him about it; particularly concerning the reordaining of ſuch as were ordained by Preſbyters. Upon mature deliberation he declared he could not ſubmit to it; and drew up his reaſons at large. He was much for occaſional Conformity, as a token of charity towards thoſe whom we cannot ſtatedly join with. In 1691 he entered into his new place of worſhip, and preached his firſt ſermon there on *Iſ.* lvii. 15. He cauſed it to be written on the walls of the meeting-place, "that it was built not for a faction or party, "but for promoting repentance and faith, in communion "with all that love our Lord Jeſus Chriſt, in ſincerity." He added that ſcripture with which the *French* churches uſually begin their public worſhip: "Our help ſtandeth in the name "of the Lord, who made heaven and earth." He died on Lord's-day evening, *April* 11, 1708, in the 89th year of his age, and was buried in *St. Mary*'s church. A paper was found after his death, appointing what epitaph ſhould be inſcribed on his grave-ſtone, and expreſſing the year of his life then current; intimating, that he did not expect to outlive that year.

Reliquiæ

Reliquiæ D. *Francisci Tallents.* Olim Col. *Magd. Cant.* Sen. Socii. Postea Conscionatoris Publici in hâc Ecclesiâ ab An. 1652. ad *Aug.* 24, 1662. Qui post varios Labores, expectavit misericordiam Domini nostri Jesu Christi in Vitam Æternam, tandem decessit Anno Ætatis suæ 89. Mense Die———

Mr. *Baxter* says, "He was a good scholar, a godly blameless divine; most eminent for extraordinary prudence and moderation, and peaceableness towards all."

[Mr. *Mat. Henry*, at his desire, preached his funeral sermon, on *Jude* 21. and being forbidden by him to say any thing in his praise, he afterwards drew up an account of him, which was printed at the end of the sermon; from which the foregoing account is taken, as is also the following addition respecting his character and death:

In all his address and converse he was, in the highest degree, respectful and complaisant. His politeness was a great ornament to his learning and piety.—In his old age he retained the learning both of the school and the academy to admiration. He had something to communicate to those who conversed with him concerning all sorts of learning; but his masterpiece, in which no man was more ready, was history.—He abounded much in pious ejaculations in his common discourse. —He was very happy in counselling his friends who applied to him for advice, and knew how to speak a word in season. —He sometimes expressed his fear concerning many weak and melancholy Christians, that they had tired themselves in the exercises of devotion; and would advise such to keep their minds as calm and sedate as possible, and not aim to put them always upon the stretch. He would sometimes pleasantly say, "The Quietists are the best Christians;" and with regard to the external performances of religion, would give this advice: "Let the work of God be done, and done well; but with as little noise as may be."—He was eminent for his charity, in judging of other persons, and in relieving the necessitous; particularly strangers in distress.—He was in a remarkable degree dead to the world, knowing no good in it, but doing good with it; and, by the little he left behind him, shewed that he had no way of laying up what he had, but by laying it out in good works, (1 *Tim.* vi. 19.)—His preaching was very plain, familiar, and affectionate. He studied not words, but things. He was frequent and earnest in pressing brotherly

brotherly love. Love was the air he breathed in.—He was much for extolling free grace, &c. but tho' he differed from Mr. *Baxter* in many of his notions and expressions concerning justification and other things, yet he highly valued that great man for his learning and piety, and the service he had done the church by his practical writings; and often spoke of him with great respect and affection.—He took occasion sometimes to speak of the hope he had of the flourishing of the church in the latter days. "When God (says he) shall repair its breaches and build it up, the subtilties of the schools, and many canons of councils, and customs of old, will be laid aside, and a great simplicity in things of faith and worship shall be owned and practised. No more conditions shall be made for the communion of churches than Christ has made for communion with him."

It pleased God to continue him long a burning and a shining light. He was chearful and useful to the last. He had but little bodily pain, and enjoyed great serenity of mind. Mr. *Bryan*, Mr. *James Owen*, and Dr. *Benion*, were successively assistants to him, and died within 8 or 9 years. The death of the latter affected Mr. *Tallents* greatly. Soon after this he was seized with a fainting fit. When he came to himself, [he found his strength impaired, and thought his end to be near.] Accordingly the next day he made some alterations in his will, gave directions about his funeral, and then addressed himself to his dying work with the holy chearfulness which became so good a Christian, as one that had nothing else to do but to die. Tho' he sometimes expressed a wish that, if it were the will of God, he might live a little while to see the congregation well settled with another minister, he soon got over this difficulty, and left the care of the sheep to the Great Shepherd; praying, that if his work were done, he might be willing and 'desirous to depart and be with Christ.' He charged all about him not to pray for his life, but that he might patiently wait for his change; and with reference to the means which had been used to recover him from the fit before mentioned, said to those about him, "Why did you not let a poor old man go quietly away?" He often expressed his repentance for sin, and his reliance on Christ alone. Some days before he died he blessed God that he was fuller of inward comfort and joy than he was able to express. After he had some time lain waiting, he began to think it long that he had not his release, and to cry, "Come, Lord Jesus,

come quickly." But knowing God's time is the best, he waited with patience for it. On the *Lord's-day*, *April* 11, he would have those about him (except one person) go to public worship. That day he seemed somewhat revived. Many savoury words dropped from him, and he continued very sensible, calling upon God; till about 9 or 10 o'clock at night, when he sweetly slept in Jesus.

WORKS. A View of Universal History; or Chronological Tables, [finely engraven on 16 Copper-plates, in his own house,] (one of the greatest works of the age.)—Sure and large Foundations; designed to promote Catholic Christianity.—A short History of Schism, for the promoting of Christian Moderation. [This was written in the 85th year of his age. One *S. G.* answered it with great indignation. Mr. *Tallents* wrote a Reply, in a manner becoming a Christian, a gentleman, and a scholar.—He left behind him many Chronological Disquisitions and Historical Remarks.—A pretty large Tract, occasioned by the Indulgence in 1687, ag. Compulsion in Matters of Religion.—A Description of Popery, written at *Paris*.—Also a Journal of his Travels, which is now in the possession of Mr. *Job Orton*, who was for many years pastor of the church at *Shrewsbury*, which had been under Mr. *Tallents's* care.] —An Answer to the Question, Whether Persons ordained by Presbyters may submit to be re-ordained by a Diocesan Bishop. The Sum of his Reasons against this may be seen in Dr. *C.*'s Account, p. 552—555.——*N. B.* He drew up the characters of many of the ministers in this county.

STANTON, [V. S.] Mr. *Henry Crutchlow*, or *Churchlow* as Dr. *Walker* has it, who says he had been a gentleman's butler, and used Mr. *Orpe*, the sequestered minister, very ill; that he had been curate to Mr. *Gilbert*, [who was domestic chaplain to *Oliver Cromwell*; and that being disposed at the Restoration by Mr. *Orpe*, he died in a few years afterwards.]

STANWARDINE, [2]. Mr. *Hall*.

STOKE, [R.] Mr. *John Adams*. Dr. *W.* says he succeeded Mr. *W. Higgins* in 1655. Before the wars he had been a forward Conformist, and a companion of some of the gentry that were high flown and debauched; but he could not conform in 1662. Before his decease (which was about 1666) he went to the house of a religious gentlewoman, and solemnly bewailed the sins of which he had there been guilty.

STOTTESDON, [V. S.] Mr. *Reginald Finlow*, B. A. Of *Jesus Col. Camb.* He resigned this living (as Dr. *IV.* observes) at the Restoration, to the former incumbent, Mr. *T. Amies*: He afterwards preached occasionally about the country, but was very poor. Having a wife and four unhealthy children, he took a little farm, by which he got a poor living. However his sober, peaceable, and inoffensive life, gained him favour from his enemies; so that when his brethren were imprisoned in *Monmouth*'s time, the justices sent him home again, and took his word for his appearing when he was sent for. [Mr. *Orton* writes concerning him as follows: "My father bought his library, or the remainder of it. I have many of his books now, from whence it appears that he was a careful reader of books, having written remarks upon many of them. I have also some of his sermons, which shew him to have been a learned, judicious, and very serious preacher; but, I presume, rather dry."]

STRETTON, [R. 140 *l.*] Mr. *Henry Maurice*. Of *Oxford* university. He was the youngest son of Mr. *Griffith Maurice*, descended from a considerable family in *Carnarvonshire*. His childhood and youth were vanity. When he became a preacher, the popular applause that attended him proved a great temptation to him, as he afterwards complained, calling himself a vain-glorious fellow. He conformed in 1662, at *Brompfield* in *Herefordshire*, but removed afterwards to this valuable living, which had a delightful seat. He held it till it pleased God to visit the town with a malignant fever, whereby many of his parishioners were cut off; by which providence he was much awakened, and very solicitous about his everlasting state, if he should be seized by death. He was much dissatisfied about his Conformity, and could not be easy in his mind till he had taken up a resolution to quit his living, which he thought to be his duty, tho' he was 300 *l.* in debt, which was chiefly contracted by annexing some out-buildings to the parsonage-house.

He had kept his trouble to himself, till his wife, surprizing him in his retirement, told him she was determined not to part from him a moment till he communicated to her the cause of his uneasiness. He then told her he could not be satisfied to continue any longer in *Stretton* as minister of that place; and that he was much concerned for her and her child, as to their future subsistence. She desired him to do as his conscience

ſcience directed, and aſſured him ſhe could freely reſign herſelf and her child to the providence of God, whoſe care of them ſhe did not at all diſtruſt. This anſwer of hers greatly ſupported and encouraged him. He next communicated his caſe to Mr. *Quarrel*, who had himſelf been ejected. He adviſed him to count his loſs before he entered upon a ſuffering ſtate. Mr. *Maurice* replied, if he kept his living any longer, his conſcience would fly in his face. He preached his farewel-ſermon from *Luke* xxiii. 3. Upon which the Chancellor of the dioceſe ſent him a citation, charging him with reflecting on the government of the church. He ſent him for anſwer, that what he delivered was not to reflect, or cauſe diſreſpect to any, but to ſilence the cries of an awakened conſcience. What perſonal eſtate he had he diſcovered to his creditors, who took all away. They who remained unſatisfied, carried him to *Shrewſbury* jail; in which miſerable circumſtances he was often remarkably relieved by perſons utterly unknown to him. His keeper's wife, who was at firſt harſh to him, was converted by his means.—At laſt ſome friends becoming engaged for the payment of his debts, he was ſet at liberty; upon which he lived in *Shrewſbury* a conſiderable time, and then removed to *Abergavenny*. He was ſoon after choſen paſtor to a conſiderable body of people, at *Lanigon* and *Merthur*, within a few miles of that town; but his ſervices were not confined to them. His capacious ſoul moved in a much larger ſphere. From the time of his coming into theſe parts, as long as he was able he ſpent his time in travelling all over *Wales*; ſo that preaching the goſpel of Chriſt in thoſe dark parts became his daily work: and God bleſſed his endeavours to the conviction and converſion of many ſouls. The poor people travelled far to hear the word, and attended it in vaſt numbers, with an extraordinary earneſtneſs. He endured many hardſhips, travelling in all weathers in thoſe mountainous tracts, and often but indifferently accommodated, both in reſpect to diet and lodging.

'Twas his ordinary cuſtom both at home and abroad to expound the ſcriptures; mornings and evenings; which method proved very uſeful. If he knew of any one perſon in a family or congregation, tho' but a child, that did not underſtand the language in which he was obliged to ſpeak for the ſake of all the reſt, it was his cuſtom, whether in prayer, expoſition, or ſermons, to deliver a part in one language, and a part in

the other; for, he used to say, he would not have one soul lose the benefit of a duty.

He was often way-laid by his enemies, in order to his apprehension; but was 'hid in the hollow of God's hand.' His house was once searched for him, when he had been lately preaching; but his adversaries could not discover the door of the closet, in which he was, adjoining to the room where the meeting was held. Another time a constable came into the room where he was preaching, commanding him to desist; when he, with an undaunted courage, charged him in the name of the great God, whose word he was preaching, to forbear molesting him, as he would answer it at the great day. The man hereupon sat down, and trembled; heard him patiently till he had done, and then departed. Mr. *Maurice* was taken but once, and then he was bailed; and upon appearance made, was discharged by the favour of some gentlemen, who were justices of the peace, and his friends and relations. —— He was sometimes reduced to great straits whilst he lived at *Shrewsbury*, but was often surprizingly relieved. One time when he had been very thoughtful and was engaged in prayer with his family, suiting some petitions to their necessitous case, a carrier knocked at the door, enquired for him, and delivered to him an handful of money untold, as a present from some friends, but would not tell who they were. The same person also another time brought him a bag of money very seasonably.—His wife had an inheritance of 40*l. per ann.* which she had a right to be possessed of soon after his leaving *Stretton*; but it was unjustly alienated for ten years. However, she was chearfully industrious in mean employments, and contented with the coarsest fare, being ambitious only, if possible, to have the sureties obligations discharged; which, thro' the good providence of God concurring with frugal management, was done; and Mr. *Maurice* had the satisfaction of living to see it, but died soon after.

He was (in the last part of his life) a person of great humility, meekness, patience and resignation to the Divine Will, and full of compassion to his enemies. Their reproaches, instead of discomposing him, did but furnish him with occasions to pity and pray for those that raised and spread them. His serenity and calmness under all his sufferings, whether from man, or from the more immediate hand of God, was so remarkable, that they did not use to change or lessen the serenity of his countenance. He had the mastery of himself in a high

a high degree of perfection. His natural temper was brisk, and (as he himself used to say) had a mixture of morosenes; but by grace he managed and governed it, as became a man, a Christian, and a minister. He was courteous and obliging to all, and full of bowels to the needy and distressed. He was a hearty and constant friend, affectionate in all relations, and a tender, but not a too indulgent father.—[He occasionally, at least, practised physic, and improved his opportunities for administering to his patients spiritual cures.] One remarkable instance of success herein was in the case of a gentleman's daughter of 7 years of age, who was a cripple, whose father (tho' not a Dissenter) sent for Mr. *Maurice* to attend her, by whose means, tho' her bodily disorder remained, she received a far greater benefit than the cure would have been, being brought in an extraordinary manner to remember her Creator and Redeemer.

Mr. *Maurice*, in his preaching, generally aimed at laying the foundation of the way of salvation by Jesus Christ. In the first part of his sermons he usually opened some fundamental point of the gospel, and brought in practical things in the application. When he quoted scripture, he would not let it pass without opening it, so as to shew his hearers the sense of it, and how it proved the point he brought it for. He was abundant in allusions and comparisons to explain things. [He preached doctrines in an experimental manner.] He had a wonderful skill in unravelling the very thoughts and inward workings of mens hearts, and was very particular and convincing as well as affectionate in his applications to the consciences of his hearers. When he was advised by his friends to be more sparing of himself, he would tell them, "When a man has loitered the best part of his day, and the evening draws on, he had need double his strokes." Excessive labour and travail at last so broke his constitution, that it hastened his end.

His behaviour on the bed of languishing was answerable to the past conduct of his life. He discovered a deep sense of the Divine Goodness to him and his. When his wife observed to him, that he had had a wearisome night, he replied, "What if I have? *Job* had many wearisome nights." When he saw the people weeping about him, he said to her, "Dost observe the loving kindness of the Lord to us poor strangers, in raising us so many friends? The love of God in Christ is a great refreshment to my soul! Blessed be God, who has made thee

and me partakers of the same grace." He was far from an apprehension of merit, and yet rejoiced in the testimony of his conscience. "There is nothing I have to trust to (says he) as to my work and labour, and yet I shall have joy of that too." He died in *July*, 1682, about 40 years of age.

TILSTOCK. Mr. *Zechariah Thomas*. He was ordained after the Restoration, and was curate to Dr. *Bernard*, but could not continue long with him because of his Nonconformity. He died *Sept.* 14, 1670, aged 50. Mr. *Kirkes*, vicar of *Acton*, preached at his funeral, and gave him the good character he deserved for uprightness, humility, moderation, prayer, faithfulness in reproving, patience under affliction, *&c.*

WEM, [R.] Mr. *Andrew Parsons*, M. A. He was born in *Devonshire*, and was minister there some years before the civil war. Being driven thence to *London*, he became well known to Mr. *Pym*, who sent him down to *Wem*, when that town was garrisoned for the parliament. There he continued in the exercise of his ministry till the year 1660, at the latter end of which he was brought into trouble, on the account of seditious words, which were sworn against him. The words he used were these: "The devil is like a king that courts the soul, and speaks fair till he has gotten into the throne," *&c.* The witness deposed, that he said, "the king was like the devil;" which was contrary to the coherence of the discourse: [and it appeared from his own notes, and those of 4 persons who wrote after him, that the above were the words he used.] He was tried at *Shrewsbury* before Lord *Newport*, Mr. Serjeant *Turner*, and others, *May* 28 and 29, 1661. It was also charged upon him, that he said other things reflecting upon the church and the king. He had council assigned him, who pleaded, that the time limited by the statute, on which he was indicted, was expired. The court yielded it was so, allowing 28 days to a month, but they would understand it of 30 days to a month. So he was found guilty, and fined 200*l.* and ordered to be imprisoned till it should be paid. (*Conformist's 4th Plea*, p. 32.) This trial made a great noise at that time; and the more, because Mr. *Parsons* was a person of known loyalty. He ran several hazards of losing life and estate when K. *Charles* passed with his army to *Worcester*; and he sent a horse and arms to the rising at *Chester* in his favour. He continued near 3 months in prison, till Lord *Newport*, without his knowledge, procured the King's pardon for

for his fine. His living was presently sequestered by the Chancellor of *Litchfield*. Perhaps the greatness of his parsonage made him the more obnoxious. He told them in open court, that his benefice was condemned long before, and that 400*l.* was bidden for it by a great man in the country, *&c.* One of the jury, when he had considered what was done, came afterwards much dejected to Mr. *Parsons*, and told him the foreman went against the sense of the major part. He went also to the Judge, and told him so; who replied, he need not trouble himself about that.

He was a grave, lively, and useful preacher; a generous and charitable man; of very moderate principles, and very resigned and patient under his sufferings. He removed afterwards to *London*, where he was assistant for several years to Mr. *Wadsworth* in *Southwark*, and afterwards had a congregation near *Covent-Garden*. His wife helped toward their subsistence, by making gold and silver lace; but he was always kept low. Upon a dreadful fire that happened at *Wem*, which burnt a great part of the town in 1677, he printed and sent (together with some money he had gathered for them) a letter full of wholesome instructions and consolations. He died in peace at *London*, the latter end of 1684, aged 68.

WHITCHURCH, [R.] Mr. *Thomas Porter*, sen. M. A. Of *Camb.* university. An ancient grave divine, of great integrity, blamelessness and diligence, and so excellent a preacher, that Mr. *Baxter* declares he thought few arrived to his degree, that ever he had heard. He was born in *Northamptonshire*, and was settled minister of *Hanmer* in *Flintshire*, long before the wars, by the means of Sir *John Hanmer*, a pious gentleman, and great promoter of religion in the parish. Mr. *Porter*'s ministry was blessed with wonderful acceptance and success, both in that and the neighbouring parishes; and a great harvest of souls was gathered in to Christ. After the war was over, (in the heat of which he was forced to withdraw) he procured Mr. *Steel* to supply his place at *Hanmer*, and removed to *Whitchurch*, where he continued to be an instrument of much good. By his great prudence he so managed the ministers on that side of the county, where a Presbytery was settled, that he found no need of compulsory laws. When the King came in, he gave way to Dr. *Bernard*, a worthy moderate man. He spent the rest of his days in silence and affliction, and died at *Salop* in a good old age, *June* 19, 1667. He had a son who preached some time at *Tilstock*, one of his chapels; but

whether so long as his father staid is uncertain. He went afterwards to *Bunbury*. The Bp. of *Chester* (says Mr. *Tallents*) would not give him orders till he solemnly renounced his former ordination from his father, and the classis, which he submitted to do.

WORKS. Four Sermons; *viz.* on the Divinity of the Holy Ghost—at an Ordination on *Mat.* v. 13.—on the New Creature—on the Form of Godliness, 2 *Tim.* iii. 5.—There was also published an Account of a Dispute between him and Mr. *H. Hagar*, in *Elmere* church, *Ap.* 30, 1656, on Infant Baptism.

WOORE, or OARE, [improperly placed in *Staffordshire*]. Mr. *Thomas Bowyer*.

Mr. *Philips*—Mr. *Rushitch*—and Mr. *Stone*, were silenced in this county; but the places are uncertain: as also was Mr. *Joseph Lee*, then a candidate, who preached often, particularly about *Whitchurch*. Probably this is the person mentioned by Mr. *Tonge*, in his Life of Mr. *M. Henry*, as residing in his old age at *Knutsford*; whom he speaks of as a gentleman by birth, an humble, upright person, and a good scholar, though not capable of constant work thro' bodily indisposition.

The following afterwards conformed:

Mr. *Lee*, of *Shrewsbury*.—Mr. *Aylmer Houghton*, of *Press*.—Mr. *George Berkly*, of *Westbury*.—Mr. *Warter*, of *Pontesbury*.—Mr. *Milward*, of *Powderbach*.—Mr. *Roberts*, of *Morton-Chapel*. Mr. *Worthington*, of *Shabury*.

WORKS of Mr. *E. Lawrence*, omitted p. 321.

Parents Groans over their wicked Children.—Christ's Power over bodily Diseases, &c.—A Serm. in Morn. Ex. against Transubstantiation, and 2 Funeral Sermons, on 1 *Cor.* vi. 13.

MINISTERS

MINISTERS Ejected or Silenced

IN

SOMERSETSHIRE.

ANGELSLEY, [R.] Mr. *Lawrence Musgrove.*

ASHPRIORS, [Chap.] Mr. *John Galpine.* Dr. *Walker* says he was an Independent, and that he was in the living of *Yarcomb* in *Devon*, which he gave up to the sequestered minister, Mr. *Gamaliel Chase*, at the Restoration. But this is not inconsistent with his being ejected from this place by the act of *uniformity.* This is one proof, among many, how easily they who were turned out, when the sequestered clergy were restored, had been provided for in other places, if that act had not silenced them. After the liberty by act of parliament, Mr. *Galpine* settled at *Totness*, where he died in *Sept.* 1698. He had a son who was pastor to the dissenting congregation at *Stepney.*

WORKS. A Farewel-Sermon in the *London* Collection.—He published and prefaced Mr. *John Flavel*'s Remains, and gave some account of the author.

BATCOMB, [R.] Mr. *Richard Allein*, M. A. Of *St. Alban's Hall, Oxford.* He succeeded Mr. *R. Bernard* here, and he, Dr. *Biss*; which succession carried them almost up to the beginning of the Reformation. This Mr. *Allein* and Mr. *Wm. Allein* of *Blandford* were sons of Mr. *R. Allein*, who was 50 years minister of *Dichiat* in this country; a grave, pious, successful preacher, greatly beloved, and a great sufferer from the Bp. of *Wells.* He died full of days and of honour, aged 80. This his son was pastor of the people in this town above 20 years. He was a pious, prudent, diligent, zealous, but meek instructor of his flock; much respected in these parts,

and well known thro' the nation by his pious practical writings. After he was deprived he preached as he could. Once he was apprehended at Mr. *More*'s, (some time a member of parliament) who would pay his fine of 5 *l.* tho' he went to prison himself for his own. At other times Mr. *A.* was sent for to the sessions, and soundly rated for conventicling, (as it was called.) But his gravity, piety, and goodness were so conspicuous, that his enemies knew they should do their own cause more hurt by sending such a man to prison, than by conniving at him. Upon the 5-*mile-act* he removed to *Froom Selwood*, and preached privately there to the day of his death, which was *Dec.* 22, 1681. Mr. *Richard Jenkins*, M. A. vicar of the place, preached a sermon at his funeral, and gave him a good character, for which *Wood* calls him a lukewarm Conformist. His books, called *Vindiciæ Pietatis*, tho' tending manifestly to promote true piety, could not be licensed. They were greedily bought up and read by sober people, and have been very instrumental to reform the world. They were so saleable, that the King's bookseller caused a great part of the impression to be seized, because unlicensed; and so to be sent to the King's kitchen. From thence he bought them for a trifle, bound them up, and sold them in his own shop. This was at length complained of; and he was forced to beg pardon upon his knees at the council-table, and send them back again to the King's kitchen to be bisk'd, *i. e.* to be rubbed over with an inky brush.

WORKS. Vindiciæ Pietatis; in 4 parts.—A Vindication of Godliness in the greatest Strictness and Spirituality of it, from the Imputations of Folly and Fancy.—The Godly Man's Portion and Sanctuary.—Heaven opened; or a brief and plain Discovery of the Riches of God's Covenant of Grace.—The World conquered; or a Believer's Victory over the World.—Godly Fear; or the Nature and Necessity of Fear, and its Usefulness.—A Rebuke to Backsliders, and a Spur to Loiterers.—A Companion for Prayer.—Instructions about Heart-work; published by Dr. *Annesley*.—A Letter to a Friend, to prove that valid Ordination is not to be repeated, and that Ordination by Presbyters is valid.

BATH. Mr. *George Long*. He died here soon after his ejectment.

Ibid. Mr. *William Green*. Assistant to Mr. *Long*.

BECKINGTON. Mr. *After*. See *London*, Vol. I. p. 79.

BICKNALLER,

BICKNALLER, [Chap.] Mr. *Thomas Safford*, brother to Mr. *Bartholomew Safford*, who died before *Bartholomew-day*, 1662. Mr. *Thomas Safford* was turned out of *Ifield* in *Sussex*, and might possibly succeed him for a short time; however, after being silenced, he continued with a poor people at *Bicknaller* many years. He was noted for a good *Hebrician*

BLAKDON, [C. or D.] Mr. *Westloc*.

BRATTON *Seymore*, [R.] Mr. *Jerome Littlejohn*. Of *Camb.* university. He was born at this place, (where his father had been minister) *Oct.* 3, 1624. He had his grammar-learning at *Bruton*, and at *Sherborn* under Mr. *Lyford*. He began his ministry in this his native place, and here continued till he was silenced in 1662. He afterwards preached for some time privately at *South-Cadbury*, from whence he removed to *North-Cadbury*, where he purchased an estate, but to his prejudice. He preached sometimes at his own house, and sometimes at other places as he was invited, till his bodily weakness disabled him. He died *March* 2, 1680, aged 55. His fun. serm. was preached by Mr. *Josiah Ranger*. He was a modest, humble, peaceable, pious man; and had universally a good report.

BRIDGEWATER, [V.] Mr. *John Norman*, M. A. Of *Exeter Col. Oxford*, where he was at first servitor to Dr. *Conant*, the worthy rector. He had good natural abilities, and by his industry, and the blessing of God on that good Doctor's instructions, acquired a considerable stock of learning both human and divine. He removed from the university to this place, where he was very useful till the *Bartholomew-act* ejected him. He was an acceptable preacher, and of an exemplary conversation; much respected here, and in all the western parts of the kingdom. About 16 months after his ejectment he was sent, with several other Nonconformist ministers, to the county jail, and there made a close prisoner for preaching to his people in private. He appeared as a prisoner at the bar before Judge *Foster*, 1663; and tho' he was a man of a very decent appearance and address, the Judge handled him very roughly. "Sirrah, (said he) do you preach?"—"Yes, my Lord," said Mr. *Norman*. "And why so, Sirrah?"—Because I was ordained to preach the gospel."—"How was you ordained?"—"In the same manner as *Timothy*."—And how was that?"—By the laying on of the hands of the Presbytery." Which answer the Judge repeated over and over again, [appearing

pearing to be a good deal ſtruck with it]; yet he ſentenced him to pay 100*l.* fine, and to lie in priſon till it was paid. He continued a priſoner for above a year and a half, till Baron *Hale*, going that circuit, took notice of him, and found out a way to compound the fine at 6*d.* in the pound. Judge *Foſter* could not forget Mr. *Norman*'s anſwer, about 'the laying on of the hands of the Preſbytery;' for a gentleman whom he reſpected, coming to him about buſineſs at *Egham* in *Surry*, he made him wait a long time before he came down, and gave this for his excuſe, that he had been ſearching his books about an odd anſwer a fellow made him in the Weſt, who told him, "he was ordained like *Timothy*, by the laying on of the hands of the Preſbytery;" which he could find nothing of. While the Judge handled Mr. *Norman* ſo roughly, he with great gravity told him, that a liberal education at the univerſity, and the holy calling of the miniſtry, not ſtained with any unworthy action, merited good words from his Lordſhip, and better uſage from the world. The Judge ſeemed the more inflamed, and the more bent upon pouring on him all poſſible contempt. Mr. *N.* then ſaid, "Sir, you muſt e're long appear before a greater Judge, to give an account of your own actions, and for your railing at me, the ſervant of that great Judge." As Mr. *Norman* was going to *Ilchester* jail, the officers paſſed by the Sheriff's houſe, and would by all means call there. The High Sheriff's lady began to upbraid Mr. *Norman* †, and after other words, ſaid, "Where is your God now, that ſuffers you to be carried to priſon?" Mr. *Norman* aſked if ſhe had a Bible in the houſe? "Yes, (ſaid ſhe) we are not ſo heatheniſh as to be without a Bible." He being importunate for one, a Bible was at laſt brought; and he read *Mat.* vii. 8, 9, 10. The lady was ſtruck with the words, and immediately retired; and the dealings of God with the family not long after made this remembered. — After Mr. *Norman*'s releaſe, he continued preaching in private ſome years. Going occaſionally to *Briſtol*, he fell ſick and died, 167[illegible], to the great grief of his flock, being about 40 years of age. Notwithſtanding his ſufferings, he kept his temper and moderation to the laſt.

WORKS. Caſes of Conſcience; to which an Account of him is prefixed by Mr. *Wm. Cooper*.—Chriſt's Commiſſion-officer;

† This ſtory was before related of Mr. *Warts*, p. 391. It is poſſible that it might be true of both.

an

an Ordination Sermon.—Christ confessed; (written in prison.) —Family Governors exhorted to Family Godliness.

BRISTOL. *St. Philip's*, [V.] Mr. *Edward Hancock*. He was an earnest moving preacher. He died at *Howil*, 2 miles from this city. He brought up his only son at *Oxford*, and left him some thousands of pounds. He became very gay, soon spent all, and was reduced to beggary.

———. Mr. *John Knowles*. Of *Magd. Col. Camb.* where he was chamber-fellow to Mr. *Vines*. He was born in *Lincolnshire*. In 1625 he was chosen Fellow of *Kath. Hall*, where he had full employment as a tutor, having 40 pupils at once, many of whom became worthy men; so that at his return from *New-England*, which was about 1650, he found about a dozen of them members of parliament, and no less than 30 of them eminent preachers.—Before Dr. *Sibb's* death, a Fellowship was vacant in this college, for which they had a recommendation from Abp. *Laud*, for one who was his bell-ringer at *Lambeth*. This was done with a design either to quarrel with them if they refused, or to put a spy upon them if they accepted. The Dr. who was not for provoking persons in power, told the Fellows, that *Lambeth* house would be obeyed; that the person was young, and might prove hopeful, *&c.* The Fellows yielded, and among the rest, Mr. *Knowles*. But 50 years after he said, that nothing troubled him more than his giving his vote in that election. The person about whom there was this contest, was well known; being one of those who *quicquid agunt valde agunt*. He came thither of the *Lambeth* cast, but as the times turned, was a Presbyterian, an Independent, every thing that prevailed, and in every way violent; and at last wrote a book, called, *St. Austin imitated, in his Retractations*. Upon the death of Dr. *Sibbs* there was a great contest about a successor, and Dr. *Brownrigg* carried it, whose history and worth (says Dr. *Sampson*, from whose papers this account is taken) is not fully published to the world. While Mr. *Knowles* was with great pleasure and usefulness leading a college-life, he had an invitation from the Mayor and Aldermen to be lecturer of *Colchester*, which he neither sought nor thought of. He accepted the call, and applied himself to his work with great pains and admirable success. While here, he was an intimate acquaintance of the famous Mr. *John Rogers* of *Dedham*, whose eyes he closed, and whose funeral sermon he preached. The school-master's

place

place at *Colchester* being vacant, Mr. *Knowles* and the Mayor carried it for one, in opposition to the recommendation of Abp. *Laud*; who was so incensed, that he would not suffer Mr. *Knowles* to stay any longer there: His licence being revoked, in 1639 he went for *New-England*; and became teacher to the church of *Watertown*, of which Mr. *George Philips* was pastor, where he continued about ten years, and then was sent to *Virginia* to preach the gospel there, in conjunction with Mr. *Thompson* of *Braintree*. At their first coming, the Governor entertained them courteously; but when he found they were against the Common Prayer, surplice, &c. he would not allow of their preaching in any public places. Mr. *Harrison*, the Governor's chaplain, (so useful afterwards in *England* and *Ireland*) openly moved they might have full liberty, but secretly endeavoured they might be dismissed, as he owned afterwards with concern and sorrow. Mr. *Knowles* and Mr. *Thompson* being discharged from the public, continued a while preaching privately, and did much good. Mr. *Knowles* often said, that he never saw so much of the blessing of God upon his ministry as there, and at *Colchester*. But they were not allowed to continue. However, it proved a remarkable and happy providence for them; for no sooner had they got on board the ship in which they were to depart, but there was an hideous cry of the general rising of the Indians upon the *English*, whom they miserably massacred, sparing neither old nor young. Five hundred are said to have been murdered upon this occasion, besides other mischief done to the plantation. Among those that escaped this dreadful slaughter, some were gathered into church order by Mr. *Harrison*, who, after this providence, became quite another man. But the Governor was the more hardened, and dismissed his chaplain, who was now grown too serious for him. Mr. *Knowles* returned for some time to *Watertown*, and afterwards came back into *Old-England*, where he was a preacher in the cathedral of *Bristol*, and lived in great credit and usefulness. He was outed there soon after K. *Charles* came in, and in 1662 was silenced. He came afterwards to *London*, where he continued preaching, as he had opportunity. When some of his friends dissuaded him for fear of a prison, he answered them thus: "In truth, I had rather be in a jail, where I might have a number of souls to whom I might preach the truths of my blessed Master, than live idle in my own house, without any such opportunities." And indeed he went about doing good. His discourse in company about

about God's dealings with him, his temptations, and afflictions, and deliverances, and supports, were so many affecting melting sermons. During K. *Charles*'s indulgence he preached statedly to a people at *St. Katharine*'s. [He was so fervent in his work, that he sometimes preached till he fell down.] *Math. Hist.* B. II. p. 216, 217. During the sickness in 1665, he was very useful to such as stayed in the city, visiting rich and poor, without fear. He lived to a good old age, and died *Ap.* 10, 1685.

———. Mr. *Thomas Ewins*. He had been a mechanic, and was sent out to preach by a church in *London*, with one Mr. *T. Barns*. Tho' he was no scholar, 'tis said he was a judicious methodical preacher. He succeeded Dr. *Ingelo* as pastor of a church in *Bristol*, in 1650, and continued with them till 1670. He was very laborious and successful. One sermon of his upon blind *Bartimeus* was a means of the conversion of many. He was remarkable for his meekness, patience, and charity. So scrupulous about maintenance, that he would accept no tithes, nor salary, but only free gifts. The Mayor and Aldermen, in *Oliver*'s time, called him also ordinarily to preach at *Christ Church* in the mornings, and at *Maryport* in the afternoons. He also repeated at *St. Ewen*'s and *St. Leonard*'s; preached a *Tuesday* lecture at *St. Nicolas*, and on *Fridays* at *St. Philip*'s and *St. Michael*'s alms-houses alternately, and held a conference on *Thursdays*. He was also ready to preach on most other days, when he was not otherwise employed. He was very grave and serious every where, and full of good discourse. He was sometimes abused in the streets, but would not attempt to retaliate; "for (says he) vengeance is God's; my duty is patience." In his time Quakerism began in *Bristol*; many fell in with it, and some gave him disturbance. Upon the Restoration he soon quitted the public pulpits. The Bp. courted him to Conformity, but he could by no means be satisfied to comply. He was often in prison, once for a whole year, where he preached twice a day. There he contracted a lethargic distemper, of which he died, aged about 60. He left a good name behind him.

St. James's, [R.] Mr. *John Paul*.

St. Nicolas's, [V.] Mr. *Ralph Farmer*. The old incumbent (Mr. *Toogood*) surviving, he presently gave place to him in 1660, and preached in another parish till *Bartholomew*, 1662; then

then he retired 3 miles out of town, and preached to the colliers at his own house at *Hannam*. He died about 1669.

WORKS. The Mystery of Godliness and Ungodliness, against the Quakers. 4to.

Ratcliff Parish and *St. Ewen's*. Mr. *Matthew Hazard*. A venerable old man. He was often sadly disturbed in the pulpit by the Quakers.

———. Mr. *William Thomas*. Of *Oxford* university. He was a minister and schoolmaster in this city in *Oliver's* time, and he continued so afterwards, tho' he had no fixed place. He was tempted to conform by considerable offers in *Wales*, but refused to the last. He trained up many for the ministry. He died at *Bristol*, 1693.

We may here also mention some that lived in *Bristol*, tho' they had been ejected in other places; as

Mr. *Richard Blinman*, who had been minister of *Chepstow*, but whether ejected there or not is uncertain.

WORKS. An Essay tending to issue the Controversy about Infant Baptism.

———. Dr. *Ichabod Chauncey*. He was chaplain to Sir *Edward Harley's* regiment at *Dunkirk*, when the *uniformity-act* took place. He afterwards became a physician in *Bristol*, and was of good note. He was prosecuted on the 35 *Eliz.* and upon that act suffered banishment. In 1684 he was compelled to abjure the realm, and removed himself and his family into *Holland*; but, upon K. *James's* liberty, he returned to *Bristol* in 1686, and there died *July* 25, 1691. He published A Narrative of the Proceedings of the Court of Sessions in *Bristol* against him.

BRUTON, [C. or D.] Mr. *William Parker*. An able, diligent, and pious preacher; a man of great humility and peaceableness.

BUCKLAND, [5]. Mr. *Samuel Stodden*. It is said, that after his ejectment he practised physic [However he did not lay aside the ministry.] He was a laborious and exact preacher. His funeral sermon was preached by Mr. *Walrond* of *Ottery*. Mr. *James Pierce*, in his *Western Inquisition*, p. 44, intimates, that he altered his sentiments in the latter part of his life respecting the doctrinal scheme of Christianity; but this is contradicted in an answer to that piece.

WORKS.

WORKS. The Voice of the Rod.—A Supplement to the Voice of the Rod.—The Pastor's Charge, and the People's Duty; preached at the Assembly of Ministers at *Exon*, *June* 7, 1693.—Gemitus Sanctorum; or the Saint's Groans for a perfect Deliverance from the Body of Sin and Death: the substance of several sermons on *Rom.* vii. 24, 25. 1702. He published also an Answer to Mr. *Burscough* of Schism; with some other practical treatises.

CADBURY *(North)*, [R. 300*l.*] Mr. *Samuel Cradock*, B. D. Of *Eman. Col. Camb.* of which he was Fellow, and to which the presentation to *North Cadbury* belonged. When he kept the Batchelor of Divinity's act, at the public commencement in 1651, his performance was highly applauded, and reflected honour on his *Puritan*-college. What he left for the sake of his conscience, the providence of God made up to him and his; for, upon the death of Mr. *George Cradock*, he became next heir to an old gentleman, Mr. *Walter Cradock*, of *Wickham-brook* in *Suffolk*, who at his death gave him his estate: which singular providence Mr. *Cradock* used to acknowledge with great thankfulness, and accordingly took this for his motto, *Nec ingratus nec inutilis videar vixisse.* Some years after, he came with his family and lived in that house, and there for several years usually preached twice every *Lord's-day*, *gratis* to the neighbourhood. He there also instructed some young gentlemen, and others, in several parts of useful learning, and had an hand in the education of several persons of note and worth. In the reign of *Charles* II. he drew up a paper in vindication of himself and others who kept private academies, notwithstanding their having taken an oath about that matter at the university. A copy of it may be seen in *Cal. Contin.* p. 731, *&c.* *Wood*, speaking of Mr. *Cradock's* being incorporated M. A. at *Oxford*, *anno* 1649, (when he was Fellow of *Eman. Col. Camb.*) mentions his books, and strangely supposes, because in one of them, printed in 1679, he is spoken of in the title as "*late* Rector of *North Cadbury*," that he was then dead. He lived many years after, and was pastor of a congregation [Dr. *C.* says] at *Bishops Stortford* in *Hertfordshire*. [But a friend, who is a native of that place, assures the Editor, that he only resided there, and preached at *Stansted Mountfitchet*.] He died *Oct.* 7, 1706. Mr. *Bury*, of *St. Edmunds Bury* in *Suffolk*, preached his funeral sermon, in which he gave him the following character: "He was a man of a serious spirit, of solid judgment, of digested thought, of a clear

 method,

method, and an unaffected ſtile. He was courteous and affable to all, ready to communicate, facetious in converſation, but one that never mocked God, nor jeſted with divinity. His manner of writing was ſerious and manly. He never affected fine turns, or jerks of fancy, or ſtrains of wit, but always ſtudied to be clear and convictive, and to ſpeak in the demonſtration of the Spirit, when he would argue men into religion and piety. His temper was truly catholic. He valued every man for his goodneſs, and was valued by all that were truly good, and not abandoned to parties, or ſchiſmatical principles on one ſide or other. He was of a forgiving ſpirit, patient under abuſes, and condeſcending to inferiors. It was his holy ambition in every thing to approve himſelf to God, to be ſerviceable to men, and to ſecure the intereſt of his own ſoul. He delighted in his Lord's work, and laboured in his ſervice to the extremity of old age, and preached conſtantly twice every Sabbath, to the very laſt of his life, ſave one, and then fell aſleep in the Lord, in the 86th year of his age. [A good judge of men and books, in a letter to the Editor, ſpeaks of Mr. *Cradock* and of his writings in the higheſt terms. "His commentaries (ſays he) are ſtill extremely valuable. His *Knowledge and Practice* is the beſt book for young miniſters that I know." Bp. *Reynolds* recommended it.]

WORKS. The Harmony of the Four Evangeliſts, and their Texts methodized, *&c.*—The Apoſtolical Hiſtory; containing the Acts, Labours, Travels, Sermons, *&c.* of the Apoſtles.—The Hiſtory of the Old Teſtament methodized, (all in *Folio.*)—Knowledge and Practice; a plain Diſcourſe of the chief Things to be known, believed, and done, in order to Salvation.—A Supplement to ditto, 4to. re-printed in folio with additions.—An Expoſ. and Paraph. of the Revelation. [Mr. *Bury* mentions many valuable MSS. of his.]

CAMLEY, [R.] Mr. *Richard Batchelour.*

CHARFINCH, [R.] Mr. *Francis Croſs.* After his ejectment he lived at *Briſtol*, and practiſed phyſic.

CHARLCOMB, [V.] Mr. *Robert Pinney.* He was well beloved by his pariſhioners. He continued a preacher among the Nonconformiſts till his death, about the year 1698. He was often in trouble in *Charles* the Second's reign, and forced to leave his family for a conſiderable time.

CHEDDON, [R.] Mr. *Edward Warr.*

CHEDSEY,

CHEDSEY, [R.] Mr. *Henry James*, M. A. Of *New Inn, Oxford*, where he was a noted and ready disputant, and a celebrated preacher. He was first of *Beer Crocomb*, afterwards of *Kingston*. He died in *August*, 1662. He was at first zealous for the impositions of the prelatical party, and fond of the modish notions; till reading the writers on the Puritan side, he found them misrepresented by their antagonists; and seeing a strength in their arguments, which he apprehended weak before he had weighed them, he heartily fell in with them, and strenuously defended their cause. Mr. *Wood* so far condescends as to own, "He was a most excellent philosopher, a noted metaphysician, and well grounded in polemical divinity. He was also a scholastical man, a contemner of the world, generous, free-hearted, jolly, witty, and facetious." But takes care to add, "which qualities seldom meet in men of the Presbyterian persuasion, who generally are morose, clownish, and of sullen and reserved natures."

WORKS. Treatise concerning a Christian's Abstinence from all Appearance of Evil.—Want of Church Government no Warrant for a total Omission of the Lord's Supper.—A Vindication of Dr. *Twisse*, from the Exceptions of Mr. *John Goodwin*.—A Reply to Mr. *Fulwood*'s Exam. of his Disc. of Church-Gov. and Lord's Supper.—A Mixture of scholastical with practical Divinity; in 2 parts.—Several Sermons and small Tracts.—A Treatise of the Excellence of Praise and Thanksgiving.

† CHESLEBOROUGH. Mr. *Joseph Hallet*. Born at *Bridport*. He had no university education, but by his own industry he arrived at a considerable measure of learning. He was an accomplished critic in the *Hebrew* and *Greek* tongues, and an excellent divine. In the time of the civil wars he was minister of *Hinton St. George* in this county. From thence he removed to this place, where he continued his ministry till the fatal *Bartholomew*. After that he retired to *Bridport*, and lived a while in the house of his wife's father, and then in one of his own in a neighbouring parish called *Bradpole*, where he preached several years. At length he was called to be pastor to a congregation of Dissenters at *Exeter*, where he exercised his ministry till his death. He was twice in the *Southgate* prison for his Nonconformity. His confinement much shattered his constitution, and brought upon him the hypo-

† This article is transposed from *Dorsetshire*, there being no such place in that county.

chondriac paſſion, which at length gained ſuch power upon him, that he was ſeized with frequent fits, which, whilſt he was in them, deprived him of the uſe of his reaſon and ſenſes. For ſome time before his death they uſed to ſeize him in the pulpit. Nevertheleſs he was a diligent and painful ſtudent, and a faithful affectionate paſtor. He readily condeſcended to the meaneſt, and would conſcientiouſly diſcharge the duties of his function, notwithſtanding the frowns of the greateſt. He was as forward to reprove the faults of the one as thoſe of the other. His prayers were always fervent and pithy; his preaching clear, but warm. He delivered his matter with ſuch a pathos as commanded the attention of his auditory. The laſt ſubject which he preached upon was *Deut.* xxxii. 1. the beginning of the Song of *Moſes*. From the conſideration that *Moſes* delivered that ſong juſt as he was about to take his final farewell of this world, he obſerved, that "gracious ſouls the nearer heaven they are, the more heavenly will they be;" and that "good men die with the intereſt of God and ſouls much upon their hearts." This was the ſubject of his laſt ſermon; and when he had ended his diſcourſe, he concluded with theſe words, which he ſpake feelingly, and with a ſweet voice: "I believe this is the laſt ſermon you will ever hear from me." Accordingly, when he went home, he betook himſelf to his bed, and in a few days was carried from thence to his grave. He died *March* 14, 1688; and Mr. *George Troſſe*, who ſucceeded him, preached his funeral ſermon. [He was the father of Mr. *Joſeph Hallet*, who was colleague with Mr. *Pierce* at *Exeter*, and the author of many valuable writings.]

WORKS. Several Sermons on Chriſt's Aſcenſion into Heaven. —Some aſcribe to him, 27 Queries to the Quakers.

CLUTTON, [R.] Mr. *Matthew Alſlatt*. After his ejectment he preached at *Bath*, and there he died. He laboured under ſome diſtreſs of mind in his laſt illneſs, but he at length died full of comfort and joy.

COMBE. *St. Nicolas*, [V.] Mr. *Henry Backaller*. He was ſome time chaplain to Mr. *Prideaux*. When he gave up his living he had no eſtate to maintain himſelf and family, which was very numerous. He had 16 children, of whom 12 lived to be near 20 years of age. He died in 1713, aged almoſt 99. He was diſabled from preaching above 20 years before his death, part of which time Mr. *Aaron Pitts* preached for him out of charity.

COMBE

COMBE HAY, [R.] Mr. *Thomas Crees*. Of *St. Alban's Hall, Oxf.* whence, in the time of the war, he went to *Camb.* He was a native of this county. After his ejectment, in 1662, he continued all his life a quiet, patient, silent Nonconformist. He had 13 children, who all lived to be men and women. He had little to live upon, but Providence took care of him and his. He lived at *Bath*, and preached in all the obscure corners of the country. He was of a melancholy disposition, but an excellent Christian. He died in his 76th year.

CRICKET *(Thomas)*, [R.] Mr. *John Langdale*.

CRICKET *(North)*, [R.] Mr. *John Torner*. So he subscribed the attestation of the ministers of this county in 1648, when he was minister of *Cricket Malherb*. He was a man of note in service and sufferings with Mr. *Joseph Allein*. During the war, he had the right of two parishes, but received no profits of either. — He was chaplain to a regiment of Sir *John Fitz-James*, who after 1662 urged him to conform. He objected he had taken the covenant. Sir *John* replied, that now the covenant was void in law. He answered, "But the counter-part of it is in heaven, and in force." Being ejected from both his parishes, he preached in various places, and often in a cellar of —— *Prideaux*, Esq; because of the loudness of his voice. This gentleman, being a member of parliament, usually engaged Mr. *Torner* to spend a day in prayer with him at the beginning of each session, and another at the end. Mr. *T.* was at one time imprisoned 5 years at *Ilchester*, with Mr. *Joseph Allein* and Mr. *Norman*. There he used to preach out of a window to a number of people in the street, and rehearse to them what other ministers of lower voices had preached within. After he was set at liberty, many acknowledged to him, that they owed their conversion to those prison-sermons. Once, when he was preaching, the jail-keeper shot at him, when he pulled in his head, and missed the shot. He then went on preaching, and addressing himself directly to the jailer, made him quake and tremble.—Towards the end of K. *Charles*'s reign he was again imprisoned, and after being released, preached at *Bemister*, *Netherbury*, &c. agreeable to his expectation; for he all along said, that God would again open his mouth to preach again in the churches. —— *Stroud*, Esq; gave him two small parishes, and in K. *William*'s time he preached 2 or 3 times in each of them.—He was a man of great piety, and was con-

verted to God betimes, under the ministry of his own father. He had long a satisfying assurance of the love of God, and his own salvation; and was so courageous in fulfilling his ministry, that he feared the face of no man. Several ministers once agreeing to visit a certain lady, who was their hearer, but in some respects walked not becomingly, in order to reprove her; when it came to the point, all but Mr. *Turner* were for waving what had been intended, for fear she should not endure them afterwards. But he said he had his commission in his Bible, and he would venture the consequence. The lady did indeed resent his freedom, and for the present was angry; but doubly honoured him ever after. He had a small estate of his own, and fitted up the barn for his dwelling-house. By the help of some legacies he purchased somewhat which he held by the lives of his two sons, but they both dying before him, he entirely lost it, and afterwards needed the help of his friends. He lived to the age of 94, in great labour, honour, and comfort; but was bed-ridden 2 years before he died.

CROSSCOMB, [Chap.] Mr. *John Whitborne.*

CURREY *(North)*, [Chap.] Mr. *George Pierce.* Dr. *Walker* says he got the living of *West Monkton* in this county in 1655.

CURREY *Mallet*, [R.] Mr. *John Baker.*

DAULISH, [R.] Mr. *John Hunt.*

DAULTING, [V.] Mr. *Gracious Franklyn.*

DICHIATT, [R. S. 400*l.*] Mr. *Tobias Tidcombe.* A man of great piety and learning.

DOWNHEAD, [Chap.] Mr. *Matthew Warren.* Of *Oxf.* university. He was the younger son of Mr. *John Warren*, a gentleman of a good estate, who lived at *Otterford* in *Devon.* Born in 1642. He had his grammar-learning at *Crewkern.* Having been near 4 years at *Oxford*, he removed (probably upon the change in 1660) with his tutor to *Reading.* Having spent one year with him there, he returned to his relations, and entered upon the ministerial service, but was soon silenced by the *Bartholomew*-act. Not long after he was prevailed with, by the importunity of ministers and friends, to engage in a work, in which he was very acceptable and useful, *viz.* the educating of youth for the sacred ministry. In this undertaking he met with many difficulties, both in the reign of K. *Charles*

Charles and K. *James*; but he bore them very chearfully. His perſon was often ſought for, but he was ſecured; and at one time was very remarkably and providentially preſerved: His wife had a ſtrange impreſſion upon her mind, that if he did not remove till ſuch a time from the houſe to which he had retired, he would certainly be taken priſoner. Accordingly ſhe ſent a meſſenger with a letter, earneſtly begging him to be at home by ſuch a time, or elſe he might never ſee her more. He imagining it was her indiſpoſition, and not the fear of his danger that was the cauſe of her urgency, immediately took leave of his friends, and went homewards; but was not far from the houſe, before (looking back from an aſcent) he ſaw it ſurrounded by perſons that were ſent to ſearch there for him. —Upon K. *James*'s indulgence, he was choſen joint paſtor with Mr. *Hartford* of the large congregation of Diſſenters in *Taunton*, where he had lived, and preached occaſionally ſeveral years before. His motto was, "*Let your moderation be known unto all men.*" His life was peace and love; and in his laſt hours, when under extreme pain, he diſcovered true patience and ſubmiſſion. Being then aſked how he was, he anſwered, "I am juſt going into eternity; but I bleſs God, I am neither aſhamed to live, nor afraid to die."—Many young gentlemen that behaved worthily in civil ſtations, and others uſeful in the miniſtry, owed their education to him. All that knew him owned him to have been well qualified for his office, by a good ſhare of uſeful learning, joined with humility, modeſty, and good humour, which were his diſtinguiſhing characters. He died *June* 14, 1706, in the 64th year of his age. His fun. ſerm. was preached by Mr. *John Sprint*, and printed; with a character of him by another hand.—The following epitaph was drawn up by Mr. *Chriſtopher Taylor*, who had been one of his pupils:

M. S.

D. *Matthæi Warren*, Theologi vere Venerandi: Literati ſine Faſtu, Pii ſine Oſtentatione, Prudentis abſque Aſtutia, Faceti ſine Vernilitate, abſque Aſperitate Gravis, Zelo divino imbuti ſine Vecordia.—Qui ſincere dilexit Amicos, Oppidum *Tanedunum* Patriam, & Univerſam Chriſti Eccleſiam.—Illuſtri Comitis *Warreni* ſtirpe ortus, Aſpectu decoro, Ingenio comi & Jucundo, Moribus Suaviſſimis, Sermone Elegans, candidus, Verecundus.—Natus *Otterfordiæ* in Provincia *Devonienſi*, *Oxonii* Educatus.—*Tanedunum* diu Laborum Palæſtram habuit; ubi Juventutem

 numeroſam,

numerosam, in Pietate, sacris bonisque Literis instituebat, simulque cœtus Presbyterani Pastorem agebat. Quo duplici munere—Fideliter, sedulo, modeste, Pacifice, Multaque cum Laude, functus est: Usque ad d. *Junii* xiv. Anni MDCCVI. Cum Deus ad Cœlestem quietem evocavit.

DULVERTON, [R.] Mr. *Henry Berry*. He was brother to Mr. *Benjamin* and Mr. *John Berry*, both mentioned in *Devon*.

DUNIET. Mr. *Henry Albin*. Of *Oxf.* university. Born at *Bascomb*, *June* 20, 1624; trained up in school-learning at *Glastonbury*. He was ejected at *West-Cammel* in 1660, and at *Duniet* in 1662; after which he returned to his native place, where he lived to the day of his death, preaching as he had opportunity; sometimes in his own, sometimes in other families, but often went to church. At length he preached twice every *Lord's-day*, for many years, in the house of *Thomas Moore*, Esq; at *Spargrove*. In 1687 he became a stated preacher, at certain fixed times, at *Frome-Selwood*, *Shepton-Mallet*, *Brewton*, and *Wincanton*. He died *Sept.* 25, 1696, aged 73. His fun. serm. was preached by Mr. *William Hopkins*. He was a judicious man, and of good learning; eminent for his piety, and very diligent in his work. He was a great redeemer of time, an hard student, and remarkable for his prudence. He was one of a large acquaintance, and a very friendly temper. He taught by his life, as well as his doctrine; and lived and died a great example of strict and close walking with God, and a heavenly conversation. He had a majesty in his countenance, and yet was cloathed with humility.

WORKS. A practical Discourse on loving the World, on 1 *John* ii. 15.—The Dying Pastor's last Farewell to his Friends in *Frome-Selwood*, &c. 1697. 8vo.

ELWORTHY, [R.] Mr. *John Hill*. A great critic.

FIFEHEAD, [V.] Mr. *Fairfield*.

FROME, [V.] Mr. *John Humfrey*. Of *Oxf.* university, [He was living when Dr. *C.'s Account* was published.] Mr. *Stancliff* wrote in the margin as follows; "Might that good man be prevailed with to write his own life, he is a man of such parts, learning, piety, charity, industry and integrity, that it would make an useful volume of itself." Dr. *Calamy* wrote to him for a list of his writings, which were very numerous.

merous. He wrote for anſwer, "that he deſired no more than to go to his grave with a ſprig of roſemary." However, he ſent an account of his publications, [with ſome remarks on the occaſions, and the different reception of them, &c. among which were interſperſed a few ſhort anecdotes concerning himſelf. From this letter of his, and from what he ſays of himſelf in one of his publications, the following account of him is collected:]—Having been educated in *Oxford*, he went thither to the King, from the parliament quarters. Having taken his degrees in the univerſity, he according to his education applied to the miniſtry; and being in the country, and not acquainted with any Bp. he took ordination of the Preſbytery. In thoſe days the Sacrament of the Lord's Supper, as he thought, lay waſte in moſt places; they that were for gathered churches, adminiſtering it only to their own members, and others to thoſe only whom they ſelected as viſibly worthy by examination. This cauſed him to write for free admiſſion to the Lord's Supper. He was hereupon counted a man of the old ſtamp, and no favourite of thoſe times. As he never took the covenant, ſo did he never join in the aſſociation with the Preſbytery. He was all along for bringing in the King; and one day openly alluded to that text of the prophet, 'I will 'overturn, overturn, overturn, until he come whoſe right it 'is, and I will give it him.' Hereupon a warrant was ſent for him from *Okey*, for a ſeditious perſon. But his danger blew over when the King returned, and epiſcopacy came in with him. Soon after this event he wrote a piece to ſhew how perſons, ordained by Preſbyters, might be re-ordained by a Bp. Dr. *Wilkins*, who ſaw the MS. highly approved it; and Dr. *Worth*, an *Iriſh* Bp. afterwards told him, that he had converted all *Ireland* (excepting two *Scots*) by that book. Some perſons at court were diſpoſed to give him preferment. The Bp. of his dioceſe deſired him to come and aſſiſt him at an examination previous to an ordination, agreeably to the order in K. *Charles*'s declaration, that the Bp. ſhould call in ſome rural Preſbyters to his aſſiſtance, in examining, and laying on hands on ſuch as offered themſelves for ordination. Mr. *Humfrey* ingenuouſly told the Bp. that he had only been ordained by Preſbyters, and thought that ordination to be valid and ſufficient. The Bp. hereupon had an amicable conference with him, and preſſed him to renew his ordination, and not deſert him; and in a friendly manner urged him, and ſome other friends alſo joined in with him. He had but two

days time to consider of it. He indented for some little variation in the words used, and that he should not be put upon any subscription, and then complied, and was ordained by the Bp. But it was no sooner over than he was uneasy. He thought indeed re-ordination lawful, in order to the securing ministerial usefulness, but could not be satisfied with what he himself had done, taken in its circumstances; and thereupon drew up a declaration to this purpose:—"Know all men by these presents, that I *J. H.* who was ordained by a classis of Presbyters in 1649, and again ordained by a Bp. in 1660, do profess before the world, in order to the glory of God and the peace of my conscience, that tho' I hold re-ordination to be in some cases lawful, and agreeable to the word of God, and have publicly appeared in defence of it; yet being convinced that I did not do right, in yielding to what there was really no occasion for, having tried all other ways to ease my mind, but without relief, and having no other method left, (to say nothing of the absurdity of the form used, which runs back again to Deaconship, where there was already an higher order, which is so reproachful that it deserves indignation) I do of my own accord, and proper motion, influenced to it by none, but by the hand of God, profess before him my penitent grief and sorrow for that whole action and all that belonged to it, in will, word, and deed, when I, without due consideration, yielded to be re-ordained; I retract, revoke, renounce, and reject it, and by these present lines do, as far as in me lies, render what was done undone again: and being fully persuaded that my former ordination was sufficiently valid, I restore myself to my former state, and to that I will adhere," &c.—He went privately to the Bishop's Register, and read this protestation to him. He heard him patiently; and Mr. *H.* before his face took out his orders, and tore them, in confirmation of what he had read. The Register fell into a passion, went away, and exclaimed against him to some company in another room. Mr. *H.* acknowledged what he had done, and gave his reasons. Then taking the pieces of paper he had torn, and bidding the company witness, threw them into the fire. Upon which he published his more mature thoughts on the subject of re-ordination. The *act of uniformity* came out soon after, when he was forced to quit his living, and he declared he could not have lived if he had not done so. He had reserved his *Priest*'s orders, not knowing but they might be of use to him in the exercise of his ministry; but

but at length he tore them in the presence of a person to whom he had told his grievance, and having thrown one part into the flames, he enclosed the other in a letter to the Bp. (of which Dr. *C.* has preserved a copy, *Acc.* p. 618.) [in which he expresses his sense of the kindness his Lordship intended, but at the same time informs him of the full conviction he now had of the impropriety of having submitted to be re-ordained, and with the method he had taken to undo, as far as he could, what had been done, by destroying his orders.]—Mr. *Humphrey* was always for distinguishing between imposition and submission in matters ecclesiastical, and accordingly wrote upon the subject. His judgment was always for union of Protestants and toleration also, which he shews in many of his pieces. When K. *William* first came over, he printed several papers with regard to the *Convention*, and put them into the hands of members of the H. of Commons; and he seldom missed a session of parliament but he came out with something. For some or other of these papers he was once committed to the *Gate-house*; and one of them was voted to be burnt, (*viz.* on the Sacramental Test) and he was forced to appear before a committee of parliament, but they soon dismissed him.—He shewed his moderation in several things he wrote upon doctrinal matters, relating to the *Arminian* controversy, and the middle way. He was never able to be on the rising side. He followed his own genius, and fell in with no party; some therefore of all sides slighted him, but some of all parties respected him. Liberty and peace, union and moderation, were the things he all along pursued. And how small soever his success was, this yielded him comfort in his advanced age.—He lived to a great age, and survived all the ejected ministers in this county, and most in the kingdom. Dr. *C.*'s *Continuation* takes no notice of the time of his death, and says nothing more of him than that there is an account of him and his works in the last edition of *Wood's Athen. Oxon.* Vol. II. p. 1107.

WORKS. A humble Vindication of free Admission to the Lord's Supper.——A Rejoinder to Dr. *Drake*, (who wrote with warmth against it).—A second Disciplinary *Anti-Erastian* Vindication of it.—An Axe laid to the Root of Separation.—The Question of Ordination; Whether one ordained by Presb. may take Ordin. of Bp.—A second Disc. about Re-ordination, with a long *Latin* Letter to his Brethren.—A Resolution of Conscience touching the present

present Impositions.—The healing Paper.—The peaceable Design. —A Proposition for the Safety of the King and Kingdom. (This pleased many, and *Charles* II. himself.)—A Defence of the same. —Comprehension and Indulgence.—Comprehension promoted.— Considerations moving to Liberty of Conscience.—Materials for Union — Union pursued. — A Draught for a national Church-Accommodation.—A seasonable Suggestion to improve our Union. —Advice before it be too late; being a Breviate for the Convention, (at the Revolution.)—Letters to Parliament-men.—Moderation pursued.—Seasonable Caution to Members of new Parliament. —The free Estate of the People of *England*.—After-Consideration for Memb. of Parl.—Three Speeches unspoken.—The Sacramental Test.—The two Steps of a Nonconformist Minister.—Third ditto. —A Case of Consc. Whether a Nonconf. Minister who has not taken the *Oxford Oath* might not live at *London*, or within 5 Miles of a Corporation, and yet be a good Christian; ag. the *Friendly Debate*.—The Obligation of human Laws.—Of the Magistrate's Authority about Religion.—An Account of the Nonconconf. Meetings.—*Mediocria*; Papers relating to the middle Way: *v. g.* Of Election and Redemption—Of Justification—Of the Covenants— Of Perfection—On the Differences among the Dissenters after the Revolution, *viz.* Peace at *Pinner's Hall*—The peaceable Disquisition—.The Righteousness of God revealed in the Gospel; or an impartial Enquiry into the gen. Doct. of St. *Paul*, in the great Article of Justification; prefaced by the Bps. of *Ely*, *Worcester*, and *Chester*.—A Sheet about the Difference among the united Brethren. —Several Sheets, called A Pacification touching the doctrinal Dissent among them.—The Friendly Interposer.—Animadversions on the two last Books of Mr. *Williams*.—Reflections on the Doctrine of Mr *Baxter*; or a Vindic. of Dr. *Stillingfleet*, Mr. *Baxter*, Mr. *Humfrey*, and Mr. *Clark*, against Dr. *Chauncey*.—Another *de Justificatione*, approved by the Bps. of *Ely* and *Chichester*, and Dr. *Alix*. —Letters between Mr. *Cradock* and Mr. *Humfrey*.—And *de Baxteriana Justificatione Coronis*.—A Paper to *William Penn*, upon his Departure to *Pensylvania*.—A Letter to *George Keith*.—*Veritas in sui Mente*; or a moderate Disc. conc. the Princip. and Pract. of the Quakers.—A Letter to Mr. *Lacy*.—An Account of the French Prophets, and their pretended Inspirations.—Another Account of them to Sir *R. Bulkley*.—A private Psalter.—Lord's-day Entertainment for Families.—Wisdom to the Wicked.—Several single Sermons. —A Daily Morning Prayer.—Free Thoughts upon 12 Points in Divinity; (the last is on Subjection to the higher Powers, of which the Bp. of *Salisbury* expressed to him his Approbation.)—Free Thoughts

Thoughts upon 7 difficult Points more.—He told the author, that he intended that year to put them together, adding one sheet for the close of all.

GLASTONBURY. Mr. *Samuel Winney*. He had been a preacher in *Gloucestershire*. After his ejectment in 1662, he had a small congregation in *Bristol*, where also he taught grammar-learning with good success. He died there in 1700, and Mr. *Isaac Noble* preached his funeral sermon. He was a serious preacher, and so noted a grammarian, that when some were disposed to have dealt as severely with him as with other Dissenters, even *Hellyar* himself, who was commonly the ringleader, being disposed to skreen him, used to ask them, whether they would have all their children dunces? Declaring that he was the best schoolmaster they had.

WORKS. Something on the Assembly's Catechism.—God a Christian's Choice; on personal covenanting with God.

HETHFIELD, [R.] Mr. *Thomas Willis*, the son of Mr. *John Willis*, minister of *Pinner* in the reigns of K. *James* and K. *Charles* I. After his ejectment from *Hethfield* he removed with his family to *Stoke*, and afterwards to *Pitney* in this county, in both which places he preached as he had opportunity, in his own house, to any who would come to hear him; and had much civility and kindness from some of the gentry in those parts, who were favourable to the Nonconformists. Had it not been for this, it would have been very difficult for him to have brought up his family; for intending, after he was ejected, to employ what money he had in cattle, he lost a good part of it in the first sheep which he bought, when most of them died. In 1682 he was grievously afflicted with pains in his breast, which carried him off at the age of 53. He was interred in *Pitney* chapel, the incumbent there having a great respect for him. His fun. serm. was preached in private by one of his silenced brethren.

HIGHAM, [R.] Mr. *Matthew Randal*.

HILL-BISHOP, [Chap.] Mr. *Nathaniel Charlton*.

ILMISTER, [V.] Mr. *William Alsop*. He lived and died in or near *London*.

KILMERSDEN, [V.] Mr. *Thomas Grove*.

KINGSBURY, [V.] Mr. *Pain*.

LANGPORT,

LANGPORT, [Chap. to *Huish*]. Mr. *John Bush*. Of *Queen's Col. Oxf.* He was born at *Gillingham* in *Dorsetshire*, and had his grammar-learning under Dr. *Frampton*, afterwards Bp. of *Gloucester*. After he had been at the university some time, he gave so much satisfaction to his tutor, Dr. *Tully*, that he shewed him peculiar favour in providing for him the conveniencies requisite to his continuance there, which his father, by reason of a second marriage, was not so able to afford him. Having finished the usual course of his philosophical studies, and spent some time in the study of divinity, he was employed by his tutor as his curate. As he always gratefully confessed his obligation to him, so by this means he very chearfully endeavoured to make him just returns for it. After he had served him so long as to have repaid what he had expended upon him, he was recommended to Col. *Strode*, who first brought him into this county, and kept him for some considerable time in his own family, which Mr. *Bush* often used to commend as the most regular of any he had seen. Here it was he pursued those studies, which afterwards made him useful and eminent.—He was after this made vicar of *Huish* with *Langport*, about 3 or 4 years before he was dispossessed by the *act of uniformity*; after which he endeavoured to make provision for a growing family, by teaching a grammar-school, while his wife (being a mercer's daughter in that town) applied herself to the business she had been used to under her father; and, by a blessing on their diligence and frugality, he was enabled to make a plentiful distribution to his children, which he chearfully did as soon as they were capable of employ, reserving to himself only a little to keep him handsomely while he lived.—He frequently preached in the neighbourhood, whenever opportunity invited him. At a time that information was made of a conventicle at Captain *B*——'s, he was seen to go into the house, and tho' he did not preach, but another person that came in accidentally, a considerable sum of money was forced to be paid for it. After the Revolution he preached generally in the town. He had a peculiar faculty of speaking to the meanest of his auditory, without making himself contemptible to any; tho' perhaps he saw less of the success of his labours, in the place where he continued so long, than any man of the like abilities besides himself.—Some time before his death he was disabled, in a great measure, for the service of the public, and retired to a relation's, where he endeavoured to make himself useful by a

pleasure he took in instructing their numerous little family, in the very first parts of children's learning.—His piety was exemplary, and he gave continual testimony of it. He spent more time in devotion as he drew nearer the grave, and had less public work. He had excellent ministerial abilities. His conversation was so kind, prudent, and useful, as made it desired by persons of the best fashion in his neighbourhood. He had all the good humour that could be wished, and was very tender of his friend's good name; being slow to credit, and yet slower to report ill of him. This excellent virtue, he confessed, was taught him in a great measure by a slander cast upon him, which was afterwards acknowledged to have been only designed to do him a present damage. He was the most faithful friend, and the most desirable enemy, (if the word may be allowed) that a man could well have.—He had attained such a general mastery over his passions, that he was hardly ever seen transported with anger, sorrow, or joy. He was a man of great temper and judgment, and a very good scholar; yet so modest, and so favourable to other mens understandings, that he would seldomer advise or reprove than could have been wished: but he certainly understood men so well, as to know when and how to do both inoffensively. He was taken off from his public work some time before his death, by a palsy in his tongue. He died *March* 9, 1711, aged near 80.

WORKS. An Association-Sermon at *Exeter*.—An Ordination-Sermon at *Bridgwater*.

LIDIARD LAWRENCE, [R. S. 250*l.*] Mr. *John Wakely*.

MARTOCK, [V. 100*l.*] Mr. *James Stevenson*. Born in *North-Britain*, and educated in the university of *Glasgow*, where he took his degree. Going into *Ireland* in 1627, he was ordained both deacon and priest by Bp. *George Downham* of *Derry*, and (for any thing that appears) without subscription. His ordination letters, (of which Dr. *C.* gives a copy) as appears by their indorsement, were exhibited in a visitation, *Aug.* 29, 1627, held by the Bp. of *Derry*; and in another held by the Bp. of *Ardagh*, the learned Dr. *Richardson*, *July* 26, 1639; and yet it is uncertain where he was employed, in the first years of his ministerial service. But Bp. *Richardson* made him his chaplain, notwithstanding his known dislike of the ceremonies. And the vicarage of *Hilsanborke*, which was in his collation, becoming void by the resignation of Mr.

Edward

Edward Stanhope, he bestowed it upon him. This appears from his institution, which was signed *Joh. Ardagh*, and bore date *Oct.* 31, 1635. The terms of his admission to the vicarage therein set forth, are, his taking the oath of supremacy, and his swearing to a perpetual personal residence, unless he had a dispensation; and to yield canonical obedience in all lawful and honest things. He had not been long settled here before the Bp. augmented the vicarage, by the addition of the land of *Grange Mointerolis*, in the county of *Leytrim*, (containing by estimation four quarters of land, belonging to the abbey of *Boyle*, but within the parish of *Hiltangborke*, the care of souls in the said quarters being neglected, by reason of their distance from the said abbey, and any other parish-church) with all their fruits, oblations, &c, to the said parish-church of *Hiltangborke*, to be possessed by the said *James Stevenson* and his successors therein; as is set forth at large in a writing signed *John Ardagh*, dated *July* 26, 1637. Here he continued till 1641, when the rebellion broke out in that kingdom. He received the first news of the bloody design of the Papists there, to rise in arms, and put all the Protestants to the sword, when he was near finishing a new house in his parish; and he presently, in order to self-defence, took up arms, went with his wife and son to a garrison, and burnt down his own new-built house, to prevent its being garrisoned by the rebels. He continued in arms against them, till one of them shewed him a commission under a great seal, said to be that of *England*. Whether an authority of that sort deserved any regard or not, when in such hands, it had such influence on Mr. *Stevenson*, that it altered his inclinations and resolutions; and he laid down his arms, and came for *England*. But in the time of continuance in *Ireland*, he saw so much of the true spirit of the *Romish* religion, as gave him a rooted and lasting detestation of its principles, and distrust of its votaries. He would often pray to be delivered from blood-thirsty Papists, of whose cruelties he had seen so many affecting instances. Tho' he could have made oath that he had left behind him in *Ireland* to the value of 2000*l.* and might have recovered it, had he returned, he rather chose to lose it than to live amongst such people. And that he did not act herein without reason, may in part be seen by the printed depositions concerning the *Irish* cruelties, where there is one with Mr. *Stevenson*'s name to it, to this effect: That he saw one take the child of his sister, and dash its brains out against a tree.—Coming to *Bristol*,

Briſtol, his firſt acquaintance was with the worthy Mr. *Henry Stubbes*, and was invited to *Stroud*, but ſettled at *Tormarton* in *Glouceſterſhire*. His name is to the teſtimony of the miniſters of that county, in 1648, as miniſter of that place. Here alſo (in all probability) it was, that his worthy friend and patron, Bp. *Richardſon*, being reduced to ſtraits, came to him, and was entertained by him for ſome time. That excellent perſon afterwards acknowledged, that he received more kindneſs from him than from all his Lady's rich relations put together. He was ejected from hence for refuſing the engagement, which forced him not only from his people, and his benefice, (worth 300*l. per ann.*) but being a foreigner, from the kingdom too. He left his wife and ſon in *England*, and retired into *Holland*, hoping for more freedom there than here. But the ſtates of the United Provinces were ſo very obſequious to the powers that then were in *England*, as not to ſuffer him to preach in their country; ſo that being forced to intermit his miniſtry, he applied his thoughts to phyſic, which he ſtudied there with good advantage, for 2 years; and he found it of no ſmall uſe to him afterwards. Then returning back to *England*, he was preſented to this vicarge of *Martock*, by *Thomas Owen*, Clerk, the patron; as appears by the approbation of the triers, dated *Oct.* 20, 1654.—The inhabitants of this place were an ignorant ſort of people, tho' they had for 7 years been under the miniſtry of a worthy good man, Mr. *Debank*, who on his death-bed heartily lamented the little ſucceſs he had met with amongſt them. Mr. *Stevenſon* therefore took a great deal of pains with them, in preaching and catechizing their children in public and in private, and other miniſterial ſervices. The pariſh being great, (for it is an hundred of itſelf, containing 9 tithings) he was the more aſſiduous in his endeavours to ſpread knowledge and piety amongſt them; and his labours were ſufficiently rewarded by their ſucceſs. After the death of his ſon, who was a phyſician, he practiſed in that faculty himſelf, and met with good encouragement. When he was ejected by the *act of uniformity*, he removed to an eſtate he had in the pariſh. But, tho' he was ſilenced in public, he continued his miniſtry in private, both before and after the *Oxford-act*. This laſt act obliging him to leave *Martock*, he removed to *Crewkern*, where he preached in his own hired houſe, and continued ſo doing, tho' he met with many enemies, and ſome that threatened to burn his houſe down. When he had been 2 years abſent, he returned to *Martock*, and preached

there in a licensed house, upon the coming out of K. *Charles*'s indulgence, not having above 8*l.* a year allowed him by his people. At length he, with some other ministers, was convicted of a conventicle, and that upon the information of two women of ill fame. The sum to be levied upon him was 40*l.* but such precautions were taken, that the loss proved not so great to him as was expected. The Lord of his estate once put him to an expence of 30*l.* upon a defect in his lease, which he designed as a piece of revenge upon him, for his entertaining worthy Mr. *Hickman*, against whom that gentleman had a particular aversion. Being much used as a physician, he was often in the company of neighbouring gentlemen, and they carried it very respectfully to him. He also kept a good understanding with several of the conforming clergy, whom he often entertained at his house. Sir *G. Horner* made him an offer of what was much more considerable than what he had left in the church, if he would conform; but he could not satisfy his conscience. He was a man of great integrity, and often said, that 'his heart should not reproach 'him as long as he lived.' And tho' he met with a variety of difficulties, and many times found things stormy without, yet he still kept a serene and even mind, and a conscience void of offence within, and was often remarkably owned by Providence. He was once under great concern about a child he was to baptize in the church, when a number of the King's soldiers were present, who threatened to insult him if he did not use the sign of the cross. Tho' he was fully determined not to use it, but to go on in his common method, he thought it a favourable Providence, that before he proceeded to that ordinance, the drums were beat on a sudden, and the soldiers drawn out of the church. And it is observable, that notwithstanding his many great losses, what remained was so blessed and increased, that he was able to keep a plentiful house, and to be kind to others, (being given to hospitality) and yet provide well for his own also. He continued his preaching after K. *Charles*'s indulgence was withdrawn. And tho' he lived to a good old age, (being above 80 when he died) he was not so sensible of the infirmities of old age as many others. He could read a small print without spectacles; his mind was vigorous, and his strength so little abated, that he often rode to *London* in 2 days, tho' it was above 100 miles distant. In his last illness he was apprehensive he should not recover, but appeared submissive and easy in leaving the world.

The last disturbance his enemies gave him was upon his death-bed; when, upon the overthrow of the Duke of *Monmouth*, a neighbouring justice came with some soldiers to seize him; but coming into his chamber, and seeing him in a very weak condition, he left him, after upbraiding him with the rebellion. And it must be owned, that some of his family were concerned in that unhappy business; but it was without his knowledge or approbation. And tho' after that overthrow the affairs of the public had a very melancholy aspect, he often expressed his belief, that they that survived him would see happy days. He died *July* 15, 1685. He was of a middle stature, a fresh complexion, and a chearful even temper.

MELLIS, [R.] Mr. *Richard Fairclough*, M. A. Of *Eman. Col. Camb.* Eldest son of the excellent Mr. *Fairclough* of *Suffolk*. He had all the advantages of education from his childhood, which the pious care of an affectionate, prudent, learned father could give him; and no one could be more receptive of the proper impressions from an ingenuous institution. He continued 12 years in *Eman. Col.* and for several years was Fellow there. He went from thence furnished with an unusual stock of rational, substantial, and polite literature. His leaving the college to fix in *Somersetshire* was remarkable. Dr. *Whitchcote*, who was then Fellow of the same college, being presented to a living in *Somersetshire*, which was in the disposition of that college, prevailed with Mr. *Fairclough* to bear him company in a visit to the people he was to take the charge of. The Dr. being hastily called away, engaged him to stay behind, and supply for him in his absence. In this interval, a gentleman of note, high-sheriff of the county, sent to Mr. *Fairclough*, to desire him to preach the assize sermon; and that when, thro' some failure, there was very little time for preparation; but so great was the exigence, that he pressed his compliance with great importunity, and would take no denial. Mr. *F.* yielded to necessity, and highly gratified the gentleman, both by the acceptableness of his performance itself, and by his freedom for it in such an exigence. Upon which, hearing a little after of the death of the incumbent of *Mellis*, (a living of good value) he told Mr. *Fairclough* he could no otherwise so fitly gratify him for his sermon, as by conferring upon him such a living. Mr. *Fairclough* accepted it, and fixed there, and was a burning and shining light. He was resorted to by all the country round. His prayers, ser-

mons, and other miniſterial performances, had that pungency, quickneſs and authority with them at ſome times; and that ſoftneſs, ſweetneſs and gentleneſs at others, as was matter of great admiration. His labours were almoſt incredible. Beſides his uſual exerciſes on the *Lord's-day*, of praying, reading the ſcriptures, preaching, catechizing, and adminiſtering the ſacraments, he uſually 5 days in the week, betimes in the morning, appeared in public, prayed and preached an expoſitory lecture upon ſome part of the ſcriptures in courſe, and had always a conſiderable congregation; nor did he produce any thing in public which did not ſmell of the lamp. Beſides which, he found time for viſiting, not the ſick only, but all the families within his charge, in a ſucceſſive courſe; when he would perſonally and ſeverally converſe with every one that was capable, labouring to underſtand the preſent ſtate of their ſouls, and applying himſelf to them in inſtructions, reproofs, exhortations, and encouragements ſuitably thereto. And he went thro' all with the greateſt facility and pleaſure imaginable; for his whole heart was in his work. Every day, for many years together, he uſed to be up by 3 in the morning, and to be with God when others ſlept. Few men had ever leſs hindrance from the body, or more dominion over it; for a better habited mind and body rarely dwelt together. No controverſy aroſe among his neighbours, within his notice, which he made it not his buſineſs to get preſently compoſed; and his help and advice was wont to be ſought by perſons of eminent rank, and in matters of great difficulty, for that purpoſe: his own love of peace inclining him, and his great prudence enabling him, to be exceeding uſeful in any ſuch caſe. He preached alſo often at the lectures ſettled in other places in the county, and was very active and much reſpected in the Aſſociations of the Miniſters. When the *act of uniformity* came forth, he ſoon determined upon Nonconformity. He could in nothing prevaricate with his once ſettled judgment, or depart in his practice one ace from it. Yet ſuch was the candor of his ſpirit, that nothing could be more remote from him, than to paſs any hard cenſures upon thoſe who received that ſatisfaction in the diſputed points which he could not. In the ſubſtantials of religion, no man was more fervently zealous; about the circumſtantials, none more cool and temperate. He was afterwards paſtor to a congregation at *Newman-ſtreet*, from whence he removed to *Briſtol*, where he became a ſtated preacher, and was uſeful to many; but he continued

continued to visit the people in *Newman-street* ordinarily once a fortnight, being obliged to it by some particular circumstances. He died at *London*, *July* 4, 1682, aged 61. His fun. serm. was preached by Mr. *Howe*, who gives him the following high encomium, which all that knew him agree was but his desert. "He was a man of a clear, distinct understanding; of a quick, discerning, and penetrating judgment, and would on a sudden strike thro' knotty difficulties, into the inward center of truth, with such a felicity, that things seemed to offer themselves to him, which are wont to cost others a troublesome search. But his moral and holy excellencies gave him his chief lustre. A man cannot well be supposed more under the constant governing power of religion than he was; which was the cause of his labouring with so much earnestness, both to exercise and diffuse it to his uttermost. He was even made up of life and love. Such was the clearness and sincerity of his spirit, so little darkened by an evil conscience, that he seemed to live in the constant sense of God's favour and acceptance, and had nothing to do but to serve him with his might; whence his spirit was formed to an habitual chearfulness, and seemed to feel within itself a continual calm. He was of a great soul, comprehensive of the interests of God, the world, the church, his country, his friends, and the souls of men; ready to his uttermost to serve them all; of abundant compassion towards the distressed; of delight in the good, and of general benignity towards all men. And it was his constant aim to make the nearest approaches he could to the Pattern and Fountain of all Goodness." *&c.* He was buried in *Bunhil-fields*, where he had a monument erected by *T. Percivall*, of the *Middle-Temple*, Gent. "as a testimony of gratitude for many obligations." The whole inscription may be seen in *Cal. Contin.*

WORKS. An Abridgment of some of his latter Sermons to his beloved People at *Mellis*.—A Serm. in the Morn. Lect. ag. Popery; on the dangerous Tendency of the Popish Doctrine, which denies the Possibility of Assurance, is either his or his father's.

MILBORN-PORT, [V.] Mr. *William Hopkins*. Of *Magd. Col. Oxford*. Born at *Yeovilton*, *July* 15, 1629. Brought up under Mr. *Warren*, first at *Puddimore*, and afterwards at *Sarum*. In 1647 he went to *Oxford*, where he continued 6 years. He preached frequently at a neighbouring village before he left the university. In 1653 he went from thence to *Fifehead* in

Dorsetshire, where he taught school 2 years. He afterwards spent a year assisting Mr. *Allein* at *Dicheatt*, from whence he was invited to *Milborn-Port*. He was ordained at *Wrington*, *Nov.* 12, 1656. He was serious and diligent in his ministerial service. Among other things, his zeal set him upon opposing the ringing on the *Lord's-day*. Thereupon a man vowed he would be the death of him; but killed another in his stead, and so was hanged. It much affected Mr. *Hopkins*, that his life should providentially be preserved, by another man's losing his. After the Restoration, one Mr. *Napper* pretended a title from the Bp. of *Wells*, but was not able to eject him. Mr. *Napper* commencing a suit against him, was cast at the assizes at *Chard* in *March*, 1661; and did not appear at the assizes at *Bath* in *August*. In *October* he was inducted into Mr. *Hopkins*'s church by Mr. *Fox*, vicar of *Poyntington*. But Mr. *Hopkins* still kept his place, till he was ejected by the act in *August*, 1662. He went afterwards frequently to hear, where he used to officiate; and preached also at his own house, and at other places as he had opportunity. His wife was niece to Bp. *Mew*; and if he could have conformed, he had a fair prospect of preferment. Considerable offers were made him, but they were no temptation to him to do violence to his conscience. He set up a school, which might have flourished, but that he was cited into the Bp.'s court, and excommunicated; when the Bp. notwithstanding his relation to him, would shew him no favour, but left him to the mercy of the court. He remained excommunicate till K. *James*'s proclamation of pardon. After the liberty, he preached at *Wincanton* and some other places, where he was much beloved. He was an humble, chearful, courteous man, who delighted in doing good. He was much of Mr. *Baxter*'s judgment in controversial matters, but had a great respect for all good men. He was contented with his condition, and mortified to the world. He was the same in all changes; one of the primitive stamp; of a plain, honest, sincere heart, and an unblameable life. He died in *March*, 1700, in his 70th year.

MONKTON (West). Mr. *Robert Drake*. A very considerable man.

* MONTACUTE, [or MONTAGUE]. Mr. *Oliver*.

NORTON *under Hambden*, [R.] Mr. *Benjamin Collins*.

PARRET

PARRET (South), [R. 100*l.*] Mr. *Jeremiah French.* Of *Cambridge.* Born in *Suffolk.* Having spent a considerable time in the university, he was invited, with Mr. *Fairclough*, by Dr. *Whitchcote*, to bear him company in a visit to the people he had taken the care of in this county. He married a person of some fortune at *Clifton* in *Dorsetshire.* He was invited to *Newport* in the isle of *Wight*, where he settled; and his ministry was acceptable and useful. The day K. *Charles* I. was hurried away from *Carisbrook* castle near that town, Mr. *French* preached in the morning on *Hos.* v. 2. and in the afternoon on *Tit.* i. 16. and used great freedom of speech; for which he was made a prisoner in the castle 3 months, then carried by sea to *London*, and there tried for his life. But he got off, tho' not without much cost, on promising never to preach in *Newport* any more. He afterwards had the vicarage of *Yeovil*, in *Somerset*; but the people complaining that his preaching was too precise and sharp for them, made him uneasy. In a year and half he removed to *South Parret*, where he continued 10 years to very good purpose. Upon his ejectment from hence, in 1662, he lived upon his estate at *Bradford Abbis*, and preach'd there and about the country, as he had opportunity, till the indulgence in 1672; when he kept a meeting in his house, and had a good auditory. When the liberty expired, he had several warrants out against him; but they could not be executed, for want of knowing his Christian name. He was once followed with a troop of horse, and narrowly escaped them. Hereupon he left his house, and durst not return even to see his wife upon her death-bed. At length trouble so broke his spirit, that on *May* 10 or 11, 1685, he fainted away and died, in the 60th year of his age.

PITMISTER, [V.] Mr. *Thomas Forward.* Of *New-Inn Hall, Oxford.* Upon quitting the university, he was for some time curate to Mr. *Seager* of *Broad Clift*, and afterwards settled in this parish upon the death of Mr. *Travers.* He much lamented K. *Charles*'s being beheaded, and was against observing *Cromwell*'s thanksgivings for his victories. He was offered his living again and again, by the patron, upon the death of several vicars that came after him; but he persisted in his Nonconformity, tho' he had but little to support himself and his large family. He died in *Dec.* 1687. It was observed, that his religious management of his family was attended with wonderful success.

PUDDIMORE, [R. S.] Mr. *Josiah Wyat.* A pious man, and a laborious preacher.

PURLOCK, [R.] Mr. *Alexander Robinson.*

RISTON, [Chap.] Mr. *Timothy Batt*, M. A. Of both universities. He was a native of this county, and born *Nov.* 30, 1613. His father was a Puritan, and designing this his eldest son for the ministry, trained him up for learning at the best school within his reach, and then sent him to *Wadham Col. Oxf.* from whence he removed to *Eman. Col. Camb.* where he took his degrees, and was called *Silver-tongu'd Batt.* He was afterwards chaplain to Sir *Robert Pye*, sen. whom he attended in the unfortunate expedition under the Earl of *Essex* into *Cornwal.* He then came up to *London*, and exercised his ministry at *Mimms* in *Middlesex*, while the war continued, where he gained the affections of the people, and was afterwards received with great respect by those of them that were living, when he visited them in 1685. In 1649 he went to *Ilminster*, and after a short stay there removed to *Creech* in this county, where he continued till K. *Charles*'s return. That being a sequestered living, he was forced then to quit it, and was by a neighbouring gentleman presented to the small living of *Riston*, where the *Bartholomew*-act ejected him. He had good offers if he would have conformed, but could not accept them. His delight was in his Master's work, in which he continued as he had opportunity, till within a few months of his death; tho' he was blind for above 2 years, and God owned him even to the last. The following instance deserves to be recorded: He used to preach once in 5 or 6 weeks near *Columpton* in *Devonshire.* A prophane and lewd young man came thither one *Lord's-day* to hear him, on purpose to scoff at and make a jest of what he said; but it pleased God to meet with him, and make the sermon (which was upon these words, 'Fools make 'a mock at sin,') the means of his conversion: and he became thenceforward a serious Christian. He died in *July*, 1692, with those words of St. *Paul* in his mouth, 2 *Tim.* iv. 7, 8. 'I have fought a good fight,' &c.

SHEPTON MALLET, [R.] Mr. *David Calderwood.*

STAPLEGROVE, [Chap.] Mr. *John Gardener.*

STOKE-TRUSTER. Mr. *John Butt.* Of *New-Inn Hall*, *Oxf.* Born in *Wilts*, at *Kingston Deverill*, *Aug.* 15, 1613. He was ordained by Dr. *Pierce*, Bp. of *Bath* and *Wells.* He first entered

entered upon the ministry as curate to Mr. *Swanton* or *Swaddon* at *Sutton*, and afterwards was presented to this parsonage of *Stoke-Truster*, which he held several years. After being silenced in 1662, he lived privately, and seldom preached. He had a good estate, and left charitable legacies to needy Nonconformist Ministers. He died in *July*, 1684, aged 71.

TAUNTON. *St. Magdalen's*. Mr. *George Newton*, M. A. Of *Exeter Col. Oxf.* He was a minister's son, a native of *Devon*, born in 1602. He began his ministry at *Hill-Bishops*, near *Taunton*, and in 1631 he was presented to this living by Sir *W. Portman* and Mr. *Robert Hill*. In the time of the civil war, when this town underwent a famous siege, he spent a year or two at *St. Albans*, and preached in the abbey there; but when the town of *Taunton* was reduced, he returned to his place and his employ, with 2 or 3 other ministers who had accompanied him in his absence. His preaching was plain, profitable, and successful. He was eminent for his meekness and prudence. He kept out of the town those divisions that did so much mischief in other places. After he was silenced, being convinced it was his duty to continue his ministry, he took care to preach at those times when he might be least exposed. He died *June* 12, 1681, aged 79. He was a good scholar, much of a gentleman, and a very useful preacher.

WORKS. An Exposition with Notes on *John* xvii. Fol.—The Christian's Character epitomized; a Serm. on *Psalm* xci. 16.—A Serm. at the Fun. of Mr. *Joseph Allen*; and an Account of his Life.—A Serm. at the Fun. of the Lady *Farewel*.

Ibid. Mr. *Joseph Allen*. Of *Linc.* and *Corp. Chr. Col. Oxf.* He was born at the *Devizes* in *Wilts*, and gave evidences of more than ordinary seriousness from 11 years of age. In 1655 he became assistant to Mr. *Newton* at *Taunton*, and was ejected with him in 1662. He took great pains to do good to souls, while he was allowed the public exercise of his ministry. Not contented with preaching and catechizing in the church, he spent several afternoons in a week in visiting the several families that sat under his ministry, instructing, reproving, directing, and cautioning them with great seriousness and affection, according as he found their respective circumstances required; by which course he was exceeding useful to many. He did not hastily determine upon Nonconformity, but weighed matters faithfully and impartially, consulting with others, and looking upwards for direction. Upon the whole, he

he could not give the assent and consent required, or renounce the covenant, with any satisfaction to his conscience. But being fully persuaded, that the ejection of the ministers from their places did not oblige them to desist from preaching the gospel, he resolved to go on with it till he should be imprisoned or banished. He set himself hereupon to his work with great vigour, preaching ordinarily 6 or 7 sermons a week, often 10, and sometimes 14, in *Taunton* and the neighbouring places; which he continued to do, peaceably and successfully, till *May* 26, 1663, when he was carried before the justices, by whom, after some rude affronts, he was committed to *Ilchester* jail. *Aug.* 24, he was indicted at the assizes, for a riotous and seditious assembly. He pleaded modestly for himself, but was brought in guilty by the jury, and sentenced to pay 100 marks, and to lie in prison till the payment. He declared in the open court, "That he was glad it had appeared before his country, that whatsoever he was charged with, he was guilty of nothing but doing his duty; and that all that appeared by the evidence was only that he had sung a psalm, and instructed his family, others being there, and both in his own house: and that if nothing that had been urged would satisfy, he should, with all chearfulness and thankfulness, accept whatsoever sentence his Lordship should pronounce upon him, for so good and righteous a cause." He was remanded again to prison, where he continued a whole year within 3 days, and met with very indifferent treatment. Upon his release, he was far more earnest in his work than before, till his weakness disabled him, which growing upon him, hindered his going into *Wales*, for the spreading of the gospel, as he intended to have done.

July 10, 1665, he was again apprehended for preaching, and committed to the prison of *Ilchester*, with 7 ministers more, and 40 private persons; which imprisonments, with his hard labours, so heightened his distempers, that he was quickly carried off. He died *anno* 1668.—He was a person of serious, fervent, unaffected piety, and exemplary in his whole deportment; of a most sweet temper, and courteous converse. He was a man of courage, and feared no dangers in the way of his duty; but was of a very peaceable spirit. His learning was far beyond what could be expected from one that entered upon the ministry at 21 years of age, and died at about 35; especially considering his ministerial labours and sufferings. His intellectuals were good and solid, his memory strong, his affections lively, and above all, his piety was eminent.—In the

the height of his zeal he was a man of great moderation. His zeal was really for peace and quietness, for love, and all manner of good works. He was not used to inflame men against parties, nor backbite those from whom he differed, nor make those odious who were willing enough to have made him so; but he fled from one extream, with fear and suspicion of another. His people had his heart, having been blessed with his fruitful labours. He thought it sacrilege for a minister consecrated to God to alienate himself, and violate his covenant and ministerial dedication, by giving over his work while he hath ability and opportunity, and the people's souls a real necessity; and therefore he chose a long imprisonment, rather than cease from his work as a minister: but he often went to the public assemblies, and encouraged the people to do the like. [When he suffered for the sake of a good conscience], he spake not evil of dignities, nor kindled seditious principles in the people's minds, nor aggravated his own sufferings to exasperate them against his persecutors, but 'in 'patience he possessed his soul,' rejoiced in the honour conferred upon him, and in the good others received, by his suffering as well as his preaching.—The manner in which Mr. *Wood* has ridiculed him is not so much to his disgrace as his own. [See a further account of him in *Clarke*'s Lives.]

WORKS. A familiar Explication of the Assembly's Shorter Catechism.—A Call to *Archippus*; being an earnest Motive to the ejected Ministers to continue in their Ministry.—An Alarm to the Unconverted; (a book which multitudes will have cause for ever to be thankful for. There have been 20,000 of them sold under the above title, and 50,000 of the same book, under the title of *The Sure Guide to Heaven*).—Divers Cases satisfactorily resolved.—His Remains; being a Collection of Sacrament Speeches, Letters, &c.————He left behind him, imperfect, A Body of Natural Theology, in a good *Latin* style. He first laid down the Christian Doctrine, and then added, by way of Annotations, the Testimonies of the ancient Philosophers.

Ibid. Mr. *John Glanvil.* He was a worthy, pious divine. He continued a painful preacher in his own house, in *St. James*'s parish in *Taunton*, to his death, which was about 1693. His fun. serm. was preached by Mr. *Warren* of this town.

TEMPLE-COMB, [C. or D.] Mr. *John Darby.* An ancient, pious, able divine. His name is to the *Attestation* as rector of *Abbescomb.*

TRENT,

TRENT, [R. S.] Mr. *Brounker*. He was ejected in 1660, when, as Dr. *W.* says, Dr. *Wrench*, the sequestered minister, was restored.

UBLEIGH, [R.] Mr. *William Thomas*, M. A. Of *Brazen-Nose Col. Oxf.* He was minister in this town above 40 years. He preached twice every *Lord's-day*, and catechized. He often administered the Lord's Supper, and visited the communicants the week before, to assist them in their preparation. He had many seals of his ministry in his own and the neighbouring parishes. He was a man of great gravity, sincerity, and humility; a good scholar, and an useful preacher; and much of God might be seen in his conversation. He was much respected in these parts, not only by his brethren, but by many of the gentry. His constitution could not endure much hardship, and was apt to be dejected with the appearances of danger which others could easily surmount; and yet he would not decline appearing in any thing, which he thought tended to a public or private good. He was very solitary and studious. His works shew that he was methodical, and ready at reconciling texts that seemed contradictory, and in resolving doubts. He was a great observer of providential occurrences, and readily complied with calls to humiliation or thankfulness, as there was occasion. He met with trouble for refusing to read *The Book of Sports*, and had therein but one companion in that diocese, which was Mr. (afterwards Dr.) *Chambers*. Many friends and ministers wrote to him at that time to satisfy him as to the lawfulness of what he scrupled, yet his conscience could not allow him to read the declaration. His censure was for a time delayed; but at length, on *June* 23, 1635, he was suspended *ab officio*, and on the 28th of *July*, *a beneficio*. And he recorded it, that while he was in the consistory, and while sentence was pronounced, he found himself more courageous than at other times. After 3 years suspension he was restored, upon the intercession of some with Abp. *Laud*. He found that his ministry had a greater effect upon his people afterwards than before.—He was very careful in keeping up communion with God, and acquaintance with his own heart. In order hereto, it was his usual way to set down upon loose papers such things as were most affecting to him, which he reviewed once a year, that he might the better see what he had done, what he had received, and what was wanting in, or for himself. He had his books, which

which he entituled *Anniversaria*, where he entered memorable matters in this order: 1. Σφάλματα, or Faults. 2. His *Preces Auditæ*, Prayers that had been heard. 3. His *Preces pro futuro*, Petitions for time to come. And, 4. His *Vota*, or Wishes †. He had other manuscript books also, which he appropriated to particular uses; as, *Ægrotorum Visitationes*, &c. in which he noted down what was memorable in the discharge of his pastoral office. After his *Lord's-day*'s work was over, he spent some time in the evening in penning some serious meditations, which he calls *Meditationes Vespertinæ*. His deliberation about the grand affair of Conformity and Nonconformity was managed with great seriousness and solemnity.—The time between the publishing the *act of uniformity* and *Aug.* 24, he represents in his papers as a very solicitous time. He intimates that he read books, conferred with others, meditated alone, and disputed with himself *pro* and *con* in order to satisfaction. He still found himself fluctuating and uneasy, which was much occasioned by the letters of other ministers, some of whom urged to comply, and others to forbear. He had looked up seriously to God for direction, which was repeated with yet greater earnestness, as the time fixed drew near. On *Aug.* 21 he betook himself to extraordinary supplication to God for conduct and establishment, which issued in a fixed determination to forbear the declarations and subscriptions required by the act, whatever consequences might ensue. He sets down the reasons that prevailed with him.—He intimates, that he was not against forms of prayer, nor even the injoining them, if framed according to the word, and fitted to the concernments of the church, provided they did not hinder preaching by their prolixity, nor the exercise of ministers gifts in prayer, according to emergent occasions, which no composers of any liturgy could foresee or comprehend within their settled forms; and that he could use many things prescribed in the Book of Common Prayer: but to declare his unfeigned assent and consent to all and every thing contained and prescribed in that book, was what (he says) he could not do, and gives his reasons ‡.—He afterwards charges the ceremonies with unprofitableness, as not tending to edification; and as being mis-

† Dr. *Calamy* has given some specimens of each of these in the margin, which are all written in *Latin*.

‡ These, which Dr. *C.* has transcribed, are much the same with those of the generality of the Nonconformists, and therefore are here omitted. *Acc.* p. 592---4.

chievous,

chievous, casting many worthy men out of public employment, who could not close with them; and as being burdensome to many pious men that did, and as having been abused to superstition. "It is one thing (says he) to conform upon a custom, and another upon a contest, when reformation hath been so pleaded for, and the offence is so extremely augmented. I do not mention these things as delighting in debasing or depraving the Common Prayer; I bless God it is so good, but yet it might be better.—It is objected, and it is true, that I have read most of the Common Prayer-Book, and so might do it again. But it is one thing to read a considerable part, and another to declare an unfeigned assent and consent to *every thing*. Matters of worship, and things needing emendation in our form of worship, were never so searched into as now, nor an alteration for the better ever so much sought. I was fully convinced that God would have been highly displeased, if all ministers should have come in and subscribed, and published a declaration so far prejudicial to a progress in reformation, and to have an hand in burying all hopes of it. Hereupon also I conceived, that God would have some to suffer, to witness the sincerity of their desire to have all things ordered in the service of God, according to the mind of God. And who knows what God may do at length for a greater purity and spirituality of his worship among us, upon the suffering of his servants in a quiet way, as the first reformation followed upon such a suffering?"—He next considers the declaration about the solemn league and covenant, and then relates what passed between him and the Bp. of the diocese, on *Aug.* 22, who gave him leave to preach on *Aug.* 24; "but (says he) thro' fear, sadness, and discomposure of mind, I became an hearer elsewhere with wonder and weeping. At night there was, as usual, a meeting for repetition and prayer, and of more hearers than ordinary. After the repetition, it pleased God much to enlarge my heart in prayer, besides speaking several things according to the sad occasion, and that with more tears than any other thing ever drew from mine. And 'the Lord hears 'the voice of weeping.' *Psal.* vi. 8."—Mr. *Thomas*, after his ejectment, continued at *Ubleigh* among his people. He every *Lord's-day* attended the established worship; and in private, as he had opportunity, was helpful to the souls of those who were before his charge. He died among them in 1667, full of days. His funeral was attended by many of the neighbouring gentry, and a sermon was preached by a neighbouring

Con-

Conformist, on *John* v. 35. Mr. *Nelson*, in his Life of Bp. *Bull*, says, "That great man spent two years in his younger time, in this Mr. *Thomas*'s family, from the regularity of which he owns he had great advantage." This writer also informs us, that Mr. *T.* was presented to this living by the free, unsolicited bounty of Lord-Chancellor *Egerton*. He adds, that he was in great reputation for his piety, and esteemed one of the chief ministers of his time in that neighbourhood; and that he was appointed an assistant to *Oliver*'s commissioners.

WORKS. The Dead speaking; or the living Names of two deceased Ministers, Mr. *Sam. Oliver* of *Wells*, and Mr. *Sam. Croke*.—Railing rebuked; or a Defence of the Ministers ag. *Thomas Speed* the Quaker.—The Protestants Practice; or the compleat Christian.—A Vindic. of Script. &c. in a Rejoinder to *Thomas Speed*.—A Preservative of Piety.—An Exposition on *Ruth*.—The Country's Sense of *London*'s Sufferings, in the late Fire.—Scriptures opened, and sundry Cases of Conscience resolved, in plain and practical Answers to several Questions upon the *Proverbs*, *Jerem. Lam. Ezek.* and *Daniel*.—Christian Counsel applied to the married State.

UPTON-NOBLE, [Chap.] Mr. *Emanuel Hartford*. His parents, tho' of a creditable family, were not able to afford him that liberal education which his promising abilities deserved; so that it was with much difficulty that he got his learning. He was early ripe for the university, and was maintained at *Oxford* some time by a gentleman who was a stranger to him; and also by an uncle of the same name with himself, a minister of great reputation for learning and piety. When he left the university, he supported himself for a while by teaching a school, and afterwards upon the earnest solicitations of many eminent persons, entered on the ministry at about 20 years of age. And tho' some good judges reckoned him well furnished for it, he often afterwards complained of his being thrust out so soon, and said he was ashamed to mention how young he then was. He lived 2 years with Mr. *R. Allein* at *Batcomb*. During his troubles for Nonconformity, which were considerable, he applied himself afresh to the study of that controversy, with a full resolution to conform, if he could but tolerably satisfy himself as to the terms required; for he would not expose himself to hardships for little or nothing: but after his maturest studies, he was rather more dissatisfied than ever, and forced still to take his lot among the poor Nonconformists, [whose case was peculiarly hard, they being, as he expressed it,]

it,] "caſt out, not for idleneſs, not for hereſy, not for inſufficiency, not for ſcandal, not for rebellion; but becauſe in conſcience they could not comply with ſome things, which their adverſaries themſelves acknowledged to be of an indifferent nature." Tho' the world ſlighted him, he was never diſowned or forſaken by Providence, which in his greateſt ſtraits appeared for him in a ſingular manner, and ſometimes to his great aſtoniſhment. When his ſubſiſtence has been ſo ſcanty that he has not had wherewith to procure neceſſaries for the next day, God has ſent him relief by the hands of a mere ſtranger, or ſome unexpected friend; and as his extremities have returned upon him, have ſeaſonable ſupplies been ſent in. He never had much of this world, nor did he deſire it; but was always contented, eaſy, and chearful. After K. *James*'s indulgence he was choſen paſtor of the diſſenting congregation at *Taunton*, in conjunction with Mr. *Warren*; and there he ſtudied hard, and preached acceptably. His compoſures were elaborate and judicious, his method natural and eaſy, his ſtile grave and majeſtic; and he always comprized a great deal of matter in a few words. He had a ſurprizing faculty of adapting himſelf to the different ſtate of his people, and giving to all their proper food. His labours were eminently ſucceſsful, and his charity remarkable. He died *Auguſt* 4, 1706, aged 66, within 2 months of his fellow-labourer, Mr. *Warren*. His fun. ſerm. was preached and printed by Mr. *John Sprint*; and a character of him was added by another hand.

WELLS. *St. Andrews*. *Cornelius Burgeſs*, D. D. Of *Oxf.* univerſity. In 1627 he was chaplain to K. *Charles* I. He was afterwards much vexed in the high-commiſſion court, for oppoſing the *Laudenſian* faction. He was one of thoſe who, in 1641, were appointed to meet in the *Jeruſalem* chamber, where there was an hopeful attempt for accommodating the eccleſiaſtical differences; one of the Aſſembly of Divines, and a frequent preacher before the Long Parliament. By them he was fixed in an evening lecture at *St. Paul*'s, with a penſion of 400*l. per ann.* He made a ſpeech in the H. of Commons, and laid out all he had in Biſhops land, which, upon the King's Reſtoration, was entirely loſt. He retired afterwards to his houſe at *Watford*, where he lived privately, and was reduced to ſtraits. He died in *June*, 1665.

WORKS.

WORKS. Sermons before the Parliament, and on other public Occasions. [One of these was at *Mercer's* Chapel, bef. Lord-Mayor, *Jan.* 14, 1648; entitled, Prudent Silence; shewing the great Sin and Mischief of destroying Kings.]—A Chain of Graces for Reformation of Manners.—A new Discovery of personal Tithes.—The Fire of the Sanctuary; a Tract on Zeal.—The Baptismal Regeneration of Elect Infants.—A Vindication of the Reasons against Bishops Votes in Parliament.—A Vindication of the *Sion-College* Society, against two Pamphlets.—No Sacrilege or Sin to alien or purchase the Lands of Bishops and Chapters, &c.—He had also a Controversy with Dr. *Pearson*, after the Return of K. *Charles*, about the Necessity of Reformation, &c.

———. Mr. *Stubbs*, ejected here in 1660, was mentioned in *Gloucestershire*.

WEMBDEN, [V.] Mr. *Tobias Adams*.

WESTON, [4]. Mr. *John Devenish*.

WHITSTANTON, [R. 120*l.*] Mr. *Richard Smith*. A man of great repute as a gentleman, a physician, and a divine. Tho' he had a legal title to this living, he was forced out of it by the violence and power of a popish family, before the act of uniformity took place, *viz.* in *April*, 1662. From hence he went to *Dynnington*, where he had some estate of his own, but was constrained to remove to *Chard*, to be out of the way of one who had informed, that he had been stirring up the people to rebellion, when in truth he was two days abroad as a physician to divers families; and the forger of the information let it drop. When the *Oxford*-act came out, he could remove no whither, in his circumstances, but to his estate at *Dynnington*, where he had not been many months, but his former enemies, and some confederates, occasioned him great troubles; of which one was a prosecution in the ecclesiastical court at *Wells*. He was a 4th time constrained to remove, and to sell his estate; when he went into the remote parts of *Devonshire*. (*Conformist*'s 4th Plea, p. 49.)

WINESFORD. Mr. *Joseph Chadwick*, M. A. Of *Eman. Col. Camb.* He was a man of good natural talents, and an hard student. He settled at *Winesford* thro' the persuasion of his tutor, and the presentation of his college. He continued there equally distinguished by his piety, charity and good learning, till 1662. He lived and died well satisfied with the reasons of his Nonconformity. He was a very pleasant man,

as well as strictly pious. This was a very good living, out of which he was unhappily cast as soon as he had repaired the vicarage-house, and built a large barn for convenience. Many of his friends were earnest with him to keep his benefice, for fear of poverty. He had a family of 9 children, but they were provided for, tho' he had not above 30*l.* a year, with which he was easy and contented. He died in 1691.

WINCAUNTON, [C. or D.] Mr. *John Sacheverell.* Of *St. John's Col. Oxf.* He was the eldest son of Mr. *Sacheverell*, minister of *Stoke*, in the isle of *Purbeck* in *Dorsetshire*, who was a man of great reputation, and had many children, two of whom were ministers. Mr. *Timothy Sacheverell*, of *Dorsetshire*, was one of them. See Vol. I. p. 475. This Mr. *John Sacheverell* had first the living of *Rimpton*, which he quitted before the King was restored. His labours in this place, in the service of the souls committed to his care, were very great; and he had considerable success in recovering many that were dissolute, and in the conversion of several to a love of God and true goodness. His conversation was unblameable and exemplary. He constantly rose early, and spent the morning in his study, and the afternoon in visiting his flock, and discoursing with them about religious matters, till the *Saturday*, which was entirely spent in preparing for his *Lord's-days* work, which was as follows: He began public worship in the morning with a short prayer, then read a psalm and a chapter, briefly expounding them. After singing a psalm, he prayed and preached for an hour and a quarter. In the afternoon he began at one, repeating his morning sermon, and examining young people as to what they had remembered; then he prayed and preached for about an hour and half; and afterwards, the repetition of the afternoon sermon, and the examination of young persons about it, concluded the public service.—On the day of K. *Charles* the Second's Coronation, he preached a sermon on 1 *Sam.* xii. 24, 25. 'But if ye shall do wickedly, ye shall be 'consumed, both you and your King.' The observation which he chiefly insisted on was this: "That wicked men continuing in their wicked actions, are the greatest traytors to the King and state wherein they live." Several went out of the church in the midst of sermon, and the rabble got together, and in the market-house impanelled a jury from amongst themselves, and represented a formal trial of the preacher; they afterwards drew him in effigy thro' the town upon a hurdle,

hurdle, with a book in his hand, which they called his catechism, to the top of an hill, where a great bonfire was prepared. The effigy was hung upon a pole, and was first shot at by several with a great deal of fury, and at length burnt. A little after, Mr. *Sacheverell* was indicted at the assizes, for continuing the exercise of his ministry without reading the Common Prayer. When he was allowed to speak for himself, he declared, that if he had been required by authority to have read the Common-Prayer, he either would have done it, or have immediately quitted the living. He behaved himself so well, that the Judge asked those that were about him, "Have you no other man than this in your county to single out for a pattern of your severity?" Upon hearing all matters, the jury brought him in Not guilty, and he was acquitted. After being silenced in 1662, he retired to *Stalbridge*, where he had an estate in the right of his wife. Being afterwards taken at a meeting in *Shaftesbury*, together with Mr. *Bampfield*, Mr. *Hallet*, Mr. *Ince*, and other ministers, he and they were sent together to *Dorchester* jail, where he remained 3 years. In this imprisonment he and the rest of them took it by turns to preach out of a window to a considerable number of people, on the other side the river. In this confinement he contracted such an indisposition, that of a very chearful active person, he became very melancholy, and soon after ended his days. He died in his chair, speaking to those about him with great vehemence and affection, of the great work of the redemption of sinners. He wrote in the title-page of all his books, 'To 'me to live is Christ, and to die is gain;' which was therefore engraven upon his tomb-stone. Mr. *Banger*, who was a fellow-sufferer with him, preached his funeral sermon, upon *Rom.* viii. 22, 23. This was the grandfather of the celebrated Dr. *Henry Sacheverell.*

WINSHAM, [V.] Mr. *William Ball.*

WILTON, [Chap.] Mr. *George Binden.* A person of this name subscribed the *Attestation* in 1648, as preacher at *Angarsleigh.* He improved his knowledge in the *Latin*, *Greek*, *Hebrew*, *Chaldee*, and *Syriac* tongues, to an uncommon degree. He was an ingenious man, and taught school at *Staplegrove.* He usually went with his family to church on the *Lord's-day* morning, and preached in the afternoon. His clear head and great integrity rendered him very useful among his neighbours, in composing differences and drawing writings. The educa-

tion and fortunes of several persons were committed to him; which trusts he discharged with a very fair reputation. He took much delight in arithmetic, and some other parts of the mathematics.

WIVELSCOMB, [V.] Mr. *George Day*. After his ejectment he came to *London*, and was pastor of a congregation at *Radcliff*, where he died, *Dec.* 3, 1697. His funeral sermon was preached by Mr. *Slater*. Dr. *Bates* and Mr. *Haymond*, in a preface to a piece of his, speak of him as "a well-accomplished and approved minister of *Jesus Christ*, very holy and exemplary in his conversation, and abundant in his ministerial labours; in which his study, diligence, and fidelity, were the more conspicuous, on account of the bodily disorders he laboured under many years."

WORKS. The Communicant's Instructor; or a Sacramental Catechism, and Persuasive to Communion, &c. Prefaced as above.

YEOVIL, [V.] Mr. *Henry Butler*, M. A. Of *Cambridge* university. He was born in *Kent*. When he was about 30 years of age he took a voyage into *New-England*, with several others, for the free exercise of their religion, and continued there 11 or 12 years in the work of the ministry, and teaching university learning. Returning into *England*, he spent a year or two in *Dorchester*, and then settled at *Yeovil*, where he continued public minister till *Aug.* 24, 1662. He continued his ministry afterwards in that town, and in other places, as he had opportunity; and was often convicted, apprehended, and imprisoned. He suffered great losses by fines and seizures of his goods, and was often forced to remove from his habitation. At length he settled at a place in this county called *Witham-frary*, about 5 miles from *Frome*, where he was pastor of a congregation; and no danger from enemies, weather, or indisposition of body, hindered him from meeting his people, either in private houses, or in Sir *Edward Seymour*'s woods, as was thought most safe: and tho' it was with difficulty and hazard that they met together, the congregation grew, and he did much good. Tho' he had not 20 *l. per annum* to live upon till about two years before his death, no offers of worldly advantage would tempt him to leave his charge. He was much afflicted with the stone in the latter part of his life, and yet continued his labours among his people as his strength would permit. He died *April* 24, 1696, aged 72. His last words were, 'A broken and a contrite heart, O God, thou wilt not despise.'

Ejected at uncertain places, or only silenced.

Mr. *Braddow*—Mr. *Curl*—Mr. *Babb*—Mr. *Stephen Hancock*—Mr. *John Musgrove*—Mr. *Muxon*—Mr. *Thomas Snead*, Dr. *W.* says he was an army-trumpeter. His name is to the *Attestation*.—Mr. *Wootton*—Mr. *John Dier*—Mr. *Booler*—Mr. *Knight*—Mr. *Mills*—Mr. *Willis*, junior; a pious, modest, and commendable young man. It is not certain that this is not the person mentioned at *Hethfield*. Perhaps these might be candidates for the ministry, and not fixed in 1662.

The following afterwards conformed:

Mr. *James Strang*, of *Ilmister*.—Mr. *John More*, of *Allard*.—Mr. *John Chetwind*, of *Wells*, (who died at *Bristol* in 1690 or 1691).—Mr. *Charles Darby*, of *Mountecute*.—Dr. *Martin*, of *Yeovil* or *Yeovilton*.—Mr. *Tomkins*, of *Crewkern*.—Mr. *Oak*, of *Northover*, or *Ilchester*.

MINISTERS Ejected or Silenced

IN

STAFFORDSHIRE.

ALDERWAS, [V. 47 *l.* 18 *s.* 8 *d.*] Mr. *Thomas Bladon*. A very valuable man for his piety and practical preaching. He had a great aversion to disputes, but when he was obliged to engage in them he did it to great advantage. He lived many years in *Birmingham*, and preached at many places thereabouts. He died at *Tamworth*.—He has two sermons in *England's Remembrancer*, on *Acts* xx. 32.

ARMITAGE, [Chap.] Mr. *Nathaniel Mansfield*, M. A. He lived some time after his ejectment at *Wolverhampton*, and then at *Walsall*, where he died. At the beginning of his Non-

conformity he preached but ſeldom, but afterwards more frequently. He was a fervent and affectionate preacher. He had many croſſes, the greateſt of which was by his ſon, who ſurvived him. He had much paſſion in his natural temper, which, if not checked by grace, would have had ſad effects. He died in a very calm and reſigned frame.

* BARBSTON, [Q. *Barlaſton*; or *Barſton* in *Warwickſhire*.] Mr. *Samuel Hall*. Of *Jeſus Col. Camb.* where Mr. *Thomas Woodcock* was his tutor. He was the ſon of Mr. *Ralph Hall* of *Mear*, and was ordained with Mr. *Philip Henry*. While he was in his living he had an augmentation of 50 *l. per ann.* by the powers that then were. He had the reputation of a very pious perſon, and an excellent preacher, as well as of a good ſcholar. The latter appears from ſome MSS. which were in the hands of his ſon, Mr. *Samuel Hall*, miniſter of a diſſenting congregation at *Tiverton* in *Devon*.

BARTON, [2]. Mr *Byas*.

BASWICK, [Chap.] Mr. *Richard Southwell*. After he was ejected he lived at *Doddington*, between *Atherſtone* and *Leiceſter*. He was a worthy divine, an excellent practical and judicious preacher, and one that laboured ſincerely in his Maſter's work, both before and after his ejectment. Having no eſtate, in order to ſupport himſelf and family, he was obliged to apply himſelf to huſbandry, and to fare hard; in doing which he was humble, content and patient. He frequently preached in his own houſe, and other places in the country, tho' he expoſed himſelf to danger by it. He brought up a ſon to the miniſtry, and was alſo uncle to Mr. *John Southwell*, who died at *Newbury*.

BLOCKWICH, [Chap.] Mr. *Toogood*.

BROME, [R. 39 *l.*] Mr. *Humphrey Waldron*. A man of good learning, and of a good delivery. He was ſome time aſſiſtant to Mr. *Baxter* at *Kidderminſter*. [Mr. *Baxter*, in his Life, p. 88, ſpeaks very reſpectfully of him, and ſays, he was much like Mr. *R. Serjeant* whom he ſucceeded, of whom Mr. *Baxter* had given a very high character.]

BROMLEY (King's). Mr. *John Mott*. [After *Bartholomew-day*, 1662, he took a farm of 60 *l. per ann.* in this pariſh, on which he lived handſomely 4 years. At length he was threatened and ſued by a gentleman in the pariſh, and his landlord turned againſt him, ſaying, "it was not fit for a rebel againſt the

the king to live so near the church;" and tho' he had promised him a lease for 16 years, he granted it to another person, and turned out Mr. *Mott* and his family, to their great loss, when he was forced to leave the place, where he was born and had relations, and had been a laborious minister. He was accommodated after this at his mother's at *Stafford*, but there he met with much ill usage, thro' the severity of the magistrates; and when the corporation-act came out, was driven from his family, whom he durst not visit but in a private manner for many years. He was once brought before the Deputy-lieutenant, being charged with a plot, but was dismissed, upon his promising to appear whenever required. His various troubles, together with his cessation from his work, affected his health and oppressed his spirits, and it was thought hastened his death.] *Conform.* 4th Plea, p. 56.

BROMWICH (West). Mr. *Richard Hilton.* Born near *Oxford*, and bred up in that university. He conscientiously discharged the duty of his ministry at this place till 1662, when he parted from a people that had a great respect for him. He afterwards spent some time at *Philip Foley*'s, Esq; as chaplain. Afterwards he removed to *Walsall*, where he lived many years, and died in a good age, about 1706, aged 82. He was a good scholar, a judicious divine, and all his days a hard student; a man of great simplicity and plain-heartedness, and a very profitable, substantial preacher. His general walk was close, even, and exemplary. He was frequent and fervent in prayer, careful in the spending of his time, and regular in all his management. He had drawn up a covenant between God and his own soul, which it was his custom to read over seriously every *Lord's-day* morning, to quicken him in his work. He was generally respected, even by the worst of men; being retired and charitable, and inoffensive in his whole carriage. In the close of his days, being asked about his Nonconformity, he professed an entire satisfaction in it, and hoped God would enable him, if there were the same occasion, to do the same again. He lived in self-denial among a poor people, doing good both to their souls and bodies; and, when dying, shewed his great concern for their future provision and spiritual welfare.

BURTON upon *Trent*, [L.] Mr. *Thomas Bakewell.* He was ejected from *Rolleston* (R. 120 *l*) in 1661. The stipend for this lecture at *Burton* (which was 30 *l. per annum*) was paid

by the company of cloth-workers in *London*. Being silenced, he rented an house in the same parish, where he preached after *Bartholomew-day*. In about half a year he was cited before Bp. *Hacket*; and upon his appearing, this was charged upon him as a thing highly criminal. For this (notwithstanding his former ejectment) the Bp. in open court suspended him *ab officio*, and gave order to one of the clerks to send a letter of complaint to the justices and deputy-lieutenants. In a little time a warrant was issued out from the magistrates, and sent by the Bp.'s apparitor to the constable of *Burton extra*. He came with the constable upon the *Lord's-day*, while Mr. *Bakewell* was preaching, to see the warrant executed. The constable not only took him, but also Mr. *Thomas Ford*, (an ejected minister, who sometimes preached in his own house at *Winsell*, but was then an auditor at *Burton*) and carried them before Sir *Edward B*———, who presently told them that they must either be bound to their good behaviour, or go to prison. Mr. *Bakewell* desired to know, whether preaching in his own house would be reckoned a breach of good behaviour. The justice answered, that it was. Whereupon Mr. *Bakewell* replied, he would give no bond to tie himself from preaching; Mr. *Ford* concurred with him, and they were both sent to jail, where they were detained ten weeks, before the first act passed against conventicles; and were then released, without having any thing imposed upon them. Returning home, Mr. *B.* was not discouraged, but held on preaching. When the *Oxford-act* came out, he was forced to leave his wife and children, and go into a desert place, 25 miles from his habitation, where he continued several months with a poor people who were glad to have the gospel preached to them, among whom he was forced to live at his own charge, and at the same time maintain his family out of the little he had of his own. At length he returned home, and continued preaching in *Burton* till the indulgence in 1672. He was then earnestly desired to go to *London*, to preach to a people who had been great sufferers, leaving Mr. *Ford* to preach at *Burton*. There he continued in peace as long as the indulgence lasted; but afterwards warrants were sent to the constables, to search the houses where the people used to meet; and thereupon they met in lanes, and common grounds, and woods, that they might worship God without molestation: but the informers in a little time followed them thither, and executed upon them the act against conventicles; and he and his people suffered

suffered much, tho' he had been episcopally ordained. Among other instances of cruelty, the huntsmen set their dogs upon them. *Conform.* 4th Plea, p. 56.

WORKS. A Justification of Infant Baptism.

CLENT, [V.] Mr. *Thomas Baldwin*, junior. Some time after his ejectment he exercised his ministry among the Dissenters at *Birmingham*, where he died. His name was long precious in both places. He was a man of a sanguine lively temper, and a sweet, humble, affable behaviour; one of a very extensive charity, ready to do good to the souls and bodies of them that came near him, and to condescend to those of the lowest degree. He was greatly mortified to the world, patiently suffering the loss of his substance. Never did any hear a repining expression drop from him upon that account; neither was he the more straitened towards the poor, when it was in the power of his hand to give. He was a judicious, solid, establishing preacher; much to be valued as a man, a Christian, and a minister.

CHEBSEY, [V.] Mr. *Woolrich.*

CLIFTON-CANVIL, [R.] Mr. *George Crosse.* Of *Christ-Church, Oxf.* He was a considerable scholar, a judicious divine, and a fervent preacher. He had a clear head, a solid judgment, and a wonderful memory. In his younger days he was chaplain to the religious Lady *Scudimore*, at *Sutton-Coldfield* in *Warwickshire*, where he had the advantage of an acquaintance with Mr. *Anthony Burgesse*, pastor of that place. He was forced to preach 9 years without ordination, because he could not find a Bp. in *England* or *Ireland* to ordain him without imposing oaths and subscriptions; but when the Presbyteries were set up in *London* by the Long Parliament, he was one of the first ordained there. He was always averse to appear from the press, which made him not so well known to the world as some others, not superior in abilities. When K. *Charles* came in, he was forced by a violent adversary to shelter himself in the house of *Richard Hampden*, Esq; till the raging sickness in and about *London* caused him to remove into the country, where he had some relations; but too late, for one of his children had taken the infection, and died at the house of Mr. *Samuel Shaw* in *Leicestershire*; and afterwards removing to *Bassford*, near *Nottingham*, his wife and he died of the sickness, *Aug.* 8, 1665.

COLWICH, [V. 47 *l.* 18 *s.*] Mr. *John Green.*

DRAYTON,

DRAYTON, [R.] Mr. *Timothy Fox*. Of *Christ Col. Camb.* when Dr. *S. Bolton* was Master. He was born in *Birmingham*, in 1628, and had his school-learning there under Mr. *Billingsley*. After some years spent at *Cambridge*, he was admitted by the then Commissioners of the Great Seal to the rectory of *Drayton*, in the room of Mr. *John Buckbury*, deceased, and was ordained by Mr. *Thomas Porter*, at *Whitchurch* in *Shropshire*. He was beloved in his parish, and tho' he refused the engagement, he continued till he was ejected by the *Bartholomew* act; after which he was put upon a new way to maintain his wife and 5 small children. By the advice of friends he was encouraged to settle in a neighbouring corporation, where by his pen, and help of relations, he had a comfortable livelihood, till the *Oxford* act forced him to remove and rent a farm in *Derbyshire*. But afterwards he was imprisoned in *Derby* jail upon that act, being apprehended, not in any exercise of religion, but only coming to see his son, an apprentice in that town. He was taken up immediately, before he sat down, and committed in *May*, 1684, and continued a prisoner till the *November* following. He was confined a second time, when *Monmouth* was in the West, in *Chester* jail, (with several other neighbouring ministers and gentlemen) without any cause of their imprisonment assigned. After a month's confinement he was discharged, he and his 2 sureties giving 600 *l.* security for his good behaviour. From the time of his ejectment he preached in private, as he had opportunity; and after public liberty was granted, he opened a meeting in his own house at *Caldwell* in *Derbyshire*, where he preached twice a day *gratis*, besides catechising, &c. He died in a good old age, in *May*, 1710.

ELFORD, [Chap. S.] Mr. *Richard Dowley*, B. D. Of *Magd. Col. Oxf.* The civil war breaking out, and *Oxford* being a garrison, his father (minister of *Alveston*, near *Stratford* upon *Avon*) removed him, and sent him to compleat his studies with Dr. *Bryan* of *Coventry*. After continuing some time with him, he was chaplain in the family of Sir *T. Rous* in *Worcestershire*, where he became acquainted with Mr. *Baxter*, for whom he always had a very great respect. Thence he removed to *Stoke* near *Bromsgrove*, where he was settled minister several years, and was very successful. He was a member of the *Worcestershire* association. After the Restoration, the old incumbent surviving, he resigned the living to him, and then removed to *Elford*, where he was assistant to his father's elder brother,

brother, till 1662. Both his father and uncle conformed; but he could not be satisfied, either to be re-ordained or to renounce the covenant. After being silenced, he lived some time privately, went to church, and applied himself to country business for a subsistence. By the *Oxford* act he was forced to quit his habitation. Upon K. *Charles*'s indulgence he took out a licence for his own house, and kept a meeting once a day there, at a time when there was no preaching in the parish church; and he had a good auditory from several towns in the neighbourhod. When the indulgence was recalled he continued preaching more privately. About 1680 he removed to *London*, where he taught school, and preached occasionally; attending on Mr. *Howe*'s ministry when he was not engaged himself. Being once an hearer only, the meeting was disturbed, and he and 7 more were seized and carried to *Newgate* till night, when they were brought before the Lord-Mayor, and bound over to the next sessions, and indicted for a riot. He was fined 10*l.* and bound to his good behaviour for 12 months; so that he was forced to leave his school, lest that should be interpreted a breach of his behaviour. He lived very privately till K. *James*'s liberty, saving that he was once seized by one of the court-messengers, in his lodging, and carried before the Lord-Mayor, who tendered him the *Oxford* oath; by taking which he escaped 6 months imprisonment. After the legal toleration, he preached some time at *Godalming* in *Surry*; but infirmities growing upon him with age, he returned to *London*, and lived privately with his children. He died in 1702, aged 80.

FARLEY, [C. or D.] or *Aveley* in *Shropshire*. Mr. *Thomas Orford*.

HANBURY, [V.] Mr. *Henry Bee*. A good preacher. Born at *Staplehill*, then happy in the ministry of the great Mr. *Bradshaw*. He, with other ministers, was cast into *Stafford* jail for Nonconformity.

HINTES. Mr. *William Brooks*. After his ejectment he was very poor, and had nothing to maintain his wife and children, who were in danger of wanting bread. He removed to *Birmingham*, from whence he went to preach at certain places where help was wanted, sometimes continuing abroad several weeks at a time, and then returning home with supplies for his family. He died about 1670. He was of a weak constitution, and had nothing promising in his person or delivery, and so was not popular; but he was a very holy, humble, heavenly man. His preaching was solid and practical, his converse

ſerious and grave; his patience in ſufferings, and his dependance upon God in neceſſities, exemplary; and his thankfulneſs great to God and man. He lived by faith, and was moſt delightfully employed in preparing himſelf and others for heaven.

KINVER. Mr. *Richard Moreton*, M. D. A man of great gravity, calmneſs, ſound principles, of no faction, an excellent preacher, of an upright life. After his ejectment he was an eminent phyſician in *London*, and became a Fellow of the College of Phyſicians. There is ſome account of him in the laſt edition of *Wood*'s *Athen. Oxon.* Vol. II. p. 990

WORKS. A Treatiſe on Conſumptions, (reckoned the beſt extant.)—*Pyretologia* ſeu Exercitationes de Morbis Inflamatoriis. univerſalibus Acutis, & de Febribus. 2 vol. 8vo.

LITCHFIELD. *St. Chad*'s, [80 *l.*] Mr. *Thomas Miles.* He ſuffered much by his Nonconformity. Beſides his annual income he loſt 40 *l.* which ſhould have been paid him in the beginning of the year; and left his living in a very low eſtate. He continued in the town till the *Oxford* act came out. Then he was forced to leave his family, tho' he had a very dangerous cold upon him. He ſaw not his wife and children in eleven weeks, nor durſt he come to them in 18 months. Having no certain dwelling, he travelled about from place to place, near 300 miles on foot. If at any time he ſtole home by night, he durſt not ſtir out of his chamber; and when he went out, it was either very late or very early, for fear of being taken. He was once ſent for to a magiſtrate who lay ſick, and continued his night viſits for a fortnight: the evening before he died he was ſent for in haſte by day-light, and being ſeen to go in there, was complained of to the magiſtrate of the town, by a curate, which made him haſten away the next morning. The chief magiſtrate was ſo kind as to ſend notice to his wife upon the occaſion, on a *Lord's-day* evening, that he ſhould be gone, for that perſons had been twice with him for a warrant. He was afterward cited into the eccleſiaſtical court for baptizing his own child. He was often forced into the country, in ſnow and rain, to preach before day, and to ſhift from houſe to houſe, for fear of a magiſtrate in the country, who ſaid he would have him dead or alive. He hath been ſometimes conſtrained to retire into the fields and ſolitudes, to keep Sabbaths alone. He lived entirely upon Providence, which took care of him. Tho' he was often in danger of his life, by reaſon of heats

and

and colds, yet 'was he not forsaken, nor did his seed beg their 'bread.'

Ibid. St. Mary's. Mr. *John Butler*, M. A. Of *Edmund Hall, Oxford.* Born at *Oddington* in *Gloucestershire.* Dr. *W.* represents a disagreement with this gentleman, as the chief occasion of the sequestration of Mr. *Wm. Langley*, his co-partner, who (it should seem) discovered Mr. *Butler* not to be in orders. The Dr. adds in the margin, "possibly he had been thrust in upon Mr. *Langley.*" Whereas Mr. *Butler* took his degrees at *Oxford*, and so was very likely to be in orders, at the time of his settlement in *Litchfield.* Mr. *Langley* was not his [immediate] predecessor there, but Mr. *Harrison*; so that it was not possible for him to be thrust in upon Mr. *Langley* there, "how common soever this was in those times." Mr. *Butler* rarely preached after being silenced, unless sometimes in his own house. A gentleman in *Litchfield*, who was in good circumstances, was very kind to him and his family; set up one of his sons in a trade, and sent another to the university, where he was at the charge of his education; and when he died, left him 12*l.* a year. Mr. *Butler* died about 1670, aged about 50. He was an holy good man. Dr. *Lilly Butler*, of *Aldermanbury*, was his son. Who being applied to for a true account of his father, declared Dr. *W.*'s account false, and referring to it, said, "See the effects of bigotry!" At Dr. *Butler*'s motion, a friend wrote to a worthy person of *Litchfield* about the matter, [whose answer confirms the above account.]

MARSTON, [R. 100*l.*] Mr. *Richard Swynfen*, M. A. Of *Pemb. Hall, Camb.* Younger son of *John Swynfen*, Esq; and brother to the truly great and excellent *John Swynfen*, of *Swynfen*, Esq; There he was born in 1630, and sent first to *Tamworth*, then to *Sutton-Coldfield* in *Warwickshire*, and afterwards to the *Charter-house* in *London*, for his grammar learning. He went to *Cambridge* about 1646, where he continued 6 or 7 years under the tuition of Mr. *William Moses*, and was chamber-fellow with Mr. *T. Doolittle.* He was ordained by a classis of Presbyters in *Derbyshire*, and soon after called to *Sandiacre*, a small donative near *Nottingham.* After two years stay there, *viz.* in 1657, he was preferred to *Marston*; which living he at first refused to accept, till he was informed that the legal incumbent was not sequestered so much for his affection to the church and king, as for very great immoralities. He here

married

married *Eliz.* daughter of *John Clark*, Esq; of *Moor-Hall* in *Warwickshire*. After he had laid out 2 or 300 *l.* in repairs, Mr. *Shaw* pretended a right to the living; upon which a law-suit commenced, and it appeared that Mr. *Swinsen*'s title was good: but before the controversy was fully ended, he was dispossessed by the act for restoring sequestered ministers at the Restoration. Soon after this he went to *London*, partly to discourse with the learned men of that time, upon the subject of Conformity. Having occasion to wait upon Lord Chancellor *Clarendon*, who professed the highest esteem for his elder brother, he made him the offer of the best preferment he had in his gift, if he would conform. He acquainted his tutor Mr. *Moses* with it, who earnestly dissuaded him from it. Mr. *Swynsen* often mentioned the expression he used at their last parting, *viz*, "As *Cæsar* said to the mariners, so say I to thee, dear *Swynsen*, *Ne timeas*; *Christum portas*, & *Fortunas Christi*:" which made a deeper impression on him than any thing else on the contrary side.—Upon his return into the country, tho' he had frequent offers from the court, and from several relations and other friends, of very good preferment, he would hearken to none of them; but, in order to maintain his family, took a farm at *Ripe-Ridware*, in the next parish. From thence he was soon driven, by the *Oxford* act, to his great loss; upon which he removed to *Burton* under *Neewood*, where he lived about 2 years, riding about from place to place, preaching as he had opportunity.—The reasons of his Nonconformity he often said were,—his having taken the solemn league and covenant;—that he could not submit to re-ordination,—nor give his unfeigned assent and consent, &c.——He used to mention some other things which he thought exceptionable, particularly the ceremonies; but often said, that rather than break off communion with an established church, he could submit to these, especially in a private capacity; and therefore, having never any settled particular congregation of his own, but only what occasionally offered in the neighbouring counties, he was often disengaged from preaching, and at all such times constantly went with his whole family to the parish church at *Burton*, where he held a weekly lecture. He was sometimes disturbed, but escaped being fined. In 1685, he (with other reputed Whigs or Dissenters) was seized and carried to *Chester* castle, upon the Duke of *Monmouth*'s invasion, being taken out of his bed, and was kept close prisoner till that affair ended. After this, nothing of moment befel him on account of

of his Nonconformity. He spent his last days with his youngest son, a mercer in *Burton* upon *Trent*, where he was seized with a dropsy, of which he died in 1691, in the 61st year of his age; —He was one that did good to all as far as it lay in his power, and behaved himself so that he had a good character from the worst of men. He was never known to be engaged in one personal difference in his life. He was a constant reprover of prophane sinners, and in most companies would discourse of spiritual and heavenly things. He was a man of great integrity, zeal, and faith; in the worst of times keeping up his heart, and firmly expecting the salvation of God. In the education of his children, he took as much care as it was well possible for him to do, never omitting a day, scarcely an hour, in which he did not give them some pious advice; often charged them not to dare to meet him in an unregenerate state at the day of judgment; and told them that he himself should be one of the first evidences against them if they did. A little before his death a neighbouring clergyman, who had a kindness for him, came to visit him; when Mr. *Swinsen*, among other discourse, told him, that he was very well satisfied he had not conformed, and thanked God for it.

MEAR. Mr. *Ralph Hall*. He refused the engagement, and endeavoured to shew his people the unlawfulness of it, on the *Lord's-day* before it was to be administered in his parish, both in his exposition and in his sermons. After being cast out of this living he went to *Chester*, where he was pastor of that congregation of which Mr. *Mat. Henry* was afterwards pastor. Mr. *Hall* was committed to the *North-gate* prison, upon the *5-mile-act*; and during his imprisonment was an instrument, in the hand of God, for the conversion of a soldier, who had been a very loose profligate man, and was concerned with others in a drunken riot, in which a poor man lost his life. Mr. *Tong* (who particularly relates the story, in his Life of Mr. *M. Henry*, p. 238,) observes, when the man came to die, he made such a declaration of the manner of God's working upon his soul, and of the benefit he had received from Mr. *Hall*'s instructions and prayers, as very much affected all that heard him, and filled the whole city with wonder. The good man thought his six months imprisonment abundantly compensated by being an instrument of so much good to a precious soul, that was in so much danger of perishing for ever.

MATHFIELD.

MATHFIELD. Mr. *William Rock.*

NEWCASTLE *under Line*, [C. or D.] Mr. *George Long*, M. D. Fellow of *Trin. Col. Camb.* from whence he was turned out after 14 or 15 years ſtanding, (with ſeveral others) upon Dr. *Fern*'s coming in Maſter, at the Reſtoration, for refuſing to promiſe Conformity, before they certainly knew the terms that would be fixed. Redreſs was ſought, by application to members of parliament, and to Secretary *Maurice*, but to no purpoſe. About this time Mr. *Long*, riding thro' *Newcaſtle*, and preaching there occaſionally, when the people were deſtitute of a miniſter, they invited him to ſettle there, which he did; and ſtaid till the *act of uniformity* ſilenced him. After this, not being willing to be unemployed, he went to *Leyden*, and took his Doctor's degree in phyſic, having ſpent ſome time in that ſtudy before. After his return he applied to the practice of it, with good encouragement and ſucceſs; but ſtill his conſcience put him upon preaching, as his chief work. In ſome time he ſettled again in *Newcaſtle*, and met with great difficulties. He was indicted at the aſſizes for living in a corporation; and forced to remove when he had 7 children, knowing not whither to go. Attempting to ſettle at *Birmingham*, he was proſecuted there alſo, till he was forced to leave the land. He fled to *Ireland*, and continued there for ſome time. After the Revolution he returned to *Newcaſtle*, and continued his labours there till his intellects quite failed. He died at *Briſtol*, *Dec.* 26, 1712, aged 84, in great peace and comfort. He had a ſon in the miniſtry, among the Diſſenters, Mr. *Nath. Long*, who died at *Wrexham*. There is an account of him in Mr. *Mat. Henry*'s Life, p. 283.

NEW-CHAPEL. Mr. *Davenport.*

PELSHALL, [Chap.] Mr. *Wilſon.*

ROWLEY, [4]. Mr. *William Turton*, M. A. When he had in appearance brought himſelf to the very grave, by hard ſtudy and labour in his miniſterial public work, his ejectment gave him ſome eaſe, and was a means of his recovering his health and ſtrength. He afterwards preached frequently in churches and chapels, as he had opportunity, but chiefly in private houſes; and at length became paſtor in one of the diſſenting congregations at *Birmingham*, where he died in 1716. He had a ſon in the miniſtry at *Killingworth*.

RUSHALL, [V.] Mr. *Robert York.* A religious, active man, and a lively preacher. He died young, of a conſumption, in 1667.

SEDGELEY,

SEDGELEY, [V.] Mr. *Joseph Eccleshall*. He left the university about 1654. Preaching a lecture at *Dudley*, some of the people at *Sedgeley* heard him, and thereupon prevailed with their vicar, Mr. *Parkes*, who was old and infirm, to call Mr. *E.* to be his assistant; who in a few years succeeded him, with the good liking of the parishioners. Being single, his father and mother lived with him. He received what of the dues was willingly brought him, but sued none. He was of a strong constitution, and an obliging, facetious, pleasant temper, but very serious. Laying to heart the worth of souls, and the great number in the parish, he was the more unwearied in his labours to do them good. This parish contains 9 villages, and is very populous, by reason of the workers of lime, coals, and iron. It had been an heathenish place, till Mr. *W. Fenner*'s 4 years ministry there, which was blessed with the conversion of many. He being forced away, and succeeded by a weak vicar, prophaneness and ignorance abounded at the time of Mr. *Eccleshall*'s first coming among them. Laying therefore all worldly concerns aside, he set himself to his ministerial work with zeal, prudence, and diligence, both in public and private. In public he read the scriptures and expounded them, catechized their youth, and preached and prayed with great fervency and affection. He had a voice that reached the farthest part of the church, which was generally filled, and was enlarged after his coming by the building of a gallery. He also expounded at the vicarage, and at the people's houses, as opportunity offered. He was frequent also in personally instructing elder persons, especially before their admission to the sacrament, and managed it in a most obliging manner. A great alteration appeared, both in the number of the congregation and the stop put to prophaneness. He preached week-day lectures in the neighbouring parishes, and sometimes had neighbouring ministers to preach in his church. He did not bring controversial matters into the pulpit, but preached and pressed plain scripture truths, in order to conversion and sanctification, salvation and holiness. He rather chose to deal with opinionists personally, and answer their doubts in private, than confute their notions in public. When it became necessary he studied the terms of Conformity, and preached his farewell sermon on *Aug.* 17, 1662, to a large congregation all in tears; and on *Aug.* 24, none coming to officiate, he went into a pew, prayed and read scripture, expounded and preached. Afterwards, tho' he lived a mile from the church, he

ordinarily attended the public worship there, and gave his hearers what personal help he could in private. The succeeding vicar for some years was hot, and filled his sermons with railing invectives, which put many of the people upon persuading Mr. *E.* to preach to them, which he yielded to at times different from the public service. The *Oxford-act* forced him to *Kinfare*, where he also preached in private, and went afterwards with his hearers to church, to hear Mr. *Jonathan Newey*, a worthy man, who succeeded Mr. *Morton*. He then came secretly by night to his own people, (not daring to be seen by day) to do what service he could, and returned back again by night, till the rigour of the times abated. When he appeared in public, and continued his ministerial work among his old people, with little allowance from them, living chiefly upon a small estate of his own with frugality and care. There were 2 meetings kept up in the parish, because of its largeness, 2 or 3 miles distant, and Mr. *Ecclestoll* administered the sacrament in both. Here he continued his service several years, till he was silenced by death. His fun. serm. was preached by Mr. *Oasland*.

SEIGHFORD, [V. 41*l.* 2*s.* 8*d.*] Mr. *Richard Cleyton*, M. A. He subscribed the *Testimony* of the Ministers in *Essex*, in 1648, as minister of *Easton-Magna* in *Essex*, from whence he removed to *Showell*, near *Lutterworth* in *Leicestershire*, and became one of the Assembly at *Westminster*. After some time he quitted that living also, and removed to *Seighford*, where he was ejected in 1662; after which he lived many years at *Nuneaton* in *Warwickshire*. Dr. *Wild* being there at the same time, there was a very intimate friendship between them. Mr. *Cleyton* was a good scholar, a sound divine, and one of strict piety. He was very courteous and obliging in his behaviour, and at the same time very sedate and grave. His whole life adorned religion, and his sacred character. He was that 'perfect and upright 'man,' of whom the *Psalmist* says, 'his end is peace.'

SHENSTON, [V.] Mr. *William Grace* †. An aged worthy minister. Upon his ejectment, having a wife and 11 children, he was reduced to straits, and for a maintenance took a farm of about 30*l.* *per ann.* preaching in his own house, for which he was soon apprehended by 2 justices, and with many

† This is evidently the person mentioned before at *Rereshy* in *Leicestershire*, of whom Dr. *C.* gives this further account from the *Conformist's* 4th Plea, p. 61.

of

of his hearers bound over, which was very chargeable. Not long after he was sent for by a party of horse, called out of his bed, and sent prisoner to *Stafford*; for what, he knew not. Being unable to bear the charge of his imprisonment, he made his application to the deputy-lieutenant, and was forced to give in bonds of 100*l.* to appear when called. He was dismissed after many hard speeches, but no charge laid against him. After all which he was necessitated, by the 5-*mile-act*, to remove to a place where he lived at great charges, separated from his dear relations, and his farm left to the management of servants, to his unspeakable loss; yet this person was a near relation of Abp. *Sheldon* of *Canterbury*.

SHERIFF-HALES, [V.] Mr. *John Nott*, M. A. Some time Fellow of *Trin. Col. Camb.* Son of Mr. *Charles Nott*, minister of *Shelsey* in *Worcestershire*. When he came first from the university, he was assistant to Mr. *Ambrose Sparry*, at *Wolverhampton*. Thence he removed to this place, where he was minister 12 years. After his ejectment he preached publicly in a chapel near *Hadly*, 3 or 4 years, as long as he was suffered, and then removed into the family of *Richard Hampden*, Esq; where he continued domestic chaplain till the act of toleration, quickly after which he went to *Thame* in *Oxfordshire*, where he continued constantly preaching 13 years, till his sickness and death, which happened *Dec.* 28, 1702, aged 77. His character is printed by Mr. *Troughton*, of *Bicester*, in his funeral sermon for him.

STAFFORD, [C. or D.] Mr. *Noah Bryan*. Son to Dr. *Bryan*, Fellow of *Peter-House*, *Camb.* When he left *Stafford* he became chaplain to the Earl of *Donegal*, and went with him into *Ireland*, where he died about 1667. He was an excellent preacher, and a very holy man, as appears by his diary.

STOWE, [Chap.] Mr. *Ashly*.

SWINERTON, [Chap.] Mr. *Joseph Sound*. An ancient divine, of great learning and judgment, moderation and calmness of spirit, and of an upright and godly life.

TALK *on the Hill*, [C. or D.] Mr. *Thomas Pool*. His father left him a little land, in which he had dug 20 years, and could find nothing; but his son, after his Nonconformity, found a mine of coals there, which (says Dr. *Sampson*) in the years 1674 and 1675 cleared him 800*l.*

TATENHALL, [R.] Mr. *Thomas Buxton*.

TIPTON, [C. or D.] Mr. *Richard Hinks.* A godly preacher, and a moderate Independent. Before the Restoration he offended his neighbouring ministers, and other good people, by his rigorous notions, and by assisting in raising soldiers for *Lambert* against *Monk*. He was also so unhappy as to buy an estate that was Col. *Dudley*'s, when he absconded for his service to the King. The Colonel returning with the King, denying that the writing produced was under his hand, had his estate again. Mr. *Hinks*, by raising money for this purchase, had so involved himself in debt, that when he was ejected he was utterly insolvent. He had a wife and many children, but God provided for him. His successor, Mr. *John Taylor*, suffered him to live in the parsonage-house, upon easy terms, tho' he preached there in the time of public service. He was afterwards imprisoned for preaching; and tho' before the change of the times he was very hot, he then became very cool and moderate. After Mr. *Taylor*'s death he removed to *Old Swinford* or *Stourbridge*, and died in great amity with Christians of various denominations.

WALSAL. Mr. *Thomas Byrdal*, M. A. He died a very little before the *act of uniformity* took place; but he had so far declared his mind, that he might well be numbered with the silenced ministers. He was a very learned and godly divine, of more than ordinary abilities.

WORKS. The Profitableness of Godliness, in 5 Sermons. —The Unprofitableness of worldly Gain, in 4 Sermons.—The Parable of the barren Fig-tree, in 7 Sermons.—Victorious Violence, in 2 Sermons.—A Glimpse of God; or a Treatise proving that there is a God. (All posthumous.)

WEDNESBURY, (commonly called *Wedgebury*). Mr. *William Fincher*. Younger brother to Mr. *R. Fincher*, ejected at *Worcester*. Born at *Shell*, near that city. Both had a liberal education. There was a third brother, a Conforming Minister. Mr. *W. Fincher*, after his ejectment, preached frequently at *Guarnal* in *Sedgeley* parish, and other places. At length he retired towards the place of his nativity, and often preached in the troublesome times at old Mr. *Mence*'s, near *Worcester*, who had married his sister. He was an heavenly good man, and of a most sweet temper; very humble, and never seen in a passion. He was also a solid, close, awakening preacher. He died at *Birmingham*.

WEFORD,

WEFORD, [Chap.] Mr. *Richard Chantrye*. Of *St. John's Col. Camb.* He and Mr. *S. Shaw* were intimate friends, born in the same town, educated at the same free-school, and afterwards in the same chamber of the same college,; and after that, for the most part, lived in near neighbourhood. At Mr. *Chantrye*'s first settlement he was much esteemed, and his ministry much encouraged, by the pious and judicious *John Swynsen*, Esq; with whom he often took sweet counsel; and they edified one another. After he was driven from *Weford* by the *Oxford act*, he took a small farm in a mean corner of *Derbyshire*, near the place of his nativity, and took all opportunities of preaching, encountering many dangers and hardships, which he bore manfully, like *Jacob*, who in feeding *Laban*'s flock, 'endured drought by day, and frost by night, 'and sleep departed from his eyes:' tho' it can hardly be said that 'his wages were changed' as oft as *Jacob*'s, for Mr. *Chantrye* had many times none at all; but, tho' he had an increasing family, he chearfully subsisted. He was like the zealous and courageous builders of the walls of *Jerusalem*, who 'with one hand wrought in the work, and with the other 'held a weapon.' For he would go in the twilight, to escape the informers, with a Bible in his pocket, and a fork on his shoulder. Having by his fortitude overcome great opposition, in more settled times he preached as long as he could stand, and longer too; being at last drawn in a chair into the room where his hearers met. Nor did he take less pains with himself than with his people, cultivating his own soul continually with pious meditations, and the exercise of grace. He 'kept his own vineyard' as carefully as that of which he was made keeper. He was offered preferments to conform, but refused them. He was a man of much candor, lenity, and humility. No man was more apt to acknowledge his own unworthiness. His great zeal in his Master's work turned all to this complaint in his sickness, "Alas, how little have I done for my dearest Lord!" To all that visited him he generally recommended a fiducial affiance in Christ, and sincerity of the inward man. He was greatly supported under his last sinking pains and grievances, enduring them with an admirable holy patience. He died on a *Sabbath-day* morning, *July* 22, 1694, at *Hartshorn* in *Derbyshire*. He said, not long before his departure, "The *Sabbath* is begun; I hope I may this day begin my eternal *Sabbath*."—Mr. *Shaw* preached his funeral sermon, in which he remarks, to the honour of Divine

Grace, "that he knew not any man less beholden to external advantages than Mr. *Chantrye*, either domestical, scholastical, or academical."—He left a son in the ministry among the Dissenters, who had many years a small congregation at *Staines* in *Middlesex*.

WESTON under *Lizard*, [R. 41 *l.* 10 *s.*] Mr. *Sampson Newton*. He was ejected from *Chebsey*, in the parliament-times, for praying for the King's children in exile; and from *Weston*, because he could not conform entirely, tho' he was episcopal in his judgment, and for a liturgy.

WHITMORE. Mr. *Gracecourt*.

WILLENHALL, [Chap.] Mr. *Thomas Badland*. He died pastor of a congregation at *Worcester*, and was succeeded by Mr. *Blackmore*. [It was not his fun. serm. (as Dr. *C.* says) that was preached by Mr. *White*, a Conforming Minister at *Kidderminster*, but Mr. *Baldwyn*'s.]

WORKS. A Piece on Eternity; upon 2 *Cor.* vi. 18.

WOLVERHAMPTON, [Col. Ch.] Mr. *John Reynolds*. He was ejected from hence in 1661, and afterwards preached in several parish churches, till *Aug.* 1662, when he lived on his patrimony in *King's-Norton* parish. He afterwards settled at *Stourbridge*, and preached in his own house, and many other places, *gratis*. He practised physic, and took the degree of M. D. He removed to *London* in *August*, 1683, and died there the *December* following. He was a man of a great genius; eminent for his skill in divinity, physic, and law, and other parts of knowledge. He was liberal in doing good in every capacity, to all persons within his reach. He was solid, quick, and judicious, in handling controversial matters; very ready in resolving scruples of conscience; well read in the Fathers; exact in confuting the Popish and other errors; catholic, moderate, and peaceable in principle; pleasant and facetious, and yet grave and solid in conversation. He was full in prayer, admirable in preaching, and unwearied in acting for God and doing good, as he had opportunity, both with his gifts and his estate, (which was about 150*l.* *per ann.*) besides what came from noble and rich patients. He was frugal to avoid waste of time, or any thing else; temperate in all things; a great master of his passions of every sort; regular, tho' free in his discourse, and very exact in timing his affairs and actions. In short, he was a singular man.—When endeavours

deavours were on foot for a comprehenſion and indulgence, he was written to for his judgment, not only by Mr. *Baxter*, but alſo by ſeveral members of parliament, and other greater perſons. He earneſtly moved for a good and ſolid baſis of liberty, tho' in vain. He did much good in his public miniſtry, and more in his 22 years country ſervice, after he left *Wolverhampton*. Mr. *John Reynolds of Shreuſbury* [and afterwards of *London*, whoſe Life, and Poem upon Death, were publiſhed] was his ſon.

WORKS. Anſwer to Mr. *Humphreys* about Re-ordination, ſigned *R. I.*—His *Latin* Oration at his taking the Degree of M. D. dedicated to *Edward* Lord *Ward*. He was averſe to being an author. He left ſome MSS. both in Phyſic and Divinity.

WOMBORN, [R. 49*l.*] Mr. *Thomas Wilſby*. While he was in his living, beſides his own conſtant labour in public, and from houſe to houſe, he ſet up a lecture in his church every *Tueſday*, for neighbouring miniſters to preach. After he was forced from his beloved people, he ſent them many excellent letters, relating to their ſoul-concerns, and particularly concerning matters of duty. He lived either at or near *Birmingham*, and had ſome trouble for preaching in thoſe parts, eſpecially from Sir *R. Hult*. He afterwards removed to *Old Swinford*, and preached in his own houſe, near the church, between the times of public ſervice, and from thence led his hearers to the church, in which he ſometimes joined in the Lord's Supper, as well as other ſervices. He was a judicious, moderate, and peaceable divine; of a catholic ſpirit; and by his preaching, practice, and conference, ſtirred up others to moderation, holy walking, heavenly-mindedneſs, and the practice of piety. He was ſometimes a little melancholy, but lived by faith to a good old age; and when he died was very generally lamented.

The following afterwards conformed.

Mr. *Becket*, of *Harlaſton*.—Mr. *Danſtal*, of *Shenſton*.—Mr. *Jones*, of *Lapley*.—Mr. *Nathanael Mott*, of *Abbots Bromley*.—Mr. *Thomas Bold* and Mr. *Nevil*.——Mr. *Bendy* and Mr. *Ridwater* were alſo ejected in this county, but at what places is uncertain.

MINISTERS Ejected or Silenced

IN

SUFFOLK.

ASH, [R.] Mr. *Thomas Waterhouse*. Of *Camb.* university. He was a ſcholar at the *Charter-houſe*. He came from the univerſity very zealous for the ceremonies, but being curate to old Mr. *Candler* of *Coddenham*, his zeal very much abated. He there married a gentlewoman of a very good fa-family. He afterwards had a living (in the gift of the *Charter-houſe*) near *Biſhops-Stortford*, in *Herts*. Upon the breaking out of the civil war he went to *New-England*, and had removed all his effects in order to his ſettling there. But ſoon hearing of the death of his wife's brother, (upon which a good eſtate fell to her and her ſiſter) he returned to *Old-England*, when he became maſter of the public ſchool in *Colcheſter*. He had not been there long before he had an impulſe upon his ſpirit that ſome remarkable judgment would befall that place; upon which he determined to remove, and no arguments could prevail with him to ſtay. Accordingly, in about half a year, that town was beſieged, and the hardſhips they went thro' were peculiar. Mr. *W.* had removed into *High Suffolk*, where his wife's eſtate lay. After being ſilenced he lived at *Ipſwich*, and ſometimes preached there occaſionally; but his principal employment was teaching a ſchool, for which he was peculiarly qualified, and he had good ſucceſs. He died at *Creeting* in 1679 or 1680, near 80 years of age. He was a very uſeful man, of a blameleſs converſation, and very firm in his Nonconformity.

ASSINGTON, [V. 47*l.* 10*s.*] Mr. *Thomas Walker*, M.A. Of *Eman. Col. Camb.* Born at *Lynn*, and brought up at the grammar-

grammar-ſchool there. In the college he was very ſtudious, and of an unblameable converſation. He diligently attended the worſhip of the college, and on the public miniſtry of Dr. *Preſton*, Dr. *Sibbs*, and Mr. *Goodwin*. His firſt fixed miniſterial employment was at *Norwich*, as aſſiſtant to Mr. *Bridge*; after whoſe removal to *Yarmouth* he continued preaching there with good ſucceſs. About 1636 he was preſented to *Aſſington*, by the patron, where he exerciſed his miniſtry till *St. Bartholomew-day*, 1662. He was much valued as a preacher; his converſation was very pious, and his governing aim was to advance the glory of God, in the converſion of ſouls. He never ſued any for his tithes, for fear of prejudicing them againſt his miniſtry. He could have gone farther in Conformity than ſome others of his brethren, but he durſt not either give the aſſent and conſent required, or renounce the covenant. In quitting his living, (when he had a wife and 9 children) he caſt himſelf and family upon the providence of God, and the charity of good Chriſtians; and they were very comfortably provided for. He was of a peaceable, charitable, yielding ſpirit, and ready to communicate to others in diſtreſs, to the utmoſt of his ability. None went from his door unrelieved while he was in his living; and afterward, continuing in the vicarage-houſe, the poor continued their application, and ſtill had ſomething given them. When he died (which was in 1683) he left his wife ſufficient to maintain her comfortably for life. His children had 100*l.* a-piece. Two of his ſons were in reputable ways of living before his death, and his 3 daughters well diſpoſed of in marriage. Tho' his youngeſt ſon, through melancholy, was not ſo fit for buſineſs, Providence gave him a good inheritance for life, in the right of his wife; ſo that we have here an eminent accompliſhment of thoſe words, 'He that giveth to the poor, lendeth to the Lord;' and 'he 'that ſoweth bountifully, ſhall reap alſo bountifully.'

BARKING, [R. 140*l.*] Mr. *John Fairfax*. Of *C. C. C. Oxf.* The ſon of an eminently pious, and faithful miniſter of Jeſus Chriſt. He was very happy in a religious and liberal education, and was bleſſed with an early converſion to God in the 11th year of his age; [of which Mr. *Bury*, in his funeral ſermon for him, gives the following account: "That which brought him to his firſt ſerious thoughts was the (ſuppoſed) ſudden death of his ſiſter in the cradle. This was ſuch a ſurprizing Providence, that he fell into great fear and tremb-

ling;

ling; and (as the great *Waldo* of old, upon an occasion much of the same nature) began to enquire of himself—What if mine own death should be as sudden? What scriptural hopes have I of my eternal welfare? How do I know but I may perish for ever if I die now? The thoughts of eternity, upon this, became so awful, that he resolved from thenceforth his principal care should be to secure his eternal state."] Dr. *W.* says, he was cast out of *C. C. Col.* for refusing the engagement. While he was in his living, from whence he was ejected in 1662, he was generally respected [as he also was afterwards] by men of moderation and candor. None indeed could deny his worth besides himself, or so well express it. He was a person of a clear head, deep judgment, quick fancy, retentive memory, undaunted courage, and of a great natural acumen to whatsoever he applied himself. An excellent scholar, a smart disputant, and eloquent orator. His gift in prayer was extraordinary, especially on peculiar occasions. He had a great aptness in speech, variety of words, pertinence of matter, and fervency of spirit. He had a most attracting and captivating power in his preaching. He 'sought out for acceptable words,' and God made them powerful. He was a repository of all spiritual stores; having a body of divinity always in his head, and the power of it within his heart. He was 'willing to spend and be spent' in his Lord's work, and abhorred trifling either in his study or pulpit. He loved to engrave his sermons on his own heart by meditation, and to imprint them on the memories of his hearers by method. He ever disliked all crude and undigested expressions in the pulpit, and always advised young ministers to study before they spake, and by no means to allow themselves in a loose and a careless way at first. He was a great enemy to novel opinions in religion.—His work was his delight. He statedly preached 7 times in a fortnight for many years together, [in places at a considerable distance, even to old age] besides occasional sermons, which were not few. He often ventured into the pulpit when many of his hearers could scarcely expect him alive out of it, and ordinarily found relief by it, as to his bodily disorder; he therefore called preaching his remedy: yea, so much was his heart set upon this work, that he was actually preaching to his family and friends about him when dying, till his speech began to faulter. He was the happy instrument of converting many souls. He never courted preferment, nor would accept it, when it would have tempted him from the

poor

poor people of his first love. He had 'bonds and afflictions 'every where abiding him;' but tho' his persecutions, and sufferings, and imprisonments were many, yet whenever he could have opportunity, he never forsook his work for fear of men; resolving that 'Christ should be magnified in his body,' whether by doing or by suffering.—Having continued many years in the Lord's harvest, and done great service there, he with much chearfulness resigned up his soul to Christ, at his house in *Barking*, *Aug.* 11, 1700, aged 77, with the apostle's words, 2 *Tim.* iv. 7. 'I have fought a good fight,' *&c.* Mr. *Bury*, of *St. Edmund's-Bury*, besides his fun. serm. for him at *Barking*, [on *Acts* xx. 38. preached another at *Ipswich*, where he statedly held a lecture, on *John* v. 35. Mr. *Toms* of *Hadleigh*, besides the above additions, has favoured the Editor with a copy of a letter, which Mr. *Fairfax* wrote from *Bury* jail to his sister, Mrs. *Priscilla Fairfax*, who lived in the family of the Bp. of *Norwich*. It is as follows:

"Dear Sister—Tho' it be long e're I return you answer and thanks for your last letter, dated in *Jan.* yet believe it was very acceptable to me; and I cannot but read therein very hearty respects and affection to me, with a sense of my bonds. Know, dear sister, that tho' I be a prisoner shut up close, now 27 weeks together, and never set foot over the threshold at which I entered, yet God hath graciously preserved and provided for me, and made my bonds no heavier than he hath given me strength to bear. If ever I had communion with God, inward peace and satisfaction in my spirit, and good hope for a better world, I have had it here. My adversaries intended my hurt, but God hath done me good, and I hope hath set me beyond the reach of earth and hell, to do any thing against me that shall indeed hurt me. Yet think not that I am attained to that measure of self-denial and faith in God, as not to be sensible of my burden: No; God knows I have but too much self, and corruption, and unbelief in my heart, which clogg me and aggravate my bondage; but God's grace hath hitherto been sufficient to support me, yea, many times to encourage me. Oh happy life, to live by faith! Oh glorious and comfortable privilege of access to the throne of grace! God enlarge his spirit in me, and help me to improve and answer the obligations of grace and mercy which he hath laid upon me! The assizes are now approaching, and we are waiting what God will do for us or with us. He hath so ordered, by his Providence, that a sober Judge comes down this

this circuit, who we hope will not entertain such prejudice against us as not to do us right. But I desire to look further, and to commit myself to him who, I am sure, will judge righteously, in whose hand the hearts of all men are. I shall not dispute my cause with you, and so return no answer to your solicitation of me to Conformity. I take all your advice kindly. My humble service to my Lord and his Lady. I crave your prayers, and commend you to God; remaining your most affectionate brother in bonds, JOHN FAIRFAX.

Bury, March 18, 1670-1.

For Mrs. *Priscilla Fairfax*, at the
Bishop's Palace in *Norwich*.]

Dr. *Sampson*, having consulted Mr. *Fairfax* about the ministers ejected in these parts, (he being as considerable as most of them) received from him a letter, with the accounts he sent, of which the following is a part:

"SIR,—As for the catalogue I here send you, I am of opinion it is as perfect as any you have had or are likely to get. I had personal knowledge of above 80 of them, and am persuaded of the truth of the rest. I have taken notice of the characters you give to some particular persons, and did set myself to do the like for some others, of whose worth I had personal knowledge; but e're I had gone far, some thoughts came into my mind, which put me upon serious consideration of the whole thing. The more I considered the less I liked it; and apprehend it would be of ill consequence. It is not to be imagined that every one should have a particular commendation; and if among 100 (for instance, in *Suffolk*) 20 should have an honourable character given them distinctly by name, and no notice taken of the rest, it would at least imply a disparagement of the rest, especially if some of those 20 be men of weaker parts, it is more than probable a very ill interpretation would be made thereof, both by friends and adversaries, many of the present generation being yet alive too, that knew both the one and the other. I hereupon consulted other *Bartholmeans*, and we all judged that it would be more prudent, that a general good character be given to all, as persons of sufficient ministerial abilities, of great integrity and faithfulness, industriously studying and designing the salvation of souls, and commending religion to their people, by an exemplary practice and conversation, wherein many were very eminent, and went beyond others. The greater was the

church's

church's loſs by their deprivation, which the ſad effects thereof do undeniably demonſtrate.—I have been lately informed what melancholy reflections ſome good men made upon their Conformity at their death; and have obſerved what ſevere providences have followed ſome others: but for the honour I have for them, I forbear; as alſo what providences have followed perſecutors.—I was well acquainted with a very wiſe and obſervant miniſter, Mr. *Candler*, who hath been dead now many years, (this letter was written in 1696) who I know did commit to writing whatever he met with that was remarkable. His eldeſt ſon was a Nonconformiſt alſo, and hath been dead ſome years; but this ſon is a Conformiſt, and theſe Memoirs are fallen into his hands. I engaged a near relation of his to procure me a ſight of them, but I had only two manuſcripts returned me, wherein I could find nothing pertinent to your purpoſe," *&c.*

WORKS. The Life of Mr. *Owen Stockton*, with his Funeral Sermon.—*Primitiæ Synagogæ*; a Sermon at *Ipſwich*, on the opening of a new Meeting-houſe there.—A Serm. on the Death of Mr. *Newcomen*. *N. B.* This Dr. *Collinges* printed without his conſent.

BATTISFORD. Mr. *Thomas Holborough*. A very honeſt, plain, practical preacher. After his ejectment, in times of reſtraint, he often attended the miniſtry of Mr. *S. Blackerby*, incumbent at *Stow-Market*, to ſome of whoſe printed ſermons he wrote a recommendatory epiſtle.

BECCLES, [R.] Mr. *John Clark*. Dr. *W.* ſays he got poſſeſſion of this living in 1655.

Ibid. Mr. *Robert Ottee*. He was kept at the *Latin* ſchool till he was old enough to be employed in his father's trade, at which he wrought ſeveral years; but being very religious and ſtudious, he generally had his Bible before him when he was at work. His inclination to learning was ſo ſtrong, that nothing but an apprehenſion, that it was his duty to comply with the will of his father could have made him eaſy in following the buſineſs of his trade. When he was come to years, going once to a place where ſome private Chriſtians met, with a deſign to ſpend ſome time together in prayer, and other religious exerciſes, (one whoſe aſſiſtance was mainly depended on, being hindered from coming) Mr. *Ottee*, who went merely to join with the reſt, was prevailed with to pray with them, and afterwards to expound a portion of ſcripture; in both which

he acquitted himself so well, as to raise the wonder of the most intelligent of those present. Hereupon some applied themselves to Mr. *Bridge*, desiring that he would encourage this young man, in applying himself to the ministry. But some who, having wanted a learned education, had been by him encouraged in that way, not answering expectation, he would not yield to their importunity, without the concurrence of Mr. *Brinsley*, who several times discoursed with the young man, and received full satisfaction as to his qualifications, and thereupon thought fit to join in encouraging his quitting secular business, to apply to the ministry. He accordingly did so, and was soon called to *Beccles*, [where he was ordained *Nov.* 12, 1653] and where he met with good acceptance and great success in bringing souls to Christ. He had an useful and edifying way of preaching, that met with approbation, both from ministers and private Christians of all denominations. After his ejectment he continued with his people, and God continued to bless his labours among them to the end of his days. If he preached 5 or 6 sermons without hearing of any good effect upon some or other of his hearers, he used to be greatly dejected, and very fervent in prayer for further success. He was congregational in his judgment, and of such remarkable modesty and moderation, as recommended him to the esteem and affection of such as differed from him. Dr. *Collinges* in particular was his intimate friend. He governed his people with remarkable prudence. He died about 1690.

WORKS. A little after his death, Christ set forth; in several Sermons upon *Heb.* vii. prefaced by Mr. *M. Finch* and Mr. *Wm. Bidbank*.

BILDESTON, [R] Mr. *Samuel Weld*. He retired hither in the time of the war, from *Pickworth* in *Lincolnshire*, being succeeded by Mr. *Drake*.

BLITHBOROUGH, [C. or D.] Mr. *Robert Smith*.

BRADLEY (Great), [R.] Mr. *Bartholomew Adrian*.

BRAMPTON, [V. 41*l.* 19*s.*] Mr. *Bathoe*.

BRANDESTON, [V.] Mr. *John Forbee*. One of remarkable moderation.

BRIGHTWELL, [R.] Mr. *Robert Mercer*.

BUNGAY, [R.] Mr. *Samuel Malbon*. A man 'mighty 'in the scriptures.' Some time after he was silenced he became pastor to a church in *Amsterdam*.

WORKS. Eight Sermons on Life and Death. Prefaced by Mr. *W. Greenhill*, Mr. *J. Caryl*, &c.

BURY

BURY (*St. Edmund's*). *St. Mary's*, [L.] Mr. *Nicholas Claget*, M. A. Of *Mert. Col.* and *Magd. Hall*, *Oxford*. An able moderator in philosophy. Dr. *E. Corbet* was his tutor. He was first vicar of *Melbourne* in *Derbyshire*. He had been at *Bury*, when ejected, 18 years, and had given abundant testimony of his industry and fidelity in the discharge of his ministry. Both by his doctrine and his life he made it his business to win many souls to righteousness, and was very useful. He died *Sept.* 12, 1663. Dr. *W. Claget* was his son.

WORKS. Abuses of God's Grace, discovered in the Kinds, Causes, &c. Proposed as a seasonable Check to the wanton Libertinism of the Age. 4to.

———. Mr. *Samuel Slater*, M. A. Son of Mr. *Slater*, of *St. Kath. Tower*, *London*. He was first at *Nayland*, and removed thence to *Bury*, where he and Mr. *Claget* were troubled at the first assizes after the Restoration, for not reading the Book of Common Prayer. Some time after, being still vigorously opposed for Nonconformity, he removed to *London*, and became pastor of a considerable congregation. There he died *May* 24, 1704. He was a grave, serious, useful preacher, and always had a considerable stock of sermons before hand. A fun. serm. was preached upon his death by Mr. *Tong*, and another by Mr. *Alexander*, his assistant. He was succeeded by Mr. (afterwards Dr.) *Benjamin Grosvenor*.

WORKS. Fun. Sermons for Mr. *John Reynolds*, Mr. *Fincher*, Mr. *T. Vincent*, Mr. *John Oakes*, Mr. *Day*, Mr. *Rathband*, and Mr. *Gilson*.—A Thanksgiving Serm. on the Discovery of the horrid Plot.—A Disc. of Family Religion, in 18 Sermons.—Of Family Prayer.—Of Closet Prayer.—A Disc. of the Preciousness of God's Thoughts towards his People.—Serm. bef. Ld. Mayor.—Sermon to young Men, *Dec.* 25, 1688.

———. Mr. *Thomas Taylor*. Of *Gonvil* and *Caius Coll. Camb.* Born at *Scarnying* in *Norfolk*, in *Nov.* 1625. He had his grammar-learning at *Wymondham*. *Cambridge*, at the time of his going thither, being puritannically inclined, and the contrary party governed and awed by a part of the parliament's forces, (*Oliver Cromwell* much influencing those parts) his father, being a great *Cavalier*, and fearing his son should turn *Roundhead*, took him away from *Cambridge*, and got him into the family of one Mr. *Ripps* of *Matshal*, where he taught his children. That gentleman allowing him a convenient house

near, he taught a larger ſchool. Coming into acquaintance with ſome perſons that were religious, he fell in with them; and wrote ſuch a letter to his father on the occaſion as a little mollified him, and drew tears from his youngeſt brother's eyes. He was then received among the pious miniſters at and about *Norwich*, and preached here and there, as opportunity offered, with good acceptance. He afterwards removed to *Swaffham* in *Norfolk*, where he taught the free-ſchool and kept boarders, and lived in good repute. After his ejectment by the *act of uniformity* he was above a year in priſon at *Bury*. When he was releaſed by the Judge at the aſſizes he came to *London*, and became a tobacco-merchant, but ſtill preached occaſionally, ſometimes in the city and ſometimes at *Croyden*, till the Diſſenters had liberty ſettled by law; when (or a little before) he went to *Cambridge*, and ſucceeded Mr. *Holcroft* at his meeting in *Green-ſtreet*, where he preached till *Nov.* 1700, when he died at the age of 75, and was buried in the meeting-houſe in which Mr. *Huſſey* ſucceeded.

WORKS. *Jacob's* Wreſtling, &c. or the Neceſſity and Efficacy of Faith in Prayer.—The true Light ſhining in Darkneſs; or a Treatiſe of Juſtification.

CHELMONDESTON, [Chap.] Mr. *John Sanders*.

CLAYDON, [R.] Mr. *Collet*.

CODDENHAM, [V.] Mr. *Matthias Candler*, ſen. Of *Camb.* He had ſupplied this place many years, to the great advantage both of town and country; being an excellent preacher, full of uſeful matter, and very perſpicuous. He was bold in his delivery, but decent. His voice was eaſy and natural. In former times great multitudes, far and near, flocked after his miniſtry, which was uncommonly uſeful. Neither was he leſs eſteemed in thoſe looſe times, when men, 'having itching 'ears, heaped up to themſelves teachers' according to their humours. He ſtill taught them the good old ſavory truths by which men may beſt get to heaven. He had one peculiar ſtudy and diverſion that made him acceptable to gentlemen, which was heraldry and pedigrees. He was a fit man to have written the antiquities of his country. He was an early ſufferer for Nonconformity under Bp. *Wren*. He died in the beginning of 1663.

COMBES, [R.] Mr. *Richard Jennings*. Of *Kath. Hall, Camb.* having Mr. *J. Knowles* for his tutor. He was born at *Ipſwich*. His pious mother took him with her, when he was very young, to

to a sick neighbour's, who had been a bad man, and was in great terrors, crying out, with great vehemence, for an interest in Christ. This much affected him. He thought if this man recovered, he would certainly become very religious; but tho' he did recover, he observed that he grew more notoriously wicked than ever, which made a great impression upon his own mind. [But it seems it was no more lasting than the sick man's goodness, for] in a catalogue of some of the remarkable passages of God's providence to him, he acknowledges, that in the two last years of his abode in the university, he let the reins loose to his youthful affections, and wasted time and money profusely in riotous courses. [But Divine Grace remarkably appeared to reclaim him, of which he gives the following account:] "Walking in my father's garden in *Ipswich*, (*Ap.* 1636) I had a sudden injection darted into my mind, *Wherefore didst thou come into the world?* Conscience secretly whispering, It was for the glory of God, I could not but be amazed and confounded at the thoughts of my former wicked life. Meditating with myself what course I should take to cast off all wicked company, (without which I should never turn to God) I had a strong impulse to go with Mr. *N. Rogers* to *New-England*. The motion was certainly of God, in mercy to my soul; for whereas before I abhorred *New-England* above any place in the world, I had now a very strong inclination to go. I communicated my thoughts to my mother, who rejoiced much, but was not without some fears I was not in earnest; whereas my desire to go was so ardent, that nothing could take me off from the undertaking. My voyage began *June* 1, 1636. While I was in the ship I was sometimes affected to tears at Mr. *Rogers*'s sermons; but my love to sensual pleasures was so great, that God called once and again, and yet my heart could hardly be persuaded to part with all for Christ. An half conversion I could easily assent to, but to be divorced from all sin I could not be free to of a long time. In the voyage we went thro' many storms and difficulties, and cast not anchor in *Massachusets Bay* till *Nov.* 16. —During my abode with Mr. *Rogers* in his family till *Dec.* 1638, many sweet heavenly droppings from above fell upon my soul. And in the spring in 1637, some previous work of conviction having been before in the ship, God in infinite mercy brought it I hope to a thoro' conversion, and to the best of my remembrance brought it about in this manner.—Upon some private discourse with Mr. *Rogers* as we were walking to

hear a lecture, when I came home and was retired, resolving to enter upon a narrow search of my heart and ways, I had on a sudden such a flash of joy darted in, as took me off from the duty of self-searching, and possessed me with a strong confidence there was a thoro' work of grace already. But when the flash was over, returning with more seriousness to the work intended, I began to think that that joy might be an illusion of satan. And when I a second time entered upon serious reflections, there was a second flash of joy after the former manner. But when it was over, I began to suspect that both these were the delusions of the devil, because they tended to take off from a necessary duty. O the depths of satan's cunning, and his enmity to heart-searching! Thro' God's infinite grace and mercy, returning to the work, and examining my heart about the soundness of my conversion, I could not satisfy myself, that in all the operations of the Spirit I had experienced, either in the voyage or in *New-England*, I was effectually wrought upon sincerely to close with Christ in the promise, and thereupon I passed sentence upon myself as a Christless wretch. This was on a *Saturday* evening. The night following was a night of the greatest horror that ever I endured; but the next day God directed Mr. *Rogers* to preach pertinently to my case, about the greatness of the sin of unbelief, and I was convinced that my immediate duty was to believe, and not to stay in the condition wherein I was. Hereupon, on the *Monday* morning, rising early, and laying aside all private study, I spent several hours in prayer, with the greatest fervency and flowing of tears that ever I had either before or since. A little before noon, wrestling exceedingly with God to give me faith, I found myself enabled, by the grace of God, to throw my weary thirsty soul into the arms of God's mercy in Christ; relying on the promise in the gospel, that 'he that believeth shall be saved;' and had that peace in believing, that thro' the grace of God I have not wholly lost to this day (1685), tho' more than 48 years since."

In his return from *New-England* he takes notice of a remarkable deliverance, when thro' the infatuation of the seamen they got among the rocks at *St. Michael*'s mount.—Upon his return home, 1639, he entered upon his ministry in *Northamptonshire*, living with that excellent Christian Mrs. *Elms*. From thence he went into *Huntingdonshire*, and from thence to *North Gleuham* in *Suffolk*, where his ministry was acceptable and useful. He was ordained at *London*, *Sept.* 18, 1645, and

ſettled at *Combe* in 1647, where he continued till 1662. At which time, ſays he, "I was in debt 160*l.* and had but little coming in for myſelf, wife, and children; and was alſo ſome years after unjuſtly forced to diſcharge a bond of 50*l.* And the educating and diſpoſing of my 3 ſiſters ſtood me in 200*l.* Yet, by God's merciful Providence, by degrees I diſcharged all my debts." He continued in the parſonage-houſe till 1678, when he came to *London*. He ſpent the latter part of his life with 3 pious widows at *Clapham*, where he died *Sept.* 12, 1709. He was a man of unaffected piety; a conſiderable ſcholar; one of a good invention, and a ſtrong memory. He retained his juvenile learning in an advanced age, and was able to preach without notes at 92. He paſſed thro' the world without noiſe and oſtentation, and without ever appearing in print.

CRANESFORD, [V.] Mr. *Henry King*. Dr. *W.* ſays, he came to this living in 1658, and loſt it in 1662.

CRETING. *St. Mary*'s, [R. 46*l.* 14*s*] Mr. *Samuel Spring*. Mr. *Fairfax*, in his fun. ſerm. (on 1 *Sam.* xxv. 1.) gives this account of him: "His father was miniſter in this town before him; and he was true heir, not only of his father's conſiderable worldly eſtate, but alſo of his more valuable endowments. His accompliſhments for the miniſtry were far greater in the eyes of others than in his own. His natural parts and acquired learning had their degree betwixt envy and contempt. His prudence in the government of himſelf, his words and converſation, and his advice and counſel to others, commended him above moſt. His judgment in the interpretation of ſcripture was ſolid, quick, and ſtrong. His miniſtration of the word was deliberate, plain, and familiar. His exceſſive modeſty was greatly prejudicial to him. His unblemiſhed, ſober, and righteous walking before men, was the exemplification of his ſound and holy doctrine. His bounty in 'doing 'good to all as he had opportunity, but eſpecially to the 'houſhold of faith,' and the ſuffering members of Jeſus Chriſt, was the commendation of his profeſſion. In his general and particular calling as a Chriſtian, and as a miniſter, he was a praying *Samuel*, in which ſpiritual exerciſe he held a conſtant and daily communion with his God; and ſo ſtrictly did he charge himſelf with this, that he would not be excuſed by any bodily weakneſs from performing that duty with his family, as long as he had a tongue to ſpeak, tho' it was with the greateſt difficulty. In ſhort, he conſtantly breathed the

ſincerity, truth, power, ſpirit, and life, of pure religion. He died, deſired, lamented and honoured, in 1673. He was buried in the church of *Creting*.

DEBENHAM, [V.] Mr. *John King*. A Congregationaliſt. A man of a very tender conſcience. He was ſtudious and thoughtful; as uſeful in diſcourſe as in the pulpit, continually dropping ſomething worth hearing. He loved to ſpeak of him whom he loved moſt, his great Lord and Maſter Jeſus Chriſt. When he was thrown out of his living he knew not whither to go; but his enemies found a place for him preſently, *viz.* a jail. When he was out of that, he took a farm, the buſineſs of which he attended diligently, in all weathers, in order to a ſubſiſtence. He was chearful under all, 'chuſing rather to ſuffer 'affliction with the people of God,' and keep a good conſcience, than to get a plentiful ſubſiſtence without them. He died ſome time before 1670.

DUNWICH, [R.] Mr. *Spatcher*. See *Walpole*.

EYE, [V.] Mr. *Edward Barker*. Of *Caius Col. Camb.* While he was there he was of high-church principles; but going thro' one of the churches in *Norwich*, while a ſermon was preaching, he ſtaid to hear it, and was ſtruck into a great conſternation, which never wore off till he was brought to a ſerious repentance of an ill-ſpent life, and to a thoro' reformation. Receiving aſſiſtance from ſome congregational miniſters in his ſpiritual trouble, he afterwards fell in with them. One of his aſſociates turning Papiſt, took his name, which ſtands in the catalogue of ſuch *Engliſhmen* as had revolted to *Rome*, in the book called *Legenda Lignea*, in red letters. Dr. *Sampſon*, in his papers, ſays of this Mr. *Barker*, that his life and doctrine were commendable. His preaching wrought a great reformation in the corporation, till the flood came and ſwept them all away. He was very humble in his behaviour, ſtudious and thoughtful in his preparations for his ſermons, and earneſt in preſſing the neceſſity of an holy life. He was much haraſſed with deputy-lieutenants, indictments, and proſecutions in all courts, after the Reſtoration. They would not let him be quiet upon his ejectment. He died not long after, *viz.* in 1665. His loſs was much lamented by his people, and the ſerious Chriſtians of thoſe parts. He had a peculiar fancy for divine poetry, and wrote a book of it, in imitation of Mr. *Herbert*.

GOSBECK, [R.] Mr. *Thomas Daines*.

HAVERIL,

HAVERIL, [V.] Mr. *Stephen Scanderet*, M. A. Of both universities, and Conduct of *Trin. Col. Camb.* His father was yeoman of the wardrobe to K. *Charles* I. After the Restoration he was ordered by Dr. *Duport*, the Vice-Master, (Dr. *Wilkins*, the Master, being absent) to read the service-book in the chapel. He desired him to stay and see whether the parliament required it; but he would allow of no delay, and insisted on it, that it should be done the next morning. Mr. *Scanderet* refused. The Dr. told him he must provide another to do it; but he replied, that he could not put another upon that, which he could not in conscience do himself. Then the Dr. said he would do it. Mr. *S.* answered, that it was his office to pray, and he was as willing to discharge it now as ever. While the bell was ringing the next morning for prayers, the Dr. and Mr. *S.* walked backwards and forwards in the outer chapel; and when the bell had done, Mr. *S.* was for going in, and had some ready to bear him company. The Dr. said, "Hold, for my party is not come." Mr. *S.* began to pray, and the Dr. at the same time read the service-book, and his party came in and made their responsals, and drowned Mr. *S.*'s voice; upon which he went out of the chapel, and was by Dr. *Fern* put out of his place. He was afterwards silenced at *Haveril* in 1662. Soon after which he was put into the ecclesiastical court, being charged with preaching for the old minister of the parish, after being silenced, and contrary to the act. He owned that he had assisted Mr. *Eyers*, who was very old. But, said Mr. *Coleman* the Register, did you not preach? He answered, that he had visited the sick; but would own nothing farther, that he might not give advantage against himself. Mr. *Coleman* rode to *Norwich*, and acquainted the Bp. who told him that he had never ordained Mr. *Scanderet*. Hereupon he was summoned before Dr. *King* and Sir *Gervase Blewes*. Sir *Gervase* told him, he had long borne with him, but that now he was informed a multitude of people came to hear him on horseback and on foot, it was no longer to be endured. Mr. *S.* answered, he hoped, by bearing with him, he had done God good service, and he did not see why he might not do so still. Sir *Gervase* replied, a cobler or tinker might preach as well as he. Mr. *S.* told him, that he had gone thro' a course of studies, and was solemnly ordained to the ministry. Sir *Gervase* said, it was not fit that any should preach but such as the Bps. approved of. Mr. *S.* replied, that he had submitted to the examination of several worthy able divines, and was approved

of by them, and was not unwilling to be examined over again; and that if he was ignorant, or any way unfit to teach, he might be set by. Sir *Gervase* said, he had broken the laws. Mr. *S.* told him, he hoped it was not the design of the laws to deprive the poor people of an edifying ministry. Mr. *E.* the minister of the place being by, owned that he could not preach, being 85 years old. Sir *Gervase* said, be that as it would, the law must take place. But, said he, the parliament hath made an additional act, that persons ordained by Bps. shall continue preaching till *Christmas*, if they will conform then. Mr. *Scanderet* desired the perusal of the act; and having viewed it, desired he might have the benefit of it. He was bid to produce his orders, but not being able to do that, his *mittimus* was drawn up; constables were sent for, and ordered to wait below. But he made a shift to get out of the room, and for that time escaped, and continued preaching in his own house, which was in *Essex*, tho' the church was in *Suffolk*, where also the constable lived. Upon this the court excommunicated him, and Mr. *Eyers* read the excommunication publicly in the church. Some time after he was to preach a lecture at *Walsham le Willows*, a sinecure, [or rather a *donative*.] The liturgy was read, and afterwards Mr. *Scanderet* came in and preached. In the midst of sermon Sir *Edm. Bacon*, Sir *Gervase Elwes*, Sir *Algernoon May*, and 2 other justices, came into the church, asked him what authority he had to preach? and forced him to come down; and he was sent, with some other ministers, to *Bury* jail. After a while, they were all bound at the sessions, in a recognizance of 20*l.* a man, to appear at the next assizes. Mr. *S.* was there, but did not answer when he was called; and, when he saw his brethren remanded to jail, he withdrew. Afterwards, going home from *Norwich*, he met Sir *Edmund* on the road. He was very severe upon him for not appearing at the assizes, and would take him prisoner. He riding away, Sir *Edmund*'s servant pursued and stopped him. When Sir *Edmund* came up to him, he first lashed him with his whip, and then snatching Mr. *S.*'s cane from him, laid on severely on his head and body with his own cane, and sent him prisoner to *Ipswich*, rather than *Bury*; that, as he said, he might break the covey. From thence he sent for and obtained a *habeas corpus* for trial at the Common Pleas; where having declared how he had been dealt with, he was discharged.—He afterwards preached to the people of *Cambridge*, at *Water-beach*, about 5 miles off. There he was apprehended by an officer, who

who committed him to two others, but he escaped from them. Then he preached at Mr. *Thurlow*'s house in *Cambridge*, and was disturbed by the mayor, and fined 10*l*. He met with a great many other sufferings for his Nonconformity. He died *Dec.* 8, 1706, aged 75. He was a man of primitive piety and good works; zealous both for truth and duty; and of unwearied diligence in his work, both at home and abroad, as long as he lived. He had two disputations with *G. Whitehead*, and other Quakers.

WORKS. An Antidote ag. Quakerism.—Doctrine and Instructions; a Catechism on many weighty Points in Divinity.

HEMINGSTON, [R.] Mr. *Tobias Leg*, M. A. Of the university of *Glasgow*, where he took his degrees. Returning to *England* he was admitted *ad idem* at *Cambridge*, where he for some time resided. He had the general reputation of a worthy ingenious man; and in a time of trial kept his 'conscience 'void of offence towards God and towards man.' In a divided nation he followed no party for humour, or fear, or worldly advantage. When he was silenced in 1662, his people, who greatly lamented their loss, were witnesses for him of his faithful preaching and holy life. He was forced by the corporation act to chuse another settlement, where for above 20 years he preached in his own house almost every *Lord's-day*, not receiving or desiring one penny for his labour, tho' he had a large family of children. He refused not occasional communion with the church of *England*, to shew his charity, and lived in great friendship with the minister of his parish. He met with such general love and respect, that when other ministers suffered, he was connived at, and the worst of men were ashamed to appear against him. When Providence opened a wider door, he embraced all opportunities for preaching publicly, and was an instrument of good to many. He had a great affliction in the latter part of his life, which he bore with an invincible patience. At length, after a long confinement by the gout, he died at *Ipswich* in 1700, aged 77. Mr. *Fairfax* preached his fun. serm. He had a clear head, a ready tongue, an holy heart, and lived a very exemplary life. He was an excellent orator at the throne of grace, and a substantial moving preacher.

HENSTED. Mr. *Spurdane*. A useful preacher.

HEVENINGHAM, [R.] Mr. *James Votier*.

WORKS. A Disc. of effectual Calling.

HINDERCLAY, [R.] Mr. *Robert Howlet*. He afterwards lived at *Colchester*, and kept a school there.

HINTLESHAM, [R.] (or *Stratford*). Mr. *Daniel Wall*.

HOLTON, [2.] Mr. *Swayne*.

HUNDON, [V.] Mr. *Francis Crow*, M. A. Educated under the famous *Du Moulin* in *France*. He was of the family of *Hughhead* in *Scotland*, within 6 miles of *Berwick*, and was usher to the famous Mr. *Webb*, schoolmaster in that town. He had leave to live, some time after his ejectment, in the parsonage, till he had time to provide himself with a convenient house, which he did in the same town; but he soon after removed to *Ovington* in *Essex*, where he usually preached twice every *Lord's-day*, between the times of worship in the public church, when the greatest part of that auditory came to hear him. He afterwards preached in a public meeting-house at *Clare* many years, and had many seals of his ministry. Once a month he preached at *Bury* to a numerous auditory, when he sometimes administered the sacrament to four tables, because of the great number of communicants. He often preached up and down every day in the week. Towards the latter end of *Charles*'s reign he was taken at *Bury*, and put into prison, at the time of the assizes, for ten days; but came off by a misnomer. After this he was so way-laid and pursued, that he could not get an opportunity of preaching without the utmost difficulty; and thereupon, in 1683, he went over to *Jamaica*, where he preached to a large auditory, who were kind to him; but he could not persuade them to join in the Lord's Supper. At length, in 1687, upon *James*'s liberty, he returned to *England*. He might have had a congregation in *London*, but refused it, and went again to his old people in *Clare*, with whom he continued till his death, which was in the year 1692, aged 65.—He was very diligent in catechizing both children and adult persons that were ignorant.—The following extract of a letter of his from *Port-Royal* in *Jamaica*, to Mr. *G. Firmin*, dated *March* 7, 1687, will discover something of the spirit of the writer:

"Reverend and dear Sir,

"I was well satisfied with my call hither, (so were many others wiser and better) tho' I see not yet, after one year's service, what the Sovereign Disposer of all sent me for. The severity of the times threatened much my personal safety, in the place where the hand of the Most High had so sorely and signally broken my family; upon which a retreat for a time at

at least was judged not amiss: and in the interim, meeting with a speaking providential call, I could not resist it, considering myself at liberty to serve the Lord in what quarter of the world offered fairest, being under no terms or compact for service, or for maintenance, with any people, since I was cast out of my public ministry; tho' I still bear that poor people I left, upon my heart, God not having left himself without a witness among them. The thing that carries it with me, is *Majus bonum ecclesiæ visibilis universalis*, unto which *primo instanti* I was made a minister; and I am well assured *Jamaica* hath more need of me, and of many wiser and better, than any part of *England* hath. But now, Sir, as to myself and place here, I found sin very high, and religion very low. Here hath been great want of fit means to lay a good foundation by an ordained minister, both for the word and sacraments.—There is nothing known here but a form of preaching on the *Lord's-day*, and many that go on in the common road of the public formality, may be said to be as dead and senseless here as almost any where else; and the people, dissatisfied with this, have turned Baptists and Quakers: so that the things of God and salvation are at a miserable pass with us; how irrecoverable, I must not determine. And yet the goodness of God waits so far to be gracious to us, as to allow one open, free, peaceable, and numerous meeting, on the growing hand.—The Governor himself, in two visits I made him, hath treated me with greater civility and respect than I think fit to express. His Secretary likewise I have good interest in, having been some nights at his house.—Our liberties are like to be as long-liv'd as in any of the King's plantations; for indeed they can hardly be taken away without apparent danger, if not ruin to the island, considering the multitude of Jews upon the point, and the many Quakers there are, both here and in the country plantations. The better sort of merchants and mechanics adhere to us. And indeed I should be disingenuous, if upon this head I should conceal the kindness of our congregation, in allowing me a liberal maintenance. That is but needful, in that this is one of the most expensive places in the known world, for all manner of provisions; and yet 'tis the most proud and prodigal place that ever I beheld."—[*Having given some account of the country, he goes on*]—"But what to my purpose? you will say. *Sed multa, imo maxima desiderantur*. How thrives the gospel in *Jamaica*? What have you done for God at *Port Royal*? How many souls have you converted by a year's

year's preaching? Alas! Sir, what an humbling Providence it is, that I can give you no better answer to this great question! I can only say I have made it my business to treat among them, of the great and necessary fundamental truths and vitals of Christianity; but that one soul hath been yet converted is hid from me.—I confess my soul thirsteth for the first ripe fruit of this blind and barren Indian island, where Satan hath had so long, and so strong a throne, and where Christ has been so great a stranger. It is for a lamentation, that as this is not a time of reformation, so this should not be a place of conversion; and that as the things of religion go backward almost every where, so at least they go so little forward here, where liberty is more enjoyed than in most protestant countries, all the world over. But when all is done, 'not by might nor power of man, not by our spirit, but by 'the spirit of the Lord,' the mountains must melt and be made a plain. I lament it, that the preacher I found here (I hope a good man) could by no means be persuaded, by me and the people jointly, to continue and carry on the work of God, in one place, with one shoulder, but would needs run himself on a desperate adventure, to plant and possess the isle of *Providence*, that had been twice depopulated and spoiled by the *Spaniards*.—So that I am left alone, having the heavy work of the place on my weak shoulders, being to preach 2 sermons every *Lord's-day*; and yet studying and preaching one sermon here, is more spending than 3 in *England*, the constant heat is so consuming night and day. Indeed the place is so little desirable, either for company or climate, that without some signal marks of God's blessing on a man's ministry, there seems small encouragement for staying, if either *England* or *New-England* were open. I am here deprived of converse both with scholars and Christians; few here, even of the better sort, caring to see a minister *quâ talis*, out of the pulpit; having no time to spare for, nor spirit to entertain, any mutual edification in more private Christian communion. As the wicked here are more prophane than in *England*, so the professors (the few that there are) are more lukewarm and worldly. Most of them are Baptists and Independents, whose opinions I could willingly wave, to carry on the great work of godliness, and edifying in Christ, by all his ordinances. But most of them having been members of congregations in *London*, and elsewhere in *England*, excuse themselves from living under any pastoral charge or inspection here. And for any thing I

see,

see, the thing sticks not so much at diversity of principles one from another, or from me, or any tenaciousness of their private opinions, as a wretched *Laodicean* tepidity, and not caring that full proof should be made of any ministry among them, in following them close, for reforming loose lives and heathenish families.—And now I must heartily beg your continued prayers for me, that, if it be his holy will, I may do my God some service here, or at least I may not lose the little heat I brought, if I be not instrumental to increase it in others. It will greatly refresh me to hear from you all, how the Lord is pleased to deal with yourselves and liberties. Now the good Lord that dwelt in the bush dwell with you and yours, and be with you all. So shall he still pray, who is, *&c.*"

WORKS. Judicial Astrology arraigned and condemned.—Since his death, *Mensalia sacra*; or Discourses used in celebrating the Lord's Supper: with a brief Account of his Life prefixed.

HUNNINGTON, [R.] (or *Hunningham* in *Norfolk*). Mr. *John Page*.

HUNSTON, [C. or D.] Mr. *James Waller*. Of *Cambridge* university. He was a very faithful, worthy, and industrious servant of Jesus Christ, who remembered God from the days of his youth. He was dedicated betimes by his parents to the ministry, and had a good education for it. After 4 or 5 years labour at *Hunston* with good acceptance, he fell with his brethren at the fatal *Bartholomew*. After which time, tho' debarred of residence with his people, he ordinarily visited them every week; and as liberty was granted, exercised his ministry with them, as also in several other places. Nor was he left by God without witness, being acknowledged by many to be their spiritual father. He was 'well instructed for the kingdom of God.' His judgment was solid; his counsel, wise and faithful; his language, full and significant; his conversation, grave and serious. His reason reigned, and kept the throne in his soul, subduing all his passions to a due order. It was said by an intimate brother in the ministry, who had been acquainted with him more than 40 years, that he never saw him in any inordinate passion. His charity was very large towards those who thought differently from himself. He utterly abhorred the censorious temper of many professors, and the impaling religion within their own party. To the needy he was always kind; tho' it was not much of his own that he had to distribute, he did them many good offices as occasion offered,

offered. Humility was his cloathing. He had a very low esteem of himself, and by that was enabled to bear the low esteem of others. One thing was [to have been] desired in this excellent person, and that was, a free and familiar delivering himself to vulgar hearers, while he gave abundant satisfaction to the more judicious. His name is worthy of an honourable memorial, as a man, a scholar, a Christian, and a minister. He left few more solid, substantial, practical, pertinent, and soul-searching ministers behind him in all these parts. He died at his house at *Rattlesden* in *Suffolk*, in *March*, 1697. His fun. serm. was preached at *Hunston* church by Mr. *John Fairfax*.

IPSWICH. Mr. *Robert Gouge*. Of *Christ's Col. Camb.* whither he was sent by Lord *Fitzwaller*, and where he had Dr. *H. More* for his tutor. He was born at *Chelmsford*. When he left the university, he went to *Malden* in *Essex*, where he both preached and taught school. From thence he removed to *Ipswich*, where he had continued about ten years when he was silenced. He afterwards succeeded Mr. *Samms* at *Coggeshall*, and continued laborious in the work of the ministry there, till a decay of his intellects thro' age laid him aside. He published a funeral sermon.

Ibid. Mr. *Benjamin Brunning*, jun. Fellow of *Jesus Col. Camb.* One of great usefulness there, and of a general reputation in the university for his wit and learning. He was a man of large and deep thoughts, and his province required it, he having the most judicious persons in the town and country, both ministers and people, for his auditors.

WORKS. Something against Impositions and Conformity, from the 2d Commandment.—A Sermon preached at an Election of Parliament Men, in a critical Time, on *James* iii. 17.

Ibid. Mr. *Benjamin Stoneham*. Of *Cambridge* university. Upon quitting it, he was chaplain to Sir *Ant. Erby* in *Lincolnshire*. Some time after he became pastor to a gathered church at *Ipswich*; and being there silenced, he came to *London*, and preached in his lodging to all that would come and hear him: for which he was committed to *Newgate* in the time of the plague. He died *March* 30, 1676, aged about 64. He was of an unblameable conversation, and zealous for the Millennium.

WORKS. The Voice of a Cry at Midnight; or an Alarum to Churches and Professors, &c.—The Parable of the Ten Virgins opened.—*Saul* and *David* compared.—He left several MSS.

———. Mr.

From an original picture in the possession of Mr. Sidey.

——. Mr. *John Langston*. Of *Pemb. Col. Oxf.* He was not ejected in this county, but spent the last part of his life at *Ipswich*. He was brought up in the free school at *Worcester*, and was minister at *Ash-Church*, near *Tewksbury* in *Gloucestershire*, at the Restoration, but gave way to the old incumbent, who was still living. He afterwards retired to *London*, and taught a private grammar-school near *Spitalfields*; but meeting with opposition there, (when the *Bartholomew-act* took place) he went with Capt. *Blackwell* into *Ireland*, partly as his chaplain, and partly as tutor to his eldest son. In 1663 he returned to *London*, and kept school again. He at length removed into *Bedfordshire*, where having preached for some time, he had an invitation from a congregation in *Ipswich*, which he accepted. He met with great sufferings there. He was forced from his own house, which was broken up twice in one night. His enemies sought for him all over the town, so that he removed again to *London*. They then maliciously raised and industriously spread a report, that he was a Jesuit, which made no little impression upon some minds, even to the stumbling of some sober people. So that he was obliged to publish a vindication of himself, by which he effectually silenced the calumny. He returned to *Ipswich*, and continued pastor to a congregational church there about 18 years, the duties whereof he discharged with great faithfulness. He shewed great sweetness of spirit, not only towards his own people, but people of different persuasions. He fell asleep *Jan.* 12, 1704, aged 64.

WORKS. He wrote his *Lusus Poeticus Latino Anglicanus in Usum Scholarum* in 1675, and his *Poesios Graecae Medulla* in 1679.

KEDDINGTON, [R. 200 *l.*] Mr. *Samuel Fairclough*, sen. M.A. Of *Queen's Col. Camb.* Born *Ap.* 29, 1594, at *Haveril*, where his father was minister, who came from *Lancashire*, where the family is ancient. This his son had his school-learning under the famous Mr. *Robotham*, who sent him at 14 to the university, with this character: "That he was the best scholar he had ever sent forth in the 30 years time he had been a master." He received serious impressions betimes, under the ministry of Mr. *S. Ward*, lecturer of *Haveril*. When he had spent two years in the college, (in which he made a good improvement of his time) by the recommendation of Dr. *Tyndal*, the Master, he became sub-tutor to *Spencer* Lord *Compton*, eldest son of the Earl of *Northampton*. He became an intimate acquaintance of Dr. *Preston*, Mr. *Devenant*, Mr. *Hildersham*, and

and many others who were eminent for piety and learning. Being accomplished in the sciences beyond the common rate, when he was only B. A. the Earl of *Northampton* offered him the honour of travelling with his son into *France* and *Italy*. He was much inclined to it, but waved it in obedience to his mother. After some time, he retired from the college into the family of Mr. *R. Blackerby*, of *Ashen* in *Essex*, an eminent divine, greatly skilled in *Hebrew*, and reputed one of the holiest men on earth. With him Mr. *F.* perfected his studies in all parts of human literature and divinity; and in the mean time preached about occasionally, at the most noted towns in *Essex* and *Suffolk*, with great acceptance. At length he was fixed lecturer at *Lynn* in *Norfolk*, the magistrates allowing him 50*l.* *per ann.* and the people of the town as much. But his popularity stirred up envy; Bp. *Harsnett* frowned upon him, for neglecting the sign of the cross, and he was cited before his Chancellor, and met with so many other difficulties, that he desired the magistrates to dismiss him; which they at length yielded to, tho' not without regret. After this he fixed in a smaller lecture at *Clare* in *Suffolk*, where he had not been long before that ornament of his country for piety and integrity, Sir *Nath. Barnardiston*, who was his frequent auditor, sent him, without his at all seeking it, the presentation to the living of *Barnardiston*, become vacant by death; with a promise under his hand, if he accepted that for the present, he should have any of the greater livings he had in his gift, which he liked best, upon a vacancy. Mr. *F.* accepted it, and preached twice every *Lord's-day*, once upon every festival day, and once a month a preparation sermon for the Lord's Supper. He catechized young and old, visited all in his parish once a month, enquiring into the state of their souls, counselling and directing them as there was occasion. While he was thus employed in doing good, he met with a troublesome opposition. Preaching one *Lord's-day* at *Sudbury*, on occasion of the sickness of a minister there, and in the evening repeating his sermons in the family where he lodged, the minister of the other parish exhibited articles against him, as a factious man, in the Star-Chamber; upon which he was convened before the Lords of the High Commission, and forced to attend upon them at times for two years together: so that his fees and journies together swallowed up the whole profit of his living. At length the matter being referred to his diocesan and ordinary at *Norwich*, a good number of jacobusses procured a certain

certain lady of that city to gain such a certificate from the Bp. as obtained a full discharge. Some time after Dr. *Gibson*, the incumbent of *Keddington*, dying, Sir *Nathanael*, his patron, sent him the presentation of that living also, and procured him institution into it from the Bp. without his personal attendance, taking the oath of canonical obedience, or subscribing the 3 articles. In this place he continued near 35 years, preaching 4 times a week, twice on the *Lord's-day*, a *Thursday* lecture, (which was attended by all the ministers for many miles about) and on the *Saturday* evening in his own house, and all the country people round flocked to him. When he first came to this place, he found it ignorant and prophane, not one family in 20 calling upon the name of the Lord; but when he had been there some time, there was not a family in 20 but professed godliness, and offered up to God their morning and evening sacrifice. Mr. *Fairclough* and his patron acted in concert, to advance true godliness. Both joined together to promote catechizing; both endeavoured to hinder the visibly prophane from approaching the Lord's Table. When the *Book of Sports* came out, and other innovations were brought in, Mr. *F.* for his neglect was often cited to appear before the Archdeacon and Commissary at *Bury*: but he was disabled from riding by a weakness, occasioned by a fall, which was his excuse for his not appearing. Whereupon the Commissary adjourned the court to the parsonage-house of *Keddington*, when it was feared he would have been suspended; but there was little more done than taking notice of his bodily lameness: he had liberty left to go on in his work as before. He was nominated one of the Assembly of Divines, but got himself excused from attending. He absolutely refused the engagement. He was offered the Mastership of *Trin. Col.-Camb.* but declined it from his love of retirement. When the times turned, he could not turn with them. It was his fixed determination not to do what he apprehended sinful, to gain ever so much good, or avoid ever so much mischief. He was no enemy to episcopacy, but desirous of Bp. *Usher*'s reduction. However, he could not declare an assent and consent, where he knew his heart would not go with his lips; and therefore left a valuable living, a pleasant parsonage-house, a fine glebe, a great auditory, a loving people, and a kind neighbourhood. Dr. *Tillotson* (afterwards Abp. of *Canterbury*) was by the patron presented to the living, upon his ejection; and it was no small satisfaction to him

that

that a man of ſuch worth ſucceeded him.—The *Oxford-act*, which forced him from his people, grieved him more than the loſs of his living. But he had the comfort of living ſome time in the ſame houſe with two of his ſons, and two of his ſons-in-law, who were miniſters, and had left their livings, who being ſcattered before in 5 counties, were brought together in the time of this ſtorm. Father and ſons preached by turns in the family, the neighbours coming in. When they had continued thus 4 or 5 years, the badneſs of the air, and ſome other reaſons, cauſed them to diſperſe. The father went and lived with his youngeſt ſon, who was a Conforming Miniſter at *Kennet* in *Cambridgeſhire*. Here he went every *Lord's-day* to church, and preached in the evening to the family. After ſome time, he removed to the habitations of his daughters, ſucceſſively, and ſpent the reſidue of his life in ſolitude and ſacred exerciſes, patiently waiting in expectation of his change, which he at laſt chearfully welcomed, when he was 84 years of age. A Conforming Clergyman gives him this character: "He was a *Boanerges* in the pulpit, an admirable preacher, both very judicious and moving; a man of great gravity, tempered with a ſurprizing ſweetneſs; very exact in family diſcipline. He was mighty in the ſcriptures, fervent in ſpirit, ſerving the Lord night and day with inceſſant prayer. He was one of a moſt exact and ſolid judgment, and an excellent peace-maker; of great temper and moderation as to the differences among us. One conſulting him about Conformity, he told him, he muſt excuſe him from giving him a poſitive reſolution, but that if a man lived holily, and walked humbly with God, he ſhould ever love him, notwithſtanding his Conformity; but if he were proud, contentious, and prophane, he could never think well of him for his Nonconformity." After his withdrawment from *Keddington* he was always chearful, and complained of nothing but the prophaneneſs and iniquity of the times, and diviſions of the church of God, and loved all who had any thing of goodneſs in them. It is obſervable that he and his family parted with above 1000 *l. per ann.* for Nonconformity. He died *Dec.* 14, 1677, aged 84 †.

WORKS. A Serm. before H. of Com. *Ap.* 4, 1641; on *Joſh.* vii. 21.—Thankſg. Serm. for the Deliverance in *Colcheſter*, *Sept.* 28, 1648.—A Fun. Serm. for Sir *Nath. Barnardiſton*, *Aug.* 26, 1653.

† See a larger account of him in *Clarke's* Lives.

KETTLE-

KETTLEBOROUGH, [R.] Mr. *Henry Stephens*. A man of worth. He was ejected in 1660, upon the claim of the old incumbent. He would not attempt to get another living, but retired to *Woodbridge*, and preached with Mr. *Woodall*, till both were silenced and imprisoned.

LAYSTON. Mr. *Edmund Whincop*, M. A. Of *Caius Col. Camb.* Born at *Middleton* in 1616, whither he returned when he left the university, and for a while kept a school and practised physic, being in judgment for Conformity. But afterwards, upon hearing Mr. *Manning* at *Yoxford*, he became a Nonconformist. Having then deep impressions of religion upon his heart, he had much conversation with some serious Christians there, and was by them much confirmed in his apprehensions and inclinations. He afterwards fell into acquaintance with some pious ministers of the same judgment, who persuaded him to enter upon the ministry, which he had not as yet done; and he complied. A rigorous Conformity being then no longer pressed as it had been formerly, he became minister of that town, the former minister being dead. He afterwards removed to other places, and at last to *Layston*, where he continued till 1662. Some time after, he was 22 weeks imprisoned at *Blithburgh*, merely upon suspicion of keeping private meetings, for there was no proof of it. He was at length called to be pastor to a congregational church at *Watesfield* in this county. [Mr. *Harmer*, the present worthy pastor, writes, that this was not till 1678; that he did not reside in this part of the country any considerable time before; and that (as a daughter of Mr. *W.* informed him) he met with considerable trouble here, notwithstanding the influence of *Samuel Baker*, Esq; of *Watesfield Hall*, a person of consideration in the neighbourhood, and a member of Mr. *Whincop's* church; who, upon his death, inserted in the church-book the following account of him:—" 1687. 5 month, upon the " 10th day of this month, being *Lord's-day*, the Rev. pastor " of this church, Mr. *Edmund Whincop*, finished his course, " in the 71st year of his age, having served the Lord in this " church in the office of a pastor 9 years, wherein he approved " himself a willing, tender, faithful, and laborious minister " of Christ, and overseer of the flock, having served in hu- " mility of spirit, with tears and temptations, at length en- " tered into rest, and receives the crown from the Chief " Shepherd. He died at † *Norton* in *Norfolk*, whither he re-

† Distinguished from other *Nortons* in that county, by the name of *Blow-Norton*.

" moved his dwelling, to avoid perſecution, having been of-
" ten ſummoned to aſſizes and ſeſſions, and under the bond
" of the behaviour, and expoſed to other inconveniencies,
" much prejudicial to his health and free exercise of his mi-
" niſtry, he retired into another county, about 4 miles diſtant,
" in *Norton* aforenamed, where he reſided about 4 years, for
" the better ſafety of his perſon, yet failed not by NIGHT and
" day to attend the work of his miniſtry, wherein he ſpent
" his ſtrength and ended his days, beloved and reſpected of
" all, endeared to his church, whoſe loſs is ſo much the
" greater, as the harveſt is great, and the labourers few, eſpe-
" cially that will take upon them the office of a paſtor; yet is
" the care and kindneſs of God to this church remarkable,
" in providing one of ourſelves (Mr. *Moor* †) to ſucceed
" in preaching work, and thereby ſerve the large opportunity,
" occaſioned by the preſent liberty, to general ſatisfaction,
" and as may be hoped to great advantage."]

LIDGATE, [R.] Mr. *Ward*. He died in 1679, aged near 100.

ST. MARGARET'S. Mr. *John Straughier*.

MELFORD, [R.] Mr. *John Woods*.

MIDDLETON, [C.] Mr. *William Manning*. A man of great abilities and learning; but he fell into the *Socinian* principles, to which he adhered to his death, which was in *February*, 1711.

WORKS. Catholic Religion, and ſome Diſcourſes upon *Acts* x. 35, 36.

MONKS-ELY. Mr. *Samuel Mail*.

NEEDHAM. Mr. *Thomas James*. A very pious good man, of the congregational perſuaſion. He had a pretty numerous ſociety after his ejectment.

NEWTON. Mr. *John Wilkinſon*.

OWSDEN (6), [R.] Mr. *John Meadows*, M. A. Of both univerſities, and Fellow of *Chriſt's Col. Camb.* 8 years. He was a holy perſon in all manner of converſation; conſtantly careful to pleaſe God, and preſerve the peace of his own conſcience; always jealous of his own heart, and on every occaſion willing to try it. He ſerved God with great

† Then Mr. *Baker*'s chaplain, and tutor to his children; afterwards tutor to an academy at *Tiverton*, in the Weſt of *England*.

labour and comfortable ſucceſs while in his public miniſtry. He was very cautious in admitting to the ſacrament, and as cautious in refuſing. A diligent viſitor and inſtructor of his flock, and a practical and moving preacher. He ever maintained a catholic charity for all Proteſtants, and greatly bewailed the diviſions of the church, and the intemperate heats of men of all perſuaſions. He held occaſional communion with the church of *England*, but could not deſert the duty of his office. Such was the integrity of his life, ſuch was his humility, goſpel ſincerity and quiet deportment, ſuch his moderation as to the circumſtantials of religion, and ſo well did he fill up all his relations in life, that his enemies could only object his Nonconformity as his crime. He was really a pattern of true religion. He preached freely, he lived exemplarily, he died comfortably, in the 75th year of his age, and was buried honourably.

PARHAM, [C. or D.] Mr. *John Wenburn*. He lived in *Hackeſton*, and was a very affectionate preacher.

PESNALL, [C.] Mr. *John Manning*. He was ſeveral times impriſoned at *Bury*, *Ipſwich*, *Blithburgh*, &c. He was often reckoned amongſt malefactors, arraigned, found guilty, premunired, &c. and ſpent the greateſt part of his time in confinement. Indeed there is ſcarce a jail in *Suffolk* which he was not ſent to at ſome time or other, in the latter part of his life. When he was delivered, it was by acts of pardon, which the courtiers wanted for what they had done irregularly. Notwithſtanding his many impriſonments, he was a very meek and innocent man. Tho' he was ſcrupulous of taking oaths, he gave no occaſion to think he was unpeaceable; and he got ſuch favour with his jailors, that they ſometimes truſted him to go home to viſit his family and people. He died in 1694.

RENDHAM, [C.] Mr. *Davis*.

ROMBOROUGH. Mr. *Benjamin Fairfax*. Father to Mr. *John Fairfax* of *Barking*, and Mr. *Nath. Fairfax* of *Williſham*. He was a very lively preacher, and had great ſucceſs in converting ſouls to the love of God and true goodneſs.

ROYDON [2] and COVEHITH. Mr. *Maybew*.

SANDCROFT, [R.] Mr. *Samuel Petto*. Of *Kath. Hall*, *Camb*. Some time after his ejectment he was paſtor of a congregation at *Sudbury*, where he continued till his death, (in a

good old age) [highly esteemed in his own and other churches, being frequently called to preach abroad. He preached the fun. serm. for the famous *S. Baker*, Esq; of *Waterfield*. He appears by no means to have confined his attention to theology; there is a very pretty account of a Parhelion seen by him at *Sudbury* in *Aug.* 1698, in the *Philosophical Transactions*. (See *Abridgment*, Vol. II. Chap. 1.) On account of his advanced age, in 1707, Mr. *Josiah Maultby* was chosen joint pastor with him. Mr. *H. Peyto*, (as he spells his name) who preaches at *Coggeshall* in *Essex*, is a grandson of his.]

WORKS. The Difference between the Old and New Covenant; Pref. by Dr. *Owen*.—The Voice of the Spirit, with Roses from *Sharon*.—Infant Baptism of Christ's Appointment.—Revelation unveiled.—Two Scripture Catechisms; the one long, and the other short.—Narrative of the wonderful Fits of *Thomas Spatcher*.—He had a hand in a tract, entitled, The Preacher sent; or a Vindication of public Preaching by some unordained Men.—He also joined in a Pref. to *Tillinghurst*'s Remains.

SAXMUNDHAM, [R. 48*l.* 13*s.* 8*d.*] Mr. *Tho. Nutall.*

SEYLAM. Mr. *Samuel Habergham*. Of *Emm. Col. Camb.* At the university he was a zealous young man, and coming into a country where he saw most professors of religion inclined to the congregational way, (15 churches at least upon the coasts of *Suffolk* and *Norfolk* receiving their direction and encouragement from Mr. *Bridge* of *Yarmouth*, and Mr. *Armitage* of *Norwich*) Mr. *Habergham* fell in with them. His preaching was with great life and power. He had a full congregation, which provoked many to envy. This created him trouble after the Restoration. He had a singular affection for the people to whom he was related, and died amongst them of an apoplexy in 1665. He joined with Mr. *Petto* in a Pref. to *Tillinghurst*'s Remains.

SIBSTON, [V. 45*l.*] Mr. *Thomas Danson*, M. A. Some time Fellow of *Magd. Col. Oxford*. He was turned out of *Sandwich* in *Kent*, in *Oct.* 1660, upon pretence of a flaw in the title to his place; but soon after had this living given him, where there were two parishes united. Being ejected here also he shifted from one place to another, viz. *Sandwich*, *Abingdon*, &c. till at last he retired to *London*, where he died *anno* 1694. There is some account of him in *Wood's Athen. Oxon.* last Edit. Vol. II. p. 101.

WORKS. A Discourse of Predetermination.—Three Disputations with *Fisher* the Quaker at *Sandwich*.—An Answer to *Sherlock*'s Discourse on the Knowledge of Christ.—The Saint's Perseverance asserted ag. *Jer. Ives*.—A friendly Conference between a *Paulist* and a *Galatian* on Justification.—A Synopsis of Quakerism, against *Penn*.

SOMERLEY, [R.] Mr. *Edmund Barber*.

SOUTHWOLD, or SOUTHOLD. Mr. *Woodward*.

SPROWTON, [R.] Mr. *Joseph Waite*.

STRATFORD, [2 R.] Mr. *Robert Asty*. A letter from Dr. *Owen* to him may be seen in the Collection of the Dr.'s Sermons and Tracts. A grandson of his was pastor to a Dissenting Congregation in *Rope-maker's Alley*, *Moorfields*.

STOKE (by *Ipswich*), [R.] Mr. *Edward Sherman*. A judicious, able preacher, but exceeding modest. After his ejectment he became schoolmaster at *Dedham*, and so continued till he died.

STOKE (by *Nayland*), [V.] Mr. *Thomas Molt*. A very valuable man.

STONEHAM (Earls), [R.] Mr. *Henry Cooper*.

STOW (Market), [C. 300*l*.] Mr. *John Storer*, M. A. Of *Eman. Col. Camb*. Born in *Northamptonshire*, about 1611, and well inclined from his youth. He was brought up in the free-school at *Northampton*, and had episcopal ordination. Preaching once occasionally in *London*, he was chosen lecturer at *St. Giles*, *Cripplegate*, whence, after 7 years continuance, he removed to *Beckenham* in *Kent*, where he continued 11 years, and was well beloved, tho' he sometimes met with rudeness from some that slighted the ministerial office. Upon the death of the former incumbent, (who had been sequestered) the patron presented a friend of his own, so that Mr. *Storer* returned to *London*, and settled in the parish of *St. Martin's Vintry*, where he continued till the Restoration, when he was presented by Mr. *Blackerby* to the living of *Stow-Market*, which he received upon this condition, that he should resign it again in time, if the terms of Conformity, settled by authority, were such as he could not consent to. Accordingly, when, among other things, he found it was required he should renounce the covenant, he durst not think of keeping his living, and resigned it to his patron, before the *Bartholomew-act* took place. Having purchased an estate at *Highgate*, called *Sherrick*,

 held

held by the King at a ſmall rent paid to the church, worth 70*l. per ann.* he took up his abode there. But by the deceitful practices of a cunning courtier, Sir *Henry Wood*, he was wronged of it, and left without any means to ſupport himſelf and family. Hereupon he ſet up a ſchool, but was proſecuted in the ſpiritual court, till he was forced to deſiſt. The 5-*mile act* drove him from his home, and he was expoſed to ſeveral hardſhips. He lived only upon the goodneſs of God, and the bounty of others, but lived contentedly, and died in peace.

STRADBROOK, [V.] Mr. *John Starke*. Of *Camb.* univ. Dr. *W.* calls him *Starkey*, and ſays he was preſented to this living in 1654. After his ejectment, tho' he had but little of his own, he never wanted. He was often in trouble, eſpecially in 1685, when great ſearch was made for him; as it was reported, tho' without foundation, that he collected money for *Monmouth*. He continued preaching as opportunity offered, ſo long as his ſtrength would permit him. He died *Jan.* 17, 1701, aged about 70.

SUDBURY. Mr. *William Folkes*. After his ejectment he lived at *Wenham* in this county, where he had a ſmall eſtate. He ſucceeded Mr. *Owen Stockton* at *Colcheſter*, where he offered the people to have no more of them than 10*l.* a year, to bear the charges of his horſe-hire. He was a worthy goſpel preacher, and holy liver.

THRANDESTON. Mr. *Richard Proud*.

WALDERSWICK. Mr. *Simonds*.

WALDRINGFIELD *Parva*, [R.] Mr. *Deerſley*.

WALPOLE. Mr. *Samuel Manning*. [This church was firſt ſettled in 1647, as appears from a confeſſion of their faith, bearing that date.] Mr. *Manning*, it is ſuppoſed, was the firſt paſtor. A man of a ſweet engaging temper, and of a very edifying and uſeful converſation. He ſuffered 6 months impriſonment, but his health was not injured by it, tho' he was of ſo tender a conſtitution as not to be able to ſtand while he preached. It was commonly reported that he and Mr. *Spatcher* of *Dunwich* (with whom he was very intimate) were both of them bewitched by a woman in the neighbourhood. [Many ſtrange ſtories are related and credited concerning this affair in theſe parts, to the preſent day. Whatever was the ground of the reports,] a certain juſtice of the peace ſhewed his diſpoſition towards theſe good men; who, on being deſired to puniſh

nish the woman, said, "If she bewitches only *Manning* and *Spatcher*, we will let her alone." [Mr. *Walker*, the present minister of *Walpole*, informs the Editor, that Mr. *Samuel Manning* founded the dissenting interest in this place, and that he wrote something to assist persons in judging of their spiritual state.]

WAYBRED, [V.] Mr. *Bayes*.

WESTHALL, [V.] Mr. *Robert Franklyn*. Of *Jesus Col. Camb.* **. He left a MS. entituled, "Memorable Occurrences of my Life." Some parts of it are scarcely legible; but the Editor has, with great difficulty, made out of it the following account of him. He was born in *London*, *July* 16, 1630. This being about the time of *Charles* II.'s birth, application was made to his mother to become wet nurse to that prince; so that, as he observes, he might have been in the way of preferment, had not his father refused the offer. "But, says he, I have been better preferred by the King of kings." He takes notice of several remarkable deliverances, in the time of his youth, in such a manner as discovers great devotion of temper. In the 9th year of his age he went into *Suffolk*, at the desire of Mrs. *Browning*, an aunt of his, and after a time went to a grammar-school at *Woodbridge*, where he made a good proficiency. He had great advantages under the care of his pious aunt, with whom he appears to have boarded. But he laments his being given too much to youthful sports, his great violence of temper in refusing to submit to correction, and his proneness to lying in his own vindication, when charged with a fault; as also, his vanity on hearing any thing said in commendation of him. His school-master falling sick, he was taken off from grammar-learning, and put to learn writing and accounts, to fit him for being a *London* apprentice. His master expressed his concern at this, and his wishes that he might be made a scholar. Accordingly he was put under another master, who had fitted many for the university, and at the age of 15 was admitted to *Cambridge*, when Dr. *Browning* was master, and had Mr. *S. Bantoft* for his tutor, whom in a little time he succeeded. Soon after he was called to preach as candidate for a living at *Kirton* in *Suffolk*, near *Ipswich*. He preached there in the morning, on 2 *Cor.* v. 17. and Dr. *Brooks* in the afternoon, and he had the preference. He speaks of himself as being 'thrust out into the harvest,' when he was very raw and unprepared; having the general

choice and approbation of the people, and of the committee for plundered miniſters; this being a ſequeſtration or non-reſidence, and the incumbent being thought to be ſlain in the Rump-army.—In *Auguſt*, 1651, he was ſettled here, but the living was only 50*l. per ann.* and having compounded with the people, who being moſt of them poor, did not pay him, he was forced to ſet up a ſchool for his ſupport. They expreſſed great ſatisfaction in his care of their children, but they got ſo much in his debt, that he met with great difficulties among them, and was glad of an opportunity to remove. By means of his worthy friend Mr. *Allerton*, he got a much better living in regard to ſituation, income, and the diſpoſition of the people, upon whoſe choice he ſettled among them, *viz.* at *Bramfield*. But the former incumbent, tho' he promiſed reſignation, did not actually reſign, and the Governor of *Languard-fort* diſmiſſed him from his place; ſo that he returned to *Bramfield*, and deſired Mr. *F.* to let him enjoy the living, as he had a wife and children, whereas Mr. *F.* was ſingle. He had however many and potent adverſaries hereabouts, whereas Mr. *F.* was generally beloved. Going to his worthy and honoured friend Mr. *Nich. Veſſey*, Mr. *F.* tho' loth to remove, gave him his reaſons for ſo doing, with which Mr. *V.* was ſatisfied, and bid him not to be troubled, promiſing to get him another living. He accordingly ſoon applied to Lady *Brooks*, who ſaid, had ſhe known of Mr. *F.*'s ſituation a little ſooner, ſhe would have received him into her family; and deſired that he would not engage himſelf till he heard from her. Soon after *Blithburgh* being deſtitute, the people applied to her Ladyſhip, who was the patroneſs, deſiring to have Mr. *F.* for their miniſter. She told them ſhe had thought of the ſame perſon. He accordingly went thither, where he ſtaid ſome years, not without ſome fruit of his labours. But Lady *Brooks* being old, and Mr. *F.* fearing her ſon would turn him out after her death, he accepted the preſentation to another living which had paſſed the broad ſeal, [viz. *Weſthall*], where there was a great proſpect of continuing to his death. But here he met with difficulties in regard to the reſignation of the incumbent, who was very old, and rendered ſpeechleſs by the palſey. He paid him 10*s.* a a week, and his wife 4*l. per ann.* At length he reſigned, and Mr. *F.*'s right was confirmed in 1658, under the broad ſeal. About a year after the old incumbent died, and Mr. *F.* preached a funeral ſermon for him. Mr. *F.* had the general love and

eſteem

esteem of the people, and was at great expence in repairing the parsonage, &c. which were very ruinous, and was settled (as he says) in a very comfortable and thriving condition. But black *Bartholomew-day* came soon after, "when (says he) I left my living, rather than defile my conscience by the then Conformity." He continued in the town some time, and mentions considerable favours received from his honest friend *Arthur Simonds*; but not having sufficient maintenance, in 1663 he became chaplain to Sir *S. Barnardiston*'s family for half a year; but he breaking up house at *Brightwell-Hall*, Mr. *F.* came to *London*, where he was in considerable straits, tho' in the family of relations. But God found out a way for him. One Mr. *Eastland* gave him lodging. He used to pray in this family, and preached occasionally at several places; at length, to a company of young men, who had several to assist. Being once assembled at *Lime-street*, the meeting was broke up, and several persons were imprisoned; but Mr. *F.* in a wonderful manner escaped. (*Thus far his own Narrative.*) But he afterwards had his share of imprisonment, of which Dr. *C.* gives the following brief account: The first time he was seized was for preaching at *Colebrook*, for which he was carried to *Aylesbury* jail, and warrants were sent out to seize his goods. In 1684 he was taken in his own house, [where he had appointed a meeting for a religious exercise] and carried to *New Prison* for refusing the corporation oath, and his goods were sold, [the officers behaving in a most insolent and cruel manner, to the great terror of the family.] Some time after he was apprehended when preaching in *Glover*'s hall, carried before the Lord Mayor, and for again refusing the corporation oath, committed to *Newgate* for 6 months, where he met with 8 other ministers imprisoned on the same account. He was afterwards seized in his own house in *Bunhill-fields*, at 10 o'clock at night, and committed to *New Prison*. When he was released, he was forced to appear at every session and give bail. Thus he was almost perpetually harassed till the time of K. *James*'s liberty. [His wife, Mrs *Mary Franklyn*, in a MS. account of her own experiences, now in the Editor's hands, gives a more particular and very shocking account of the baseness and cruelty of officers in breaking open their house, pulling down their goods, eating their provisions, and putting them in bodily fear. Dr. *Grosvenor*, in a printed sermon on the death of this pious woman, (1713) makes some extracts from this MS.] Mr. *F.* was a man of great gravity and

and integrity, and a plain ſerious preacher. He was never known to baulk any thing that he thought himſelf called to do or ſuffer. [Several original letters of his, written to his wife from priſon, are in the poſſeſſion of Mrs. *Hannah Burton*, of *London*, a grand-daughter of his, who has the other MSS. above referred to; as alſo a ſhort Catechiſm, and a copy of a letter to *Charles* II. ſoon after the Reſtoration.

WHATFIELD, [R.] Mr. *Samuel Backlar*, M. A. He was a popular and uſeful man. He preached frequently in the public churches after his Nonconformity, and was connived at, but never took any thing for his labours after he was ejected. He died at *Dedham*, and was buried at *Whatfield*. Mr. *J. Fairfax* preached his funeral ſermon, on 2 *Sam.* xxiii. 5.

WILLISHAM, [C.] Mr. *Nathaniel Fairfax*. Younger brother to Mr. *J. F.* of *Barking*. An ingenious man, a good ſcholar, and a popular preacher. He was commonly called Dr. *F.* as he practiſed phyſic, in which he had great encouragement and ſucceſs.

WORKS. The Selvidge of the World; containing ſome Remarks on Dr. *S. Parker's Tentamina de Deo*.

Ibid. Mr. *John Fenwick*. Chaplain to Lady *Brooks*. A man of great humility and of a good converſation, but in low circumſtances.

WINGFIELD, [C.] Mr. *John Pindar*. A pious, affable man. After his ejectment he lived at *Ouſden*, where he had a good eſtate. He conſtantly attended his pariſh church, but ſeldom preached. He died in 1682.

WOODBRIDGE, [C. or D.] Mr. *Frederick Woodall*. A man of learning, ability, and piety; a ſtrict Independent, zealous for the fifth monarchy, and a conſiderable ſufferer after his ejectment. He died at this town,

WORLINGTON, [R. above 100*l.*] Mr. *John Salkeld*. Some time Fellow of *Queen's Col. Camb.* He was a perſon of great piety, and a ſolid judgment; of ready abilities, good learning, and facetious converſation. After he was ejected he ſometimes exerciſed his miniſtry in private, and for ſome years by connivance in a public church, till ſome ſeditious words were ſworn againſt him by one *E. S.* Tho' many hundreds of his hearers could teſtify that what he ſaid was not ſaid as his own language, but that of the parliament, *viz.* "That Popery was coming into our nation a great pace, and no care taken

to

to prevent it. However, he was presently fined 100*l.* and committed to the common prison in *Bury* till the fine should be paid; which he refusing, suffered 3 years imprisonment, and then, by the intercession of the Lord *Dover* with K. *James*, was discharged, 1686; and his fine was afterwards remitted by K. *William*. During his long and close imprisonment, he was very helpful to his fellow prisoners, both as a minister and as a chearful Christian. His table was daily furnished by his *Bury* friends, but his estate was much weakened, and his healthful constitution almost ruined by this confinement. After he had his liberty he continued his ministry at *Walsham in the Willows* many years, tho' under great bodily infirmities, and there finished his course, *Dec.* 26, 1699, aged 77. He printed a sermon on the resurrection of *Lazarus*, *John* xi. 24. upon the King's declaration for liberty, 1673.

WRATTING (Magna). Mr. *Mark Mott.*

WRENTHAM. Mr. *John Phillip*. [The Editor is assured, that in the church-book belonging to the dissenting congregation at this place, it is said that Mr. *Phillip* (as his name is there spelt) died *Feb.* 2, 1660. He was a worthy man, and a considerable sufferer for Nonconformity; but on the above account should not have been mentioned in the present list. See *Cal. Contin.* p. 797.]

Ibid. Mr. *Thomas King*. After Mr. *Phillip*'s great decay he supplied at *Wrentham*. [It is probable therefore that the first account of him as being ejected at this place is true, especially as the mention of Mr. *Phillip*, instead of him, in the *Continuation*, was a mistake.]

Ibid. Mr. *William Ames*, M. A. Son of the famous Dr. *W. Ames*, who had been pastor at *Franequer*, and professor at *Rotterdam*, and died in 1633. [This his son], when a child, went with his mother to *New-England*, where he had his education at *Harvard College*, becoming a graduate in 1645. He returned to *England*, and came to *Wrentham* in 1646, where, in 1648, he was settled co-pastor with his uncle *Phillip*, preaching one part of the day at *Frostenton*, from whence also he was ejected in 1662. He died at *Wrentham* in 1689, aged 66. He was a very pious and excellent man in all respects, of the Independent denomination.—He printed a sermon on 1 *John* ii. 20. preached at *St. Paul's*, before the Lord Mayor, &c. *November* 5, 1651.

———. Mr.

———. Mr. *Auguſtine Plumſted*. He was not ejected at *Wrentham*, but was afterwards paſtor of the congregational church in this town. For this reaſon, [and becauſe the place of his ejectment is uncertain] his name is placed here. At the Reſtoration he was Fellow of *Trin. Col. Camb.* whither he came from *Weſtminſter* ſchool, as King's ſcholar, choſen by Dr. *Arrowſmith*, at that time Maſter of the college. He was forced to quit his Fellowſhip on the account of his Nonconformity, before the *Bartholomew-act* paſſed, ſoon after the removal of Dr. *Wilkins* from the Maſterſhip. Upon the coming of a new Maſter, he endeavoured to paſs his degree of M. A. but for the ſame reaſon could not obtain it. Hereupon he left the univerſity, and lived a private life upon his patrimony, which he ſpent for want of conſtant employment in preaching. He employed himſelf to draw up a Double Concordance to the Bible, taking in the *Engliſh* tranſlation, and the original *Hebrew* and *Greek*. He publiſhed his propoſals at large for printing it by ſubſcription, with a ſpecimen of the work, [of which Dr. *C.* gives a very minute account, *Contin.* p. 807—9] together with a recommendation of it, ſigned *William* Lord Abp. of *Cant.* *William* Lord Bp. of *Bangor*, *J. Tillotſon*, Dean of *Cant.* *T. Blomer*, D. D. *T. Sprat*, D. D. *Thomas Gale*, D. D. *G. Burnet*, D. D. *J. Williams*, *William Hopkins*.——In this work Mr. *Plumſted* ſpent many years labour, and ſpared no coſt to perfect it, tho' he was always of a weakly conſtitution of body, and had but a ſmall ſubſtance to ſupport his expences †. He was ever eſteemed a man of great integrity, and primitive ſimplicity; 'an *Iſraelite* 'indeed, in whom there was no guile,' and a perſon much mortified to the world.

YOXFORD, [V. 35*l.* 15*s.*] Mr. *Samuel Chapman*.

Ejected at uncertain places:

Mr. *Howel* — Mr. *Ellis* — Mr. *Whiting* — Mr. *Harrold* — Mr. *Voice*.——Dr. *W.* ſays, that one *Richard Voice* was Dr. *Croft's* ſucceſſor.—Mr. *Zephaniah Smith*. He publiſhed "A Guide to weak Chriſtians in theſe diſtracted Times;" in a Sermon at *Wickham Market*, where he at that time was miniſter. "The Doom of Heretics;" on *Jude* 4. A Sermon on *Pſalm* xxxv. 11. And another, on *Pſalm* li. 13. entitled, "The Skilful Teacher."

† It doth not appear from Dr. *C.* that it was ever publiſhed.

The

The following afterwards conformed:

Mr. *Crassman*, of *Sudbury*.—Dr. *Isaac Harrison*, of *Hadleigh*.—Mr. *John Simson*, of *Trimley*.—Mr. *Roger Young*, of *Ipswich*.—Mr. *Samuel Hudson*, of *Capel*, (author of two good discourses on the Essence and Unity of the Catholic Church.)——Mr. *Havil*, of *W. Creting*.—Mr. *Ray*, of *Stansfield*.—Mr. *John Fairclough*, youngest son of Mr. *F.* of *Keddington*.—Mr. *T. Lupton*, of *Waldringham*.—Mr. *W. Sparrow*, of *Naughton*.—Mr. *Jer. Catlin*, of *Burham*.—Mr. *T. Holbrough*, junior, of *Akenham*.

MINISTERS Ejected or Silenced

IN

SURREY.

ASHTED, [R.] Mr. *King*.

BYFLEET, [R.] Mr. *Scudamore*.

CHARLWOOD, [R. S.] Mr. *Wright*. He was ejected soon after the Restoration. He afterwards lived privately at *Darking*, but did not long survive it.

CHIPSTED, [R. S.] Mr. *Caleb Trenchfield*. The former incumbent returned to this living in 1660. Mr. *Trenchfield* having an estate at *Eltham* in *Kent*, went and lived there, and there kept a school and died.

WORKS. Christian Chymistry; being 11 Observations, Historical, &c. with suitable Applications.—A Cap of grey Hairs for a green Head.

CLAPHAM, [R. 300*l.*] *John Arthur*, D. D. Of *Eman. Col. Camb.* A very considerable man; diplomated in 1660, by virtue of the King's letter, written on his behalf, and obtained by

by his friends without his knowledge, his great age not permitting him to take a journey to *Oxon*, to be presented there in person. Mr. *Wood* calls him a noted theologist; and tho' he takes notice of his Nonconformity, lets him pass without reflection: a good evidence he could find nothing to fasten on, to blacken his character. He lived and died a moderate Nonconformist.

COLSDON, [R.] Mr. *Richard Roberts*. Of *Eman. Col. Camb.* Brother to Sir *W. Roberts*, of *Wilsden* in *Middlesex*, commonly called Lord *Roberts*, the greatest and most ancient freeholder in that county. This son was educated under Dr. *Preston*. He married the eldest daughter of Dr. *W. Gouge*, of *Black-fryars*. In his ministry he was very fervent and convincing, and was blessed with great success. He was a man of uncommon industry, and was richly furnished with all good learning. Being turned out of *Colsdon*, he placed himself and family at *Watford* in *Hertfordshire*, where he laboured constantly; and was greatly honoured and beloved by the conforming clergy, and even the Baptists and Quakers, for his prudence, exemplary piety, and abundant charity, in that great but poor town. He was one of the Triers for this county.

DITTON (Long), [R.] Mr. *Richard Byfield*, M. A. Of *Queen's Col. Oxf.* [A.] A man of great piety and zeal. There once happened a great difference between him and his patron, Sir *J. Evelyn*, about repairing the church. Mr. *B.* complained to *Oliver Cromwell*, then Protector, who got them both together, to reconcile them. Sir *John* said, that Mr. *B.* reflected upon him in his sermons. Mr. *B.* most solemnly declared he never intended any reflection upon him. *Oliver* thereupon turning to Sir *John*, said, "Sir, I doubt there is something indeed amiss; the word of God is penetrating, and finds you out: search your ways." This he spake so pathetically, and with so many tears, that Sir *John*, Mr. *Byfield*, and others present, fell to weeping also. The Protector made them good friends before he dismissed them. To bind the friendship the faster, he ordered his Secretary *Malin* to pay Sir *John Evelyn* 100*l.* towards the repair of the church. Mr. *Byfield* was the oldest minister in the county when he was ejected. He retired afterwards to *Mortlake*, where he spent his time in preparing for his approaching dissolution. He preached usually twice every *Lord's-day* in his own family, and he did so the very *Lord's-day* before his death. The next day he signified to those about him

him that his daparture was at hand. He gave many serious exhortations and admonitions to his wife and children, and particularly charged the latter to 'live in love,' that 'the 'God of love and peace might be with them.' On the *Tuesday* a friend desired his judgment on *Rev.* viii. 1. to which he spake with great freedom for a considerable time together; and then rising from his seat, fell into an apoplectic fit, and only saying that he desired to rest his head, he slept in the Lord, in *Dec.* 1664, aged 67.

WORKS. Sermons before the Parliament.—The Light of Faith, and Way of Holiness.—The Doct. of the Sabbath vindic. ag. his Brother Mr. *Nicholas Byfield.*—The Power of the Christ of God.—The Gospel's Glory without Prejudice to the Law.—The real Way to good Works.—A Treatise of Charity.—[The Beginning of the Doctrine of Christ, was Mr. *B. Nyfield*'s].

DORKING, [R.] Mr. *Samuel Nabbs:* He afterwards lived about *London*, where he died very old and infirm.

EGHAM, [V. 60*l.*] Mr. *William Reyner*, B. D. Of *Camb.* univ. An eminent divine, and member of the Assembly. He had very considerable success in his ministry in his younger days among the gentry. In the Parliament times he was offered the Presidentship of *Magd. Col. Oxf.* or a Fellowship at *Eaton*, but he refused, because he had preached against pluralities, and was resolved to act according to his judgment. He was minister of this place 46 years. He had no visible prospect of a future subsistence when he quitted, but lived chearfully afterwards, and thro' the care of Divine Providence was in no want, but died worth little or nothing. He continued in his parish till his death in 1666, and left the world with a general reputation. He preached privately after his ejectment, as far as his strength would serve him, and never was disturbed. He was terribly exercised with the stone for many years, tho' after his ejectment he never had any acute pains. When he was dead, a stone was taken out of his bladder, weighing ten ounces, and measuring nine inches and a half, in the form of an heart. He was a man of general learning, and particularly an eminent church historian. He was intimate with Abp. *Usher*, and highly valued by him. He printed one Sermon before the Parliament.

EWEL, [R.] Mr. *Batho.*

FARN-

FARNHAM, [V.] Mr. *Samuel Stileman*. He was eminent for his holy and heavenly conversation, contempt of the world, and serious awakening preaching, as well as for his great learning, for which he was considerably esteemed. A gentleman in the neighbourhood breaking his neck by a fall from his horse, as he was returning with other gentlemen from a drinking-bout, Mr. *Stileman* thought it his duty sharply to rebuke the sin of drunkenness in the pulpit, and to endeavour to improve that awful providence, in order to deter others from that odious vice. At this several gentlemen were much enraged. Some time before *Bartholomew-day* a justice of peace came into the church, and commanded Mr. *S.* in the King's name, to come down out of the pulpit, which for that time he did quietly, to prevent disturbance. Another *Lord's-day* the same justice came and did the same again; but Mr. *S.* upon the advice of his friends, refused. The justice repeated his command; but he not complying, he commanded some in the church to go and pull him down. They not following his orders, the justice himself went into the pulpit, and thrust him down with great violence, and committed him to prison. He was soon bailed out, and being urged by his friends, sued the justice, and recovered considerable damages. He continued preaching till *Aug.* 24, 1662, and afterwards in his own house, which he would have continued doing had he lived; but he died the following year.

FETCHAM, [R. 140*l.*] Mr. *James Fisher*. Of *Eman. Col. Camb.* After his ejectment he kept a school, and preached in his own house at *Dorking*, where he died 1691, aged 86. Dr. *W.* says, "He was a man of a very mean character." But some that knew him well assured the author, that he was an honest, upright person, and very useful. That writer relates an instance of his great inhumanity to his predecessor Dr. *Turner's* Lady, when big with child, at his taking possession of the living. But it seems most likely the Dr. was misinformed, both from Mr. *Fisher's* common character, which was very remarkable for humanity and tenderness, while he was in possession of the living; and also what was said by a successor of his to his daughter, who was well known at *Dorking*, *viz.* that her father's memory was then precious at *Fetcham*, and would never die there.

GUILFORD, [R.] Mr. *John Mauship*. After being silenced he practised physic.

HORSLEY

HORSLEY (East), [R.] Mr. *Sampson Caryl.*

HORSLEY (West), [R.] Mr. *John Plot.* He was one of the Triers of this county.

KINGSTON, [V.] Mr. *Richard Mayo.* A man of sincere godliness. His labours here were crowned with abundant success. He had afterwards a large and flourishing congregation in *London*, where for many years he continued an affectionate useful preacher. He was a great lover of peace and union; was of a sweet natural temper; and in all his conduct manifested great sincerity and prudence. In his last sickness he had great inward peace and serenity. His end was like an evening without clouds. He said to his worthy fellow-labourer, "I have had my infirmities and failings, but my heart hath been right with God as to the main; and I look for the mercy of our Lord Jesus Christ to eternal life." He died *Sept.* 8, 1695. His fun. serm. was preached by Mr. *N. Taylor*, who succeeded him. He had 2 sons in the ministry; the one a Conformist, at *St. Thomas's*, *Southwark*; the other, a Nonconformist at *Kingston*, [afterwards (in part) at *Hackney*, on the division which took place on Mr. *Barker's* being chosen as Mr. *Henry's* successor.]

WORKS. A plain Answer to this Q. What Course may a Christian take to have his Heart quickened and enlarged in secret Prayer.—Three Serm. in Morn. Ex.—The Life of Dr. *Staunton.*—Two Conferences; one betwixt a Papist and a Jew, the other between a Protestant and a Jew.—A Letter from *Leghorn.*—A Comment on *Romans*, in the Contin. of *Poel.*—A Sermon on the Cause and Cure of Strife and Divisions.

LAMBETH, [R.] Mr. *John Rawlinson.* He was one who signed the address of thanks to K. *Charles*, for his declaration in 1661. He was also one of the commissioners at the *Savoy* conference, and was much respected for his ministerial abilities, prudence, and piety. He was indeed a most friendly, humble, and obliging person. Mr. *Baxter* speaks of him as a grave divine, of great ability. He died at *Wantage*, *Berkshire.*

MEERSTHAM, [R. 200*l.*] Mr. *William Angel*, M. A. Of *Christ Col. Oxf.* The younger son of a gentleman in *Worcestershire.* When he first came to his living he found many of his parishioners very prophane; but by his endeavours and good conversation some reformation was produced. It was his usual way on the *Sabbath-day*, after evening sermon, to go

 about

about the parish with the churchwardens and constables, to prevent the evil practices which had been common on that day. But, when another minister succeeded in his room, they took to their old ways. The ringing of bells was so offensive to Mr. *Angel*, that he requested his successor to give public notice to refrain from that practice; after which they never once did it all the while he staid there. He was generally beloved by the people, and the chief of them very earnestly pressed him to stay amongst them, and offered to get one to officiate for him, in what he scrupled; but he told them he could not like another should do that for him, which he himself did not approve of; and that he was forced to leave them to preserve peace within. After his ejectment he became a school-master. He took much pains, and bred a number of good scholars of several ranks and professions. He was a good scholar, and a very practical preacher; very facetious in conversation, one of a public spirit, and of great moderation and charity. He had a peculiar talent in reconciling such as were at variance. He was a man of great uprightness, and his end was peace. On his death-bed he gave excellent advice to a young man then beginning the world. He died in *March*, 1684-5, aged 55, and was buried in *Old Bethlehem*.

MORTLAKE, [C. or D.] Mr. *David Clarkson*, B. D. Some time Fellow of *Clare Hall*, *Camb*. Dr. *W*. says, he succeeded Mr. *Peter Gunning*, when dispossessed of this Fellowship, as his pupil *Tillotson* did him, and seems to blame both; but unjustly, as the succession was not immediate in either case. Mr. *Clarkson* was the son of Mr. *Robert Clarkson*, of *Bradford* in *Yorkshire*, and born there *Feb*. 1622. When deprived of his public ministry, he gave himself wholly to reading and meditation, whereby he obtained an eminent degree of sacred knowledge, and was conversant in the retired parts of learning. "[He shifted about (says Mr. *Neal*) from one place of obscurity to another, till the times suffered him to appear openly; he was then chosen successor to Dr. *Owen*." Dr. *Savage* says, "He was chosen co-pastor with Dr. *Owen* in *July*, 1682, a year before the Dr.'s death." Mr. *Clarkson* died in 1687.] Dr. *Bates*, in his fun. serm. for him, gives him this character: "He was a man of sincere godliness and true holiness, which is the divine part of a minister. He was a conscientious improver of his time for acquiring useful knowledge, that he might be thoroughly furnished for the work

of

of his divine calling. Humility and modesty were his distinctive characters wherein he excelled. He was well satisfied to serve the church, and illustrate the truth, and to remain in his beloved secrecy. In his conversation, a comely gravity, mixed with an innocent pleasantness, were attractive of respect and love. He was of a calm temper, not ruffled with passions, but gentle, and kind, and good; his breast was the temple of peace. In the discharge of his sacred work, his intellectual abilities and holy affections were very evident. Great was his solemnity and reverence in prayer, and his preaching was very instructive and persuasive. The matter of his sermons was clear and deep, and always judiciously derived from the text. The language was neither gaudy and vain, nor rude and neglected, but suitable to the oracles of God. His death was unexpected, yet, as he declared, no surprize to him, for he was entirely resigned to the will of God; and he desired to live no longer than to be serviceable. With holy *Simeon* he had Christ in his arms, and departed in peace to see the salvation of God above." Mr. *Baxter* says, "He was a divine of extraordinary worth for solid judgment, healing moderate principles, acquaintance with the fathers, great ministerial abilities, and a godly upright life." Mr. *Clarkson* thought it a great honour to him, to have had an hand in the education of so excellent a person as Dr. *John Tillotson*, Abp. of *Canterbury*, who bore a singular respect to him as long as he lived.

WORKS. The Practical Divinity of the Papists destructive to Christianity and Mens Souls.—No Evidence for Dioc. Episc. in Primitive Times; in Ans. to *Stillingfleet*.—A Defence of ditto.—Two Serm. in Morn. Ex.—Fun. Serm. for Dr. *Owen*; which may be seen in the Dr.'s Collect. of Serm. and Tracts.—Since his death, A Discourse on Free Grace; another on Episcopacy; a third on Liturgies; and a Vol. of Sermons in Folio.

MOULSEY, (East and West.) Mr. *John Jackson*. Of *Queen's Col. Camb.* Son of Mr. *Arthur Jackson*. He was noted for an orator, a philosopher, and a moderator in the schools. He was a diligent and useful preacher, well skilled in the scriptures, a pious liver, and a sincere friend. He was first ejected from *St. Bennet's*, *Paul's Wharf*, *London*. He was sometimes supported by correcting the press, and corrected the first impression (which is the best) of *Poul's Annotations*.

WORKS. A Serm. in Morn. Ex. at *Cripp.* — A Concordance to the Bible, (very useful).—An Account of his Father's Life,

prefixed to his Annotat. on *Isaiah*.—Part of the Contin. of *Poel's* Annotations.

OCKLEY, [R.] Mr. *Nowel.*

PURBRIGHT, [Chap.] Mr. *Wickham.*

WALTON upon *Thames)* [V.] Mr. *David Anderson.* Being apprehensive of a return of Popery, soon after his ejectment he went into *Zealand*, with his wife and 5 small children, and settled at *Middleburgh.* Having no employment there, he soon consumed the little money he had, owed a year's rent for his house, and was reduced so low as to want bread. Such was his modesty that he knew not how to make his case known in a strange country. In this condition, after he had been one morning at prayer with his family, his children asked for their breakfast; but having none, nor money to buy any, they all burst into tears. In this sorrowful case, the bell rung. Mrs. *Anderson* went to the door in a mean and mournful habit. A person asked for the mistress, and on her telling him she was Mrs. *A.* gave her a paper, saying, "Here, a gentleman has sent you this paper, and will send you in some provisions presently." On opening the paper, they found 40 pieces of gold in it. The messenger went away, without telling his name, or whence he came. Soon after came a countryman with a horse-load of provisions of all kinds, but did not tell them (nor did they know till their dying day) who it was that so seasonably relieved them. But Mr. *John Quick* (from whose Memoirs this account is taken) being, in 1681, pastor of the *English* church at *Middleburgh*, came accidentally to the knowledge of the whole matter. Being at the country house of one *Mijn Heer de Koning*, a magistrate of that city, and happening to mention this story, *M. de Koning* told him that he was the person that carried the gold from *Mijn Heer de Hoste*, a pious merchant of that place, with whom he was then an apprentice. He added, that *M. de Hoste* observing a grave *English* minister walk the streets frequently, with a dejected countenance, enquired privately into his circumstances, and apprehending he might be in want, sent him the gold and the provisions, saying, with a very Christian tenderness, "God forbid that any of Christ's embassadors should be strangers, and we not visit them; or in distress, and we not assist them." But he expressly charged both his servants to conceal his name. —This relief, besides present provision, enabled Mr. *Anderson* to pay his debts. He could not help communicating this in-

ſtance of the great goodneſs of God to his friends and acquaintance in that city. This coming to the ear of *M. de Hoſte*, he afterwards found a ſecret way of paying Mr. *Anderſon*'s rent for him yearly, and of conveying to him beſides 10*l.* every quarter; which he managed ſo as that he never could or did know his benefactor. *M. de Koning* kept the whole matter ſecret, as long as his maſter lived, but thought himſelf at liberty to give this account of it after his death.—Upon the deceaſe of Mr. *Spang*, miniſter of the *Engliſh* church at *Middleburgh*, Mr. *Anderſon* was unexpectedly choſen in his ſtead. When the meſſenger came to acquaint him with it, his wife was ſo over-borne with joy at the goodneſs of God, in providing them a fixed and honourable maintenance, that it threw her into a fever, of which ſhe died. Mr. *Anderſon* in ſome time grew ſickly, and died alſo in *March*, 1677. He was a man of good miniſterial talents. None of all the miniſters, in that city, came near him in the gift of prayer, in which he had a peculiar fulneſs and fluency, that was animated with very melting affections.—The Lords of the city became guardians to the five orphans which he left behind him. The famous *Anna Maria Schurman* took one of his daughters, and 2 other *Dutch* gentlewomen the 2 others, and became mothers to them; and the unknown benefactor continued his kind offices to them all. *M. de Hoſte* took his 2 ſons under his own charge, and by his laſt will bequeathed a good portion to each of his daughters. He ordered that the eldeſt ſon, who was very hopeful and pious, ſhould be brought up a ſcholar, and ſettled a liberal proviſion upon him of 60*l. per ann.* for his education at one of their univerſities, where he afterwards died of a conſumption; and appointed the youngeſt ſon to be bound apprentice, and when he ſhould be out of his time to receive 60*l.* to begin the world with: ſo wonderfully did Providence attend this pious confeſſor, and his children after him.

WORPLESDON, [R.] Mr. *George Farroll.* The father of Mr. *John Farroll*, ejected at *Shelburn* in *Hampſhire*. He was one of the Triers of this county.

Ejected at uncertain places:

Mr. *Glyde*—Mr. *Beaumont*—Mr. *Smith*—Mr. *Story*.

MINISTERS Ejected or Silenced

IN

SUSSEX.

ALISTON, [V. 21*l.* 11*s.*] Mr. *Thomas Malthus.*

ARUNDEL, [V. 38*l.* 19*s.* 9*d.*] Mr. *John Goldwire.* After his ejectment he was very useful as a school-master, having his son to assist him, first at *Broadlands* near *Rumsey*, and afterwards at *Baddesley*. From his grave-stone in *Rumsey* church it appears that he died *May* 22, 1690, aged 88. He was a pious man, and an excellent scholar.

BARLAVINGTON, [R. or *Haylshot*]. Mr. *Richard Garret.* He continued in the place where he was ejected, [and preached there.] He was a very serious preacher, and several of his neighbours continued hearing him who were strangers to that life of religion and power of godliness, which this good man studied to his utmost to promote. He usually walked to *Petworth* every *Monday*; and, in one of those walks, a country fellow, that had been his hearer the day before, and had been cut to the heart by somewhat he had delivered, came up to him with his scythe upon his shoulder, and in a mighty rage told him he would be the death of him, for he was sure he was a witch, he having told him the day before, what no one in the world knew of him, but God and the devil; and therefore most certainly dealt with the devil. Mr. *Garret* was greatly terrified, but by soft answers and serious discourse, he at length so far turned away the fellow's wrath, that he retired without doing him any hurt.

BIGNOR, [R.] Mr. *Thomas Reeves.*

BILLING-

BILLINGHURST. Mr. *William Wilson*, M. A. Of *Cambridge* university. His father was a strict Conformist minister. He was sent into *Wales* for grammar-learning, and whilst he was a school-boy there, stood godfather to a child, which created him much uneasiness afterwards. Having taken his degrees, he was invited to this parish, where with great diligence, faithfulness, and importunity, he laboured to win souls to Christ, and promote serious religion, about ten years. He invited persons to be in earnest for practical godliness by his exemplary conversation out of the pulpit, as well as his warm discourses in it. Safely could he say with the apostle, 2 *Cor.* xii. 14. 'I will not be burthensome unto 'you, for I seek not yours, but you.' Such as were in mean circumstances he excused from paying their tithes, though he could as ill spare it as many others that insist upon them. But he had not so learned Christ as to do any thing that might prejudice persons against the ministry, or tempt them to charge those that officiated in it with covetousness or cruelty. He thus acquired the love and good-will of his good parishioners. When he was ejected, both he and his wife were young; they had 4 small children, and but little to subsist on: he therefore taught school in his own parish, where he had good encouragement. He also continued preaching privately, but met with opposition. A friend wrote an expostulatory letter about it, to which he returned a free answer, of which the following is an extract:

"Honoured Sir,—That the late act hath outed me from being minister of this place, I acknowledge; and also that it denieth me the public exercise of my office: but that I am still a minister of the gospel, I think will be granted by all. So that should I execute the office in any part of the church, I could not be said to invade another man's calling. You will say, the laws of the kingdom disallow it, and therefore I cannot here lawfully do it. I acknowledge that I am bound to the laws of the kingdom, so far as they are agreeable to the laws of God; but if the laws of men seem at least to me to thwart the laws of God, I must then keep close to the laws of God, and expose myself to the penalties of the laws of men. That any practice of mine hath bred any division in the parish I may safely deny, except it be my example in not conforming; which is more than I know if it hath, and more than I can help. Mr. *Oram* hath not had at any time the less auditory for me since he had the place. Yea, I have been instrumental to keep some to the church, who else would

have absented themselves wholly. Those that come not to hear Mr. *Oram*, or to communicate with him now, would not do it were I 1000 miles off. The ground for their non-communion is not in me, but himself, as I suppose. Sir, I I will assure you my Nonconformity hath not been out of any private humour, (whatever men may judge of me) but purely to satisfy my own breast. To me it seems strange, and very hard, that those that are but supposed to be Presbyterians, and but suspected to have private meetings, should be more taken notice of and sentenced than the Quakers and Baptists, I had almost said the Papists too. I will assure you that I shall (the Lord assisting me) endeavour to walk unblameably, and beware of offences; and in all I do, seek to satisfy my own conscience, in walking by rule, whatever comes of it; that if I do suffer, it may be for well-doing, and not as an evil-doer. It is far better for me to have all the world about my ears than have God an enemy, and conscience an accuser. In that you have been pleased to plead my cause and vindicate me behind my back, I acknowledge myself much obliged; and shall manifest it, (seeing no other opportunity offers itself) in praying for you and yours; and shall remain still yours, &c.

Billingburst, *Jan.* 16, 1663. WIL. WILSON."

At length he was prosecuted for teaching school and preaching. His two greatest enemies were a neighbouring justice, and the parson that succeeded him in the parish. The justice threatened he would have him dead or alive, and make him rot in a jail; but he [himself] went first to rot in the grave. The parson was so violent, that he directed the officers how to apprehend him; and vented his malice upon Mr. *Wilson*'s family after his death, tho' it was well known his interest helped to bring him into the parish. But tho' several warrants were issued out against him, and several attempts made to take him, God so preserved him that he never fell into their hands, tho' he often very narrowly escaped. His usual refuge was the house of Dr. *Banks*, a neighbouring conformist minister, where he lay unsuspected. At length he was forced to lay down his school, and then he purchased a small farm, which his wife and servants managed; but he held on preaching, when he could get an auditory, at his own house or elsewhere. His heart was so set upon ministerial service, that in his last illness nothing was more grievous to him than his being thereby taken off from it. When another ejected minister, Mr. *M. Woodman*, came to visit him, and asked him what

what he would have him pray for, he anſwered, that God would either be pleaſed to reſtore him ſpeedily to his miniſterial labours, or elſe receive him to glory; the latter of which requeſts was anſwered, *viz.* about 1670, aged about 40. In the latter part of his life he diſcovered great ſatisfaction in his Nonconformity, and a firm dependance on the promiſes of God for thoſe whom he was to leave behind him, who found thoſe promiſes abundantly made good to them. Sir *Harry Goring*, among other gentlemen, had a great value for this good man, and manifeſted it upon all occaſions. And the parſon's zeal at length abated; falling into melancholy, it occaſioned dreadful horror to him to think he had been ſo troubleſome to Mr. *Wilſon* and his family, to which he afterwards grew more favourable: and then the pious Diſſenters became his moſt delightful companions, and continued ſo many years.

BRIGHTHELMSTONE, [V.] Mr. *Robert Everden.*

BRIGHTLING, [R.] Mr. *Joſeph Bennet.* Of *St. John's Col. Camb.* He was the ſon of a miniſter who died young. Falling to the care of his uncle, *T. Engliſh*, Eſq; he educated him at the free-ſchool at *Tunbridge*, from whence he went at about 14 to *Camb.* with a particular recommendation from his maſter. Mr. *Goodwin* was his tutor, whom he often commended. His uncle deſigned him for the living of *Brightling*, of which he was the patron, which became vacant before he had finiſhed his ſtudies. Another perſon therefore was preſented, upon a private agreement that he ſhould have the whole profit of the living till Mr. *Bennet* was fit for it, and then ſhould reſign. But when his promiſe was claimed, he refuſed; and ſo Mr. *B.* was forced to wait for the death of the new incumbent. In the mean time he lived in the family of Sir *J. Woolaſton* at *Highgate*, where he had leiſure for ſtudy, and opportunity of hearing and converſing with the *London* miniſters, particularly of attending on the miniſtry of Abp. *Uſher* at *Gray's-Inn.* Returning into his own country, he preached at a place called *Hoo*, near the ſea ſide, and then at *Burwaſh.* At length the incumbent dying, he was preſented to *Brightling* living in 1658, and ſet himſelf to do all the good he could, in conſtant preaching, catechizing, viſiting, and faithfully admoniſhing and reproving as he ſaw occaſion. His zeal was not laid out in little matters, but in promoting practical religion. He laid his main ſtreſs upon a credible Chriſtian profeſſion, in the adminiſtration of the ſacraments, and was much againſt extremes,

tremes. While he kept his benefice, he lived hospitably, and was very charitable. When the *act of uniformity* came out, the neighbouring ministers who complied were very earnest in pressing him to concur with them; but he could not be satisfied to do it; thinking himself obliged to adhere to the cause of reformation, tho' he and his people could not part without mutual sorrow. He lived in the parish 20 years afterwards. He set up a school, which began to flourish, but was dispersed by the plague in 1665. The minister of the place then withdrawing for his own safety, Mr. *B.* visited the people, who died in great numbers. He resigned himself and his family to the care of Divine Providence, and none of them were visited, tho' he went daily among those that were. This greatly endeared him to sober persons of all ranks, so that when the *5-mile-act* took place, none would execute it upon him, and he remained unmolested. His motto was, *God's good Providence be mine inheritance*; which was answered to him, for when his family increased, he was surprizingly provided for: so that tho' he never abounded, he never was in any distressing want. He generally had a few boarders and scholars, which was at once an help and a diversion. He had some trouble from the spiritual courts, but the interposition of friends kept things from running to extremity. He much delighted in his ministerial employment. The people to whom he had been related, having their meeting at *Hellingley*, many miles distant, and he being thro' age disabled from journeys, removed to *Hastings*, where there was a church raised by Mr. *Bernard* of *Lewes*. There he spent the remainder of his days with his family. Tho' the people could do very little for his support, he was pleased, and thankful to Divine Providence, that he was not wholly laid aside as useless. By his peaceable and pious conversation, he conciliated the favour and friendship of many who were greatly prejudiced against the Dissenters. Before his removal thither some malicious people, without the least foundation, formed a design of accusing him of high treason; but a testimonial was procured for him by *E. P.* of *Burwash*, Esq; from a neighbour of his, who was as high as any man, which brought him off, and his enemies were ashamed of their doings. His sufferings did not exasperate him, nor was he so much against the church as to be an enemy to a charitable occasional communion with it. He heartily embraced all that appeared lovers of serious religion, and was himself a lively pattern of it. He prevented his people's ad-

dressing

dressing in K. *James*'s time, for which Sir *T. Dyke* thanked him, promising it should be remembered in his favour. He had a great tenderness towards vagabonds, often relieving them and entering into discourse with them, which he used to say he did because they were generally treated as persons outlawed, and regarded by none. Tho' he was often imposed on, it is to be hoped he sometimes did good this way. He was blind for some time before his death, and his memory decayed. Being asked, in the latter part of his life, about his sentiments of his Nonconformity, he said, that they had for substance been always the same; that he had great satisfaction in considering that worldly regards had not influenced him, but only the word of God, and an unbiassed conscience; and were it to do again, he must do as he had done. He passed thro' the world with a character as unstained as most men, and died in a good old age, in 1707. A son of his was assistant to Mr. *Shower*.

BURWASH, [V.] Mr. *Thomas Goldham*. A man of good polite learning, and an acceptable preacher. Soon after his entrance on the ministry, he was disturbed by a Quaker, who entering his church, and walking towards the pulpit like a ghost, said to him, "I am sent with a message from God to thee." Mr. *Goldham*, who was a quick and ready man, said, "What! to me?" "Yea, (said the Quaker) to thee." Mr. *Goldham* then asked him, "Dost thou know my name?" "Nay, (said the Quaker) I know it not." Mr. *Goldham* replied, "If God had sent thee to me, he could have told thee my name," And endeavoured to convince him he might be mistaken in the person he was sent to. At this the man was confounded, and the people were satisfied, without any dispute.

BUXTED. Mr. *Stephen Street*. *Ugfield* or *Marshfield* was joined to this living, and he had an assistant. He took great pains in preaching and catechizing the youth, and was charitable to the poor. When ejected, he had a wife and 6 children. He died at *London* soon after. See p. 72.

* CARDFORD. Mr. *John Beaton*. His father had been minister of *Rye*. Upon his ejectment, he and his were received into the family of Sir *John Fagge* of *Wiston*, who shewed great kindness to them, which was continued to Mr. *B.*'s family after his death, and they received considerable spiritual benefits in return. Mr. *Beaton* was a witty man, and even by his facetiousness, promoted seriousness instead of checking it. His liberal soul devised liberal things: and in that wealthy and worthy

worthy family where he lived, he found ſuitable matter and minds to work upon. His laſt days were his beſt as to his improvements, both as a Chriſtian and as a miniſter. Throughout his laſt lingering ſickneſs he was much in the exerciſe of repentance, which has by many been counted a ſafer paſſage out of the world than that of exſtacy. He died *Dec.* 7, 1680, and was buried in *Wiſton* church. He was a true friend, and took for his motto, *Prov.* xxvii. 10.

CHICHESTER. *St. Pancras*, [V.] Mr. *William Speed.* He was a very great man. He had been ſome time lecturer at *Uxbridge.* While he was there, a family next door to him was ſorely viſited with the ſmall-pox, and there being but a ſlender partition between the two houſes, when Mr. *Speed* went to family duty, the woman in the ſick family adjoining uſed to liſten as well as ſhe could, and made a hole that ſhe might hear the more eaſily. And it pleaſed God, that by what ſhe in this manner heard from Mr. *Speed*, in reading and praying, was ſo wrought upon as to become a ſerious Chriſtian.

Ibid. St. Peter's. [R.] Mr. *William Martin*, M. A. Some time Fellow of *Merton Col. Oxf.* He died *Aug.* 3, 1686, aged 66, as appears from his tomb-ſtone in *Witney* church-yard in *Oxfordſhire*, on which there is this inſcription:

Gulielmus Martin, A. M.

Agro hoc Oppidoque Parentibus Honeſtis oriundus, Col. Merton. Annos complures Socius; cujus Profunda Eruditio, Humilitas ſincera, intemerata Sanctitas, exundans Charitas, indefeſſa felixque in munere Paſtorali Opera, Ævo ipſum ſuo, Memoriam poſteris commendarunt Seculis; omnigenæ Rivulis Gratiæ, Oceano immerſis Gloriæ, Menſis, Aug. &c.

WORKS. A Letter of Advice from an aged Paſtor to his People; with the right Way of dying well, and a Map of the Heavenly *Canaan.*

CLAPHAM, [R.] Mr. *Samuel Wilmer.* One of a ſtrong conſtitution of body, and great preſence of mind. He was unduly impriſoned by one juſtice, and bailed out by another; upon which, to avoid the danger of the 5-*mile-act*, he removed to *Havant* in *Hampſhire*, where he died *Oct.* 7, 1671, aged 46. It is thought that his troubles ſhortened his days.

DEAN (Eaſt), [R.] Mr. *William Wallace.* Born near *Aberdeen* in *Scotland.* He was a bold, faithful, and laborious man,

man, but spoke *English* very ill. After his ejectment, he preached at several places remote from his habitation, so that his fatigues in journeying were the greater, but his other sufferings the fewer. He often escaped fines and imprisonment by being far from home. Once at *Brighthelmstone*, when the officers broke in upon the meeting, and made search for the minister, several women with child stood about him, and the officers not attempting to remove any of them, Mr. *Wallace* escaped. At another time, at the same house, the officers set a guard, and kept those that were met prisoners, while they sent to *Lewes* (6 miles) for a justice's warrant. In the mean time they that were within took effectual care to secure Mr. *Wallace* from being apprehended; nor was any fine set upon him. But, among others, 20*l.* was laid on the house, for which they took from the heap 65 bushel sacks crowded with malt, which was sold to one of their crew at 12*s.* per quarter, when it was worth 20*s.* Mr. *Wallace* died in 1678.

DENTON, [R. 44*l.* 18*s.*] Mr. *Thomas Grundy*. He was a thinking man, and well skilled in several branches of learning, especially in the mathematics, but melancholy.

DICHLING, [V. 47*l.* 0*s.* 6*s.*] Mr. *Edward Lulham*.

DOWNTON, [V.] Mr. *William Corderoy*. Of *Oxford*. A native of *Berkshire*. Soon after his ejectment, he removed to *Steyning*, where he kept a boarding-school, and had a good number of scholars, several of whom were gentlemen's sons, for he was reckoned a man of good learning, tho' not popular in his preaching. He had many friends, but was not without his enemies, one of whom was a neighbouring justice. Upon the 5-*mile-act*, he was forced to quit his school, and retire to *Thackham*, where he died about 1668, aged 48 or 49. When he lay on his dying bed, he told his wife, that had he conformed, he should have been in a like condition with *Francis Spira*; for he must have acted against his conscience. Mr. *John Beaton* (his fellow-sufferer and intimate friend) preached his funeral sermon.—He was a man of singular sincerity, very mortified and self-denying. He lived much above the world, and took delight in being useful to others. He left a good name behind him, and his wife and children found the good effects of it, in the kindness which they received from several, after his decease; and, among others, from the forementioned justice and his widow.

EARTHAM,

EARTHAM, [V. S.] Mr. *George Freeman*. Dr. *W.* says, he had the character of an active busy k——e in those times, without saying in what. If he really deserved that character, he ought to have been ejected before he surrendered to Mr. *Glyd.*

FELPHAM, [2]. Mr. *John Goldwire*, jun. Much of his father's spirit, and concerned with him in training up youth, with good success. After his ejectment he lived at *Rumsey* in *Hants*, where he preached 18 years, and died *Dec.* 9, 1713, aged 83.

FISHBORNE, [2 R.] Mr. *John Abbot*.

FOUNDINGTON, [C.] Mr. *John Ridge*. He continued in these parts after his ejectment. In 1669 he had a small society, in the house of Mr. *Le Gay*, at *West-Stoke*, and continued there during the life of Mr. *Le Gay*, and of his wife, who survived him many years. He was a laborious and learned man; a considerable linguist, philosopher, and divine; a great critic and textuary, but not popular. He left a MS. entitled, *Certamina Ecclesiastica Anglicana; seu colluctationes Nonconformistarum*, &c. *cum Supplemento Auth.* J. Corbetto. He brings down the history of Nonconformity below the year 1670.

FRAMPFIELD, [V. 41*l.* 11*s.*] Mr. *John Bushnell*. He was not only a good preacher, but had a very mechanical head, and was more than ordinarily skilled in the mathematics.

GLYNDE, [V. 43*l.* 14*s.* 6*d.*] Mr. *Zachary Smith*. He was one of those ministers who removed from the West of *England*, in the time of *Charles* I. About 4 months after the *Bartholomew* ejection, taking the advantage of a clause in the act, he preached again publicly in *Glynde* church. His first sermon was on *Luke* i. 64. concerning *Zachariah*'s tongue being loosed. But this good *Zachary* was soon struck dumb again. Some magistrates sent for him, to whose serious consideration he recommended the character given of the Jews, 1 *Thess.* ii. 15, 16. Being in his younger days episcopally ordained, and having some degrees of latitude towards Conformity beyond several of his brethren, he served some time as curate at *Lingfield* in *Surrey*; but was soon outed from thence for not wearing the surplice. Returning to *Glynde*, he was chaplain in the family of the worthy *W. Morley*, Esq; Mr. *Smith* was one that abounded in humility and courtesy. In his last sickness he discovered great indifference as to life or death, leaving it entirely to his heavenly Father to chuse for him. He died about 77 years of age, and was interred in *Glynde* church.

WORKS.

WORKS. Life in Death; a Funeral Sermon for Mrs. *M. Morley*, on *Prov.* iv. 34.

GREEN, [V. 45 *l.*] Mr. *Zachary Clifton.*

GRINSTED (East), [V.] Mr. *Christopher Snell.*

GRINSTED (West), [R.] Mr. *John Tredcroft.*

HAYLSHAM, [V.] Mr. *John Lover.* He was presented at the Bp.'s court, and indicted and convicted at the quarter-sessions, on the statute, of 20 *l.* a month, for not going to church, till submission and Conformity. This conviction, with many others, was returned into the Exchequer, in order to the estreating the respective forfeitures. When the plague was in *London*, he, with others, being met for fasting and prayer at a house in *Cranbrook* parish in *Kent*, a justice, who was afterwards more moderate, came in upon them. He required Mr. *Lover* to go by his horse side to the town, (3 miles off) in a deep and dirty way, till one engaged for his appearance. Mr. *Lover* and some others were committed to *Maidstone* jail, where they underwent 2 months imprisonment.

HELLINGLEY, [V.] Mr. *John Stone.*

HOADLEY (East). Mr. *William Attersol.* [He wrote a Commentary on the Epistle to *Philemon*, in a small folio.]

HOADLEY, (West), [V. 46 *l.* 12 *s.*] Mr. *Thomas Blake.*

HORSTED (Little), [R.] Mr. *Nehemiah Beaton.* Brother to Mr. *John Beaton.* He was ejected first from *Luggershall*, and then from this place. He was decoyed into re-ordination, under the idea of its being only a recognition of his former ordination; but to his great disappointment found it otherwise. Had the Bp.'s visitation in *Sussex* been before the fatal *Bartholomew*, he resolved, for the ease of his conscience, to have delivered up to him his new orders publicly; but the ejection coming first, he laid down his living, and not long after his life; carrying his wounds to his grave, unless they may rather be said to have carried him thither. He was of an excellent spirit, which discovered itself in his private conversation, as well as his public sermons; one of which (on *Prov.* xxi. 1.) he was necessitated to print, on the account of causeless exceptions made against it. After his ejectment he was kindly received into the family of the worthy Col. *Herbert Morley* of *Glynde*, where he died, and was buried in *Glynde* church, in *Jan.* 1663.

IPING, [R.] Mr. *Joseph Heyhurst.*

KINGSTON,

KINGSTON, [V.] Mr. *Edward Beecher.*

LEVANT (East), [R.] Mr. *Robert Park.* Some time minister at *Mortlake* in *Surrey.* He was congregational in his judgment, and a lover of peace.

LEWES. *St. Anne's.* Mr. *Edward Newton*, M. A. Of *Baliol Col. Oxf.* of which he was afterwards Fellow. He was born at *Maidstone*, and ordained by the Presbytery of *Sarum*, in *St. Thomas's* church in that city, 1652. He began his ministry at *Kingston* by the sea, and there continued 4 or 5 years. His parish had but 3 houses, but so many people came from neighbouring parishes that he had a good auditory. He afterwards succeeded his father-in-law, Mr. *Benj. Pickering*, in *Lewes* and *Southover*, preaching one part of the day at each place with general acceptance, till after the Restoration, being attended even by the Royalists. In 1662 he took a sorrowful leave of his people, in a sermon on 2 *Tim.* ii. 7. He preached to them afterwards privately, and had a number adhering to him, among whom he did his endeavour to promote practical religion. The congregation at *Maidstone* would willingly have had him, but he chose to continue where he had been useful. He many ways shared in the hardships of Protestant Dissenters. After the 5-*mile-act*, he was forced to be a stranger to his own house and family. Warrants were frequently out against him; but Providence so far hid him that he was never taken, tho' his own house, and the houses of his friends, were often searched for him. Once he was cited into the spiritual court for not coming to church, when not appearing, he was excommunicated; and the excommunication was ordered to be published against him in the church, at the very same time as two infamous women had the like sentence passed upon them. A writ was afterwards out against him, *de excommunicato capiendo*; but he kept out of the way till means were found to supersede it. He had a licence for a private house, in 1672; and, upon K. *James's* indulgence, he publicly exercised his ministry in a house fitted up for the purpose, and continued to officiate alone till 1696, when Mr. *T. Barnard* was chosen joint pastor with him. A difference afterwards unhappily arising about a new place of worship, they parted in 1707, and had 2 distinct congregations. He continued his ministerial service till 1709, when age and infirmities being far advanced upon him, he resigned. He died *Jan.* 1712, aged 84 or 85. He was a plain, serious, practical preacher. He studied to be as inoffensive

offensive as he could with a good conscience, and had the general good opinion both of the ministers and people of the established church.

Ibid. St. Michael's. Mr. *Gunther Postlethwayt.* He was congregational in his judgment. A sound preacher, a holy liver, and a strict governor of his flock. He was in the fifth monarchy notion, as appears by something he printed; but his private opinions affected not his ordinary preaching. He had many seals of his ministry, and some of his society were extraordinary Christians, the fruits of whose strict and pious family government, appeared in many of their descendants. Upon the return of K. *Charles* II. some attempted to ensnare him with the oaths to the government, which he took without scruple. He died, 1671, and was succeeded by Mr. *Joseph Whiston.*

LINDFIELD, [Chap.] Mr. *John Stonestreet.* An eminently gracious and holy man. He was one of those congregational ministers that met at the *Savoy* in 1658, when their Confession of Faith and Order was drawn up. It was his observation, that no man appeared there with a greater shew of seriousness and zeal than Mr. *Vinter of Coverwald* in this county, who was afterwards a most remarkable apostate, and always turned with the times. Mr. *Stonestreet* continued at *Lindfield*, after his ejectment, for some time, preaching in private. Once a violent justice, upon some information, came to a house where he expected to take him preaching, but found neither minister nor people there; but seeing a Bible on the table, swore there must needs be a meeting intended. Mr. *S.* afterwards removed to *Lewes*, a town that was blessed with more than an equal share of these good ministers. There he died, 1669, and was buried in *St. Anne's* church.

MAYFIELD, [V.] Mr. *John Maynard*, M. A. Of *Magd. Col. Oxf.* [A] Born of a genteel family in this county. He was an eminent and judicious divine. After his ejectment he lived in this town, and was generally respected. Mr. *Peck*, who succeeded him, was fixed on by the patron, with his approbation. At his death he was a benefactor to *Magd. Hall*, yet *Wood* has not a good word for him. He was buried in *Mayfield* church-yard, where he has a tomb-stone, with this inscription,

M. S.

R. R. *Johan. Maynard.* Coll. Regin. *Oxon.* Art. Mag.
Ingenio Sagaci, Re Historica periti, Æquis Moribus

 &c

& Verendâ Gravitate Theologi, pariter & Concionatoris summè pii & Eruditi, qui per Annos XL *Mayfieldensi* Gregi (eô felici aut infelici magis) Lumen & Decus affulsit: Tandem seculi pertæsus, Cœlo Maturus, Christo Æternum fruituru hinc migravit, *Jun.* 7, 1665.—Hic quod Mortale erat exuendum deponi voluit.

WORKS. Serm. bef. H. of Com.—Young Man's Remembrancer and Old Man's Monitor.—The Law of God ratified by the Gospel.—The Beauty and Order of the Creation displayed, in the six Days Work.

Ibid. Mr. *Elias Paul D'Aranda.* His first settlement in this county was under Dr. *Cheynel*, at *Petworth*, from whence he removed to *Patcham*, and thence to *Mayfield*, where he was assistant to Mr. *Maynard*, who allowed him all the tithe, reserving to himself the parsonage-house only, and the glebe. After he was ejected from hence, by the *Barth.*-act, he was minister of the *French* church at *Canterbury*. He was one of considerable accomplishments, a valuable preacher, and of an agreeable conversation.

NORTH-CHAPEL, [R. S.] Mr. *John Wood.* After being cast out here, he lived upon a small estate he had at *Westgate*, near *Dorking* in *Surrey*, where he had afterwards a congregation. He died, 1695, aged 78. He was a grave, solid, and judicious divine, who 'brought forth fruit in old age.'

NUTHURST, [R.] Mr. *Robert Fish.* He entered upon the ministry very young. When he was ejected, he had a wife and 4 or 5 young children, and his whole estate amounted but to 18 *l. per ann.* He afterwards settled at *Ockley* in *Surrey*, and sometimes taught school. He continued his ministry in all the rigors of K. *Charles*'s reign, without fear, tho' he was often much exposed, by reason of warrants out against him. He was sometimes reduced to great straits, [but Providence appeared for him,] particularly in one instance, when God was pleased, in answer to his prayers, to send him in the exact sum he wanted by an unknown hand. He was of a sickly constitution, but used to speak in the pulpit with vehemence. Some friends attempting to dissuade him from it, he replied, "If persons cry, *Fire, fire*, in an unconcerned manner, who will take notice of it?" He died about his 70th year. His funeral sermon was preached by Mr. *Peter Lob*, on *Phil.* i. 21. He was a pious man, of good learning, and great probity; of a most

a moſt courteous and affable temper; an affectionate, popular, and uſeful preacher; and one of great ſelf-denial, who would not leave a poor people when conſiderable offers were made him, particularly to ſucceed Mr. *Mat. Mead* at *Stepney*.

OVINGDEAN, [R.] See *Burley*, (which probably ſhould have been *Hurley*) *Berkſhire*.

PAGHAM, [V.] Mr. *Thomas Wilmer*.

PETT, [R.] Mr. *John Eaſon*.

PETWORTH, [R. 700 *l.*] *Francis Cheynel*, D. D. [A] A noted member of the univerſity of *Oxon*. A man of conſiderable learning and great abilites. He was the ſon of Dr. *Cheynel*, a celebrated phyſician in *Oxford*, who lived to ſee him Fellow of *Merton Col.* where he reſided many years. He was invited by Mr. *Holman* to accept of a living near *Banbury*, of ſeveral hundreds *per annum*, where he lived a while, and had a ruffle with Abp. *Laud* while in his height. He loſt a very valuable living for the ſake of his conſcience, after the Reſtoration, as he had before quitted his Profeſſor's place, and the Preſidentſhip of *St. John's Col.* becauſe he would not take the Engagement. He had the living of *Petworth* by an ordinance of parliament. In the beginning of the war he was moſtly with the Earl of *Eſſex* in *Cornwall*, when he diſcovered great ſtrength and undaunted courage; his commands were as readily obeyed by any Colonels in that army as the General's own. He was one of the divines ſent down by the parliament to the treaty of *Uxbridge*, and one of the viſitors of the univerſity of *Oxford*, where he was made Preſident of *St. John's*. Afterwards retiring to *Petworth*, he diligently attended his charge there, and God gave great ſucceſs to his miniſtry. He lived hoſpitably and charitably, and never increaſed his eſtate by any of his preferments. He was a man of a public ſpirit, a true lover of his country, and had great intereſt in it. His heart was as much enlarged for promoting the goſpel as that of any man of his age. *Wood* ſpeaks of his being diſtracted: But he was perfectly recovered before he left *Petworth*.

[Some particulars in the life of this extraordinary man appeared in the *Gentleman's Magazine* for *March* and *April*, 1775, by Dr. *Samuel Johnſon*; drawn up in ſuch a manner as might be expected from a man of his avowed principles in religion and politics. The narrative is indeed a ſatyr both upon Dr. *Cheynel* and the times. From the writer's conceſſions, however, the reader will remain poſſeſſed of the idea that Dr.

Cheynel's was a truly great character, tho' from undeniable facts he will be constrained to own it was not without its blemishes. Among other things, he says of him, "that he was indeed eminent among his own party, and had qualities, which, employed in a good cause, would have given him a claim to some distinction.—Whatever he believed he thought himself obliged to profess, and what he professed he was ready to defend.—Having spent much of his life in a college, it cannot be doubted that he had a considerable knowledge of books, which the vehemence of his temper enabled him often to display where a more timorous man would have been silent. —When he found Mr. *Chillingworth* in the hands of the Parliament's troops, he appears to have preserved, amidst all his detestation of the opinions he imputed to him, a great kindness to his person, and veneration for his capacity.—The same kindness which made him desirous to convert him, inclined him to procure him a commodious lodging when the castle was given up, and to engage the physician, as his symptoms grew worse, to renew his visits; and after his death procured him the rites of burial, which some would have denied him." It is observable this writer does not hint at any instance of his unkindness to that great man, for which Dr. *Calamy* urges his insanity as an apology. Speaking of his attending the Earl of *Essex*, he says, "he added the praise of valour to that of learning.—He seems indeed to have been born a soldier, for he had an intrepidity which was never to be shaken by any danger, and a spirit of enterprize not to be discouraged by difficulty, which were supported by an unusual degree of bodily strength." The account concludes thus: "After his deprivation he lived upon a paternal estate, not augmented by the preferments wasted upon him in the triumphs of his party, having been remarkable throughout his life for hospitality and contempt of money." He died near *Brightelmstone*, in *Sept.* 1665.

WORKS. Several Serm. bef. the Lords and Com. and on public Occasions.—The Rise, Growth, and Danger of Socinianism. —Chillingworthi Novissima.—Divers Letters to Dr. *Jasp. Mayne*, concerning false Prophets.—A Copy of some Letters which passed at *Oxford* between him and Dr. *Hammond*.—A Relation of a Disput. in *St. Mary*'s church, *Oxf.* between Mr. *Cheynel* and Mr. *Erburg*, a Socinian. — The Divine Trinunity. — A Discussion of Mr. *Fry*'s Tenets, &c.—Socinianism proved to be an unchristian Doctrine.

Ibid. Mr. *Richard Stretton*, M. A. Of *New Col. Oxford.* Assistant to Dr. *Cheynel* from the beginning of 1658 to *Michael-*

mas,

mas, 1660. He was born in *Leicestershire*, about 1632, and was descended from the *Strettons* of *Stretton* in that county. He was chaplain of his college, as Bp. *Gunning* had been some time before. He was ordained to the ministry by the Presbytery at *Arundel*, *Oct.* 26, 1658. When Dr. *Cheynel* was put out at *Petworth*, (at *Michaelmas*, 1660) to make room for Dr. *King*, Bp. of *Chichester*, Mr. *Stretton* staid and preached till *November*, having two friends, who were very great with the Bp. and prevented his sending down any other. The Bp. by them, offered Mr. *Stretton* 100*l. per ann.* and the choice of any vacant prebend he had, if he would be his curate there; but not being satisfied to conform, he declined it: and upon the Bp.'s sending another person to the place, he quitted it. Coming to *London*, he providentially met Mr. *James Nalton* the very next day, who took him to Lord *Fairfax*, who was in great want of a chaplain. His Lordship took him to his seat in *Yorkshire*, and treated him with great kindness, [on account of his piety, prudence, and excellent behaviour], as did all the family; and, upon his marriage, settled an handsome annuity upon him for his and his wife's life. He continued in the family till my Lord's death, and had a child or two born there. He had here an opportunity of being acquainted with many worthy persons in those parts, and among the rest with Judge *Rokeby*, who continued ever after his firm friend. [He was intimate with several eminent episcopal divines, particularly Dr. *Tillotson*, who once insisted upon his preaching for him at *St. Lawrence*'s church.] Upon the Lord *Fairfax*'s death he removed to *Leeds*, and exercised his ministry among the Dissenters there 6 or 7 years. In 1677 he removed to *London*, where he gathered a congregation. In 1683 he suffered six months imprisonment in *Newgate*, for refusing the *Oxford* oath; and was the first of ten ministers imprisoned there at that time, upon that account. He had not been at his own house in ten weeks time, but the very next morning after his return to it, (so very vigilant were the spies and informers) he was seized by the City-Marshal at 5 o'clock in the morning, his papers were secured, and he was carried before the King and Council. Some would have had his papers looked into, but the King said, he believed there was no treason there. He was soon dismissed, and carried before the Lord-Mayor, who treated him very civilly, and would have persuaded him to take the *Oxford* oath, but not being satisfied to do it, he was committed. While he was in *Newgate*, Mr.

Smith, the Ordinary, carried it respectfully, and desired his assistance in the chapel, in preparing the condemned criminals for their death. Capt. *Richardson*, the keeper, was also civil to him, and some were offended at it. Sir *Roger L'Estrange*, who was then the mouth of the fiery party, in one of his papers published about that time, reflected on the Captain for admitting *Stretton the Jesuit* to visit Captain *Walcot*, who lay under the sentence of condemnation. Upon his release, he preached privately to his congregation; and when K. *James* granted public liberty, he made use of it, but never joined in any address of thanks upon that occasion.—He was very thankful for the liberty by act of parliament, after the Revolution, which he endeavoured to make the best use of he could. After Dr. *Annesley*'s death, he took care of the morning lecture. When there were doctrinal and personal differences among the Dissenters, he was active in his endeavours for peace. He delighted in doing good, and was a zealous promoter of works of charity. He was very helpful to poor country ministers, and an encourager of young ministers, and [was a principal man in setting up and supporting a fund for assisting them, and poor country congregations. He also greatly encouraged youths whom he saw or heard to be ingenious and well disposed, assisted them in their education for the ministry, and was at much labour and expence in supplying them with proper books; as also in furnishing libraries in *Scotland*, and private academies in *England*. He was likewise active in encouraging useful publications. He continued doing good to the last, and under great infirmities laboured to be present at any meeting with that view. In his last illness he expressed a chearful resignation to the will of God, an entire dependance on the grace of Christ, and a believing, comfortable expectation of future glory.] He finished his course *July* 3, 1712, aged 80, and was buried at *Bunhill*. Mr. *M. Henry* preached his fun. serm. at the end of which there is some account of his life. He left a son, who was many years useful in the ministry.

WORKS. The Protestant Conformist; or a Plea for Moderation, contained in a Letter from one Conforming Minister to another, with his Answer to it.—[The Case of the Prot. Dissenters represented, in 1689, reprinted in *Cal. Life Baxt.* p. 638.—Preface to the 5th Vol. of *Manton*'s Works.]

PLAISTOW, [C.] Mr. *Stephen Hughes*.

PRESTON, [V.] (near *Brighthelmstone*). Mr. *Richard Turner*. Of *Oxford*. He was born at *Fletching*, and had his

 grammar-

grammar-learning at the free-school at *Lewes*. Upon his ejectment he removed from the Downs to a house of his own in the Weald, where for a time he taught school, and had boarders. He sometimes preached there, and at other times at several distant places. He was an excellent preacher. He was so much esteemed for the meekness of his temper and deportment, that when at a parish meeting he was nominated for churchwarden, the chief gentleman in the parish, tho' far from being a Dissenter, said it would be a snare to Mr. *Turner*, and he would rather serve it himself. Tho' meekness was inlaid in his temper, and improved by grace, yet he could reprove, where it was necessary, with great severity and authority. The people, whom he had faithfully served in a storm, deserted him in a calm: this went very near to him, and like *Joseph*'s irons entered his soul. He died of the small-pox, and welcomed the approach of death. He waited for the salvation of God, and when it drew near, said, "Now I have but a few steps to my father's house." He fell asleep in the Lord *Nov.* 20, 1680, aged about 60, and was buried at *Preston*. After his death it was found that he took a yearly account of his temporal estate, and according as he found God liberal to him, was charitable to others.

RADMIL, [R. S. 300 *l.*] Mr. *Henry Godman*, M. A. Of *Peter-house*, *Camb.* He usually received but 200 *l.* and yet paid the former incumbent his fifth. He was turned out, in 1660, by the Bp. tho' the former incumbent was dead. In 1670 he took a journey from *London* to *Lewes*, his native place, and there, at the request of friends, on *May* 29, preached to a numerous auditory. Great caution was used to prevent danger, but some informers slyly mixed with the auditory. Mr. *Godman* preached on *Eph.* v. 16. 'Redeeming the time;' whereas they fastened on the words following, 'because the 'days are evil.' Mr. *Godman*, living at a distance, escaped the fine; but unconscionable fines were laid on many of the hearers, and they were levied yet more unconscionably. The justice, who unmercifully harassed his neighbours, some time after grew moderate, and was a screen to them, of which this is one instance: Bp. *Gunning*, who had long disturbed the meetings at *Chichester* in person, once sat as justice on the bench, at the quarter-sessions at *Lewes*. He thought himself sure of Sir *T. N.*'s assistance, but he plainly told his Lordship, "he found they that would have good neighbours, must be

such themselves." Mr. *Godman* was afterwards pastor to a congregation at *Deptford*, where he died *Jan.* 29, 1702, aged 72. He was succeeded by Mr. *Beamont*. He printed a sermon, preached at *Deptford*, at the funeral of Mrs. *E. Kilbury*.

RINGMIRE, [V.] Mr. *Elias Arnold*.

RYE, [V. 49*l.* 10*s.* 6*d.*] Mr. *Thomas Allen*.

SALSEY, [R.] Mr. *John Hamper*.

SHEPLEY, [C.] Mr. *John Bulkly*. After his ejectment he was a sort of itinerant, going about from the house of one friend and minister to another, staying a short time with each.

SIDLEHAM, [V.] Mr. *William Vowsden*. After he was ejected, he lived many years at *Chichester*. He had a suitable yoke-fellow, who, tho' a gentlewoman by birth and education, suited herself to the narrow circumstances her husband was in, doing her utmost for the support of their 6 children. But notwithstanding all, Mr. *V.* could not always pay for what his family needed. He was once indebted 37 or 38*s.* and unable to pay any part of it. His creditor having often demanded and long expected his money, threatened to arrest him if he did not bring it to him by the next *Friday* at farthest. This gave the good man very great uneasiness, and put him upon visiting several of his friends; but so excessive was his modesty, that he could not make known his case. On the *Friday* morning he walked to *W. Stoke*, to Mr. *Le Gay*, at whose house the ejected ministers used to meet with kind entertainment, and who was reckoned amongst the most generous of their friends in that part of the country. But Mr. *Vowsden* could not have courage enough to tell him his case, and so took his leave, without saying any thing of his necessity. But Mr. *Le Gay*, accompanying him some part of the way, just at parting from him, put some money into his hand, which the poor man very thankfully received, admiring the Providence of God towards him; when, upon telling the money, he found it to be the very sum that he was obliged to pay that day, to prevent his being arrested.—He continued in *Sussex* till 1684, when he accepted of the offer of his wife's son by a former husband, to live with him in *London*, his wife being dead, and his children disposed of; but he had not been many months in the city before he was seized with the small-pox, and died.

SIDLESCOMBE, [R.] Mr. *Edmund Thorpe*, M. A. Of *Christ's Col. Camb.* Born at *Westram* in *Kent*, of religious parents.

rents. Trained up in school-learning under the eminent Mr. *Walter* in that town. He made such proficiency, that at 14 he was admitted to the university, where for some time he had Dr. *H. More* for his tutor. He was first fixed as pastor at *Laburn* in *Kent*, a sequestration; but the incumbent being restored, he removed to *Pembery* in the *Weald*, an obscure village, and soon after to *Sidlescombe*, where he discharged his ministry to general satisfaction, being followed by many from neighbouring parishes. He took his leave of his people, in 1662, with a sermon on 2 *Cor.* i. 12. He was at that time very destitute, having 5 children, unable to shift for themselves, and but 19*l. per ann.* to subsist them; but God took care of him and them. He was generally beloved by all sorts, and the first year after his ejectment had 50*l.* in presents. He afterwards taught school privately, and had many boarders, so that he lived comfortably, and was connived at. Many gentlemen in *Kent* and *Sussex* sent their children to him, and even 3 conforming ministers, one of whom, on his death-bed, desired Mr. *Thorpe* to be the guardian of his two sons; which trust he discharged with great faithfulness. One of his scholars was Dr. *Oates*, who discovered the Popish Plot in 1678. He so thrived in a few years, that he maintained 2 of his sons at the university, who studied physic. He never had any settled meeting, but preached in his own family, and occasionally elsewhere. After some time he removed to *Brenchly* in *Kent*, where he had an agreeable neighbourhood, and a friendly correspondence with Mr. *Monckton*, the minister of the parish, on whose ministry he attended both parts of the *Lord's-day*, preaching himself between the sermons. He was a man of a most sweet obliging temper, and of great moderation; a considerable scholar, a good poet, no contemptible orator, well skilled both in polemical and practical divinity, and much applied to by his pious and learned friends, for his opinion in difficult points. He was very intimate with the pious and learned Mr. *Polhill*. He died at *Brenchley*, *March* 17, 1678, aged 57. His funeral sermon was preached by Mr. *Monckton*, who gave him an handsome character.

WORKS. Animadversions on *Trueman*'s Natural and Moral Impotency, &c.—Some Thoughts on Toleration.—Defence of Pædobaptism.

——, Mr. *Thomas Thorpe*, his eldest son, (afterwards physician at *Ashford* in *Kent*, may in effect be said to have been silenced

silenced by the *Bartholomew*-act, because he studied divinity, and was designed for the ministry; but the terms of Conformity fixed by that act diverted him.

SINGLETON, [R. 50*l.*] Mr. *John Simmonds.*

SLINFORD, [R. 300*l.*] Mr. *Matthew Woodman*, M. A. Of *Magd. Hall. Oxf.* His father was a minister, and his grandfather suffered martyrdom at *Lewes* in *Sussex*, in the reign of Q. *Mary*. His piety was remarkable when he was at the university. When he was ejected he had 9 children, and lived upon what he had of his own. He was a meek man, and of moderate principles. Some time before, Dr. *King*, who conformed, and was made Bp. of *Chichester*, was importunate with him to conform, and promised him his utmost interest for the deanry of that diocese. His ancient mother, being warm against Conformity, and thinking that this son of hers would comply with the times, dying before the act took place, left 1000*l.* to a younger brother, which she had otherwise left to him. On the other hand, his wife's father, who was a counsellor and justice of the peace, and had a considerable estate, would never suffer him to come near him, nor give him any thing, because he did not conform. He continued preaching after the law silenced him, and fared much better than many of his brethren. His carriage was so inoffensive that he was universally beloved. The *Corporation*-act drove him to *Horsham*, where he continued to his death, preaching always *gratis*. Here he was often in troubles, and once imprisoned and under bail a considerable while. He resolved never to leave his people. He was a man of great worth, and his memory was long fragrant in these parts. He died *March* 1683, in his 63d year, and was buried in *Horsham* church.

STOKE (South). Mr. *Henry Staples*. Some time after his ejectment he removed into *Ireland*, where he was a diligent, constant, and faithful preacher. His ordinary discourses were short sermons, and his holy life was the application of them. With whomsoever he conversed, his lips dropped as the honeycomb. Once observing a person of quality, who had many children, very subject to excessive passions, he reproved him thus: "Sir, if you don't learn meekness of the Lord Jesus Christ, you may fear lest your children should learn madness of you." He used not only to converse with the heads of the families which he came into, but even with the meanest servants about their soul concerns; nay, with strangers on the road,

so

so as sometimes to belate himself in his journey. When he had any companion who reproved him for staying behind, he used to say, "I am in my Master's business." Once at an inn, which he often used in *Ireland*, a sturdy butcher had his stall under the window of his room. Mr. *Staples* hearing him swear, opened the casement, and having given him a reproof, shut it again; but the butcher continuing to multiply his oaths, Mr. *Staples* set the casement open, that he might the more readily continue his reproofs, which the man received with all imaginable contempt both in words and gestures. However Mr. *S.* persisted, and he did so to good purpose, for there not only was some present reformation, but the man was led into close reflection on his ways, and a change was produced. When Mr. *S.* afterwards came to the same place, the butcher used to treat him with all respect, often acknowledged his past folly, thanked Mr. *S.* for his kind reproof, and told another person, "This good man has saved my soul from hell." Mr. *S.* in his last visit to *England*, came to the house of his good friend the worthy *John Lee*, Esq; of *Plaistow*, where he spent his last Sabbath on earth. Next morning his horse, soon after he was mounted, raising himself up, cast his rider backward, fell upon him, and killed him, *Aug.* 1, 1686. He was buried at *Green*.

STOKE (West), [R. 48*l.* 19*s.*] Mr. *Thomas Jackson*. A smart disputant, an excellent *Grecian*, and a man of great skill in the Oriental languages. After his ejectment he had several young persons boarding in his house, whom he instructed; among whom was Mr. *John Oliffe*.—He was a man of greater latitude than most of his brethren in those parts. Taking the *Oxford* oath, he continued to live in the parish till after 1665, but died soon afterwards.

STREET, [R.] Mr. *Thomas Hallet*. After being silenced he preached in many places distant from the place of his abode, and from each other; so that he had much riding, and often by night as well as by day. A prophane and ignorant informer, once intending the conviction of a meeting, where he was not present, went to a justice, and offered to make oath that Mr. *T. Barnard* was the preacher. The justice being indisposed, put by the information. The informer, having afterwards heard that it was Mr. *Hallet* who preached, went to another justice, and swore it upon Mr. *Hallet*. A conviction passed, and an appeal was made to the quarter-sessions; and

and tho' the whole was laid before the court, and the justice first applied to sent a certificate under his own hand, that the informer, upon coming to him, offered to swear against one *Barnard* as the preacher, never mentioning *Hallet*; and tho' other material things were produced to invalidate the informer's testimony, yet it went against the appellants. Warrants were issued out to make seizure for Mr. *Hallet*'s fine, but by his courage and prudence he avoided the penalty. He was many years pastor of a church at *Petworth*. Under his last sickness, which was long and lingering, he frequently testified his satisfaction as to his Nonconformity. He died at *Lewes*, *Feb.* 1, 1707, aged 80.

TANGMERE, [R.] Mr. *Eldridge*.

TERRING (East), [V.] Mr. *John Earl*. The son of a worthy minister, and a relation of the Bp. of *Salisbury*. His beginning was very small, but his latter end exceeding great. His necessary expences kept him in debt till he was ejected; upon which he would sometimes pleasantly say, he could never get out of debt till he was out of his living. His concern was more for work than maintenance; saying, if God provided the former, he would trust him as to the latter. When he was ejected, he removed with an increasing family to *Lewes*, where he exercised his ministry, and was a great instrument in bringing meetings to be public. He had a good memory, as well as a sound judgment, and was a very useful preacher and expositor; but neither his voice nor gesture gave any advantage to his matter. He was in labours abundant, going about doing good. He frequently travelled on foot to *Maidstone*, *Chichester*, *London*, &c. and wherever he came, and had opportunity, he preached the word of God. As his courage was great, so his sufferings were many. He was prosecuted in the Bp.'s court, and indicted at sessions and assizes. His house was often beset, and searched for meetings. The officers once searching for him, entered every room of the house, except that to which Mr. *Earl* was withdrawn, which was as easy to be discovered as any of the rest, and they more than once passed by the chamber-door. At another time, a justice and other officers came into a room filled with persons who were met to hear Mr. *Earl*, who was then present; but while some persons designedly held discourse with the justice, a crowd went out, and Mr. *Earl* stooping down, passed with them, and retired to some private part of the house, and was ready to preach in the

the afternoon; but a renewed disturbance hindered him. Warrants were often out against him, and once he suffered imprisonment, which he underwent joyfully. No part of his sufferings went nearer his heart than those occasioned by the 5-*mile-act*, which made ministers hide themselves like the worst of criminals. But afterwards he said, he knew some who, had it not been for that act, had wanted bread for their families. Being scattered about, they fed many, who fed them them and theirs: thus, according to *Sampson*'s riddle, the eater yielded meat and sweetness. Mr. *Earl* acknowledged he gained much spiritual experience from the inward troubles and temptations of his wife, who was a woman of great grace, but of a sorrowful spirit. He frequently discovered great satisfaction in his Nonconformity, and at his death signified his firm belief that God would provide for his family, as he accordingly did. He died *March* 20, 1669, aged about 35. He lived much, tho' not long. Mr. *Newton* preached his funeral sermon. He left an only son of the same name, very young, who was afterwards pastor of a church at *Chichester*.

TERRING (West), [R.] Mr. *William Pixe*.

WALBERTON, [V.] 49*l.* 5*s.* 10*d.*] Mr. *Henry Jordan*.

WARTLING, [V.] Mr. *John Moore*. He met with a very heavy trial in regard to his only son, about 22 years of age, who was apprentice to a draper in *Lewes*, and had an estate of 70*l.* *per ann.* He was very intimate with another young man, a cutler, who was newly set up for himself. After a quarrel, and a seeming reconciliation, the cutler basely bore malice against him, and poisoned him. Being detected, he dispatched himself. An account of this sad event was published, 1680, entitled, *A Warning to young Men, &c. in a Relation of the horrid Murder acted by* Robert Bringhurst *on his Friend and himself, at* Lewes *in* Sussex, 1679.

WESTMISTON, [R.] Mr. *Nathanael Jones*. Ejected in 1660. A true *Nathanael*, in whom was no guile. A maid-servant, instigated by her master, charged him with speaking treasonable words in his farewel sermon, for which he was committed prisoner to the county jail, tho' the words charged were not spoken, and if they had been, they were not treason. But no prosecutor appearing, he was cleared by proclamation. He died in 1662.

WILSFORD, [C.] Mr. *John Olive*.

WISTON,

WISTON, [R.] Mr. *Samuel Bricknal.*

WOLLAVINGTON, [R.] Mr. *George Mills.*

Ibid. (or somewhere in this neighbourhood). Mr. *John Willis.* Son of Mr. *John Willis* of *Pinnor.* His wife dying a little before, he was single when ejected. In some time after he married a daughter of the eminently religious Mr. *Peter Le Gay* †. He lived with the father-in-law, and preached in his house, to a number beside the family. But this wife dying also, and he marrying again, he went to *Chichester*, where he preached for a while very privately, and died at about 40 years of age.

The following persons were candidates in 1662.

Mr. *John Brett*, of *Lewes*, M. A. Of *Camb.* univ. He was a good scholar, and of a sweet temper. He had several young gentlemen under his care, and preached occasionally, as well as practised physic, with good acceptance and success. Living at *Mayfield*, he was often at *Tunbridge Wells* in the summer season, and died in *August*, 1678.

Mr. *John Crouch*, of *Lewes.* Of *Oxf.* univ. He never was pastor to any congregation, but sometimes preached occasionally in the country, and sometimes resided at *London.*

Mr. *Henry Fowles*, A. B. Of *Magd. Hall*, *Oxf.* He had good livings offered him if he would conform, but refused. He was cast out of a school in this county, where he had 40*l.* *per ann.* He settled with a congregation at *Deal* in 1691, and was living there [in 1713].

Mr. *John Panton*, M. A. (See Vol. I. p. 166.) His brother, Mr. *Henry Panton*, practised physic at *Lewes*, but never preached.

Mr. *William Standline*, of *Lewes.*—Mr. *Edward Sond.*—Mr. *William Staninough.*

Mr. *John Walwin*, of *Fittleworth*, afterwards conformed. Dr. *W.* says, he was a fellow of a profligate life, and had gone

† This worthy person left *France* when *Lewis* XIII. oppressed his protestant subjects, and besieged and took *Rochelle*, bringing little or nothing with him. After he had been a while in *England*, he was greatly surprized to meet a young gentlewoman in the street at *Southampton*, whom he had courted in *France* for a wife. They renewed their conversation and acquaintance, and married; and by an extraordinary blessing of God upon his diligence and industry in merchandizing, he in a few years so increased his substance, that he bought the estate of *West-Stoke*, where he lived in great credit to the day of his death.

about

about the country, riding into the churches to disturb the service, &c. But such stories could not answer the Dr.'s end, while such men were allowed still to preach upon conforming, when other excellent persons of great worth were silenced, for not complying with things which the imposers themselves owned to be indifferent.

MINISTERS Ejected or Silenced

IN

WARWICKSHIRE.

ALCESTER, [V. 50*l.*] Mr. *Sam. Fickner.* A very holy, self-denying, peaceable man; an hard student, and of a tender spirit. He continued with his people, who were some of the most wealthy in the parish, after he was turned out in 1662, preaching constantly to them, but rarely in time of public service. His moderation however did not secure him from the spite of invidious neighbours, who informed against him. This forced him to confine himself, and to preach more privately. Hereupon, tho' he was of a strong constitution, he quickly fell into a deep consumption. An eminent physician affirmed, that this confinement was the cause. The old informers represented him to the magistrates as only pretending sickness; but an officer who came to apprehend him found him under the arrest of death.

AULSLEY, [V. 100*l.*] Mr. *Samuel Bryan.* Of *Peter-house, Camb.* of which he became Fellow, having been first educated under his worthy father Dr. *Bryan.* When he was ejected he was in the flower of his age. Being first driven from his own house, and then from *Coventry*, he fixed at *Birmingham.* He was taken up for preaching the gospel, and hurried to *Warwick* jail, where he remained 6 months with much patience and chear-

chearfulness, not sparing to commit the very same fault again, as soon as his great Master gave him opportunity. He was very obliging, chearful, and communicative; but it pleased God to visit him with trouble of mind and melancholy, under which he died.

BEDWORTH, [R. 200 *l.*] Mr. *Dudley Rider*. Of *Magd. Cl. Camb.* He settled at *Marston* near *Bedworth*, a place famous for the birth of Mr. *William Perkins* †. [The late Sir *Dudley Rider* the judge, and the late Abp. of *Tuam*, were of the same family.] Mr. *Rider* had a remarkable appearance of Providence while he continued here. An heavy sign in *Atherstone* fell upon him, fractured his skull, and for a while he seemed to be dead; but he recovered to be a monument of God's mercy. After he left his living, he fixed with his family at *Weddington*, where he continued till the 5-*mile-act* obliged him to remove. After several removes, he fixed at *Lynn Regis* in *Norfolk*, where he preached with good acceptance for some time, but afterwards met with uneasiness. The iniquity of the times forced him at length to live retired. He was afterwards invited into Sir *Samuel Clark's* family, and there continued till it pleased God to remove him to another life, about 1683. He died in full assurance of happiness, praising God that he had nothing to do but to die; and in a firm dependance on Divine Providence with respect to his family. He was a man of an admirable good temper, affable, kind, and humble; of exemplary piety and zeal; a close, serious, affectionate preacher, and in all respects qualified for more public service than his modesty would allow him to engage in. Besides his living, he lost a very good estate, for the sake of a good conscience. His uncle, who had made him his heir, was so incensed against him for his Nonconformity, that he resolved never to take any notice of him. But by the good Providence of God, the loss of this estate was made up to one of his children, who was married to a gentleman of a considerable fortune in the place where his uncle lived. His other daughter married Mr. *Billis*, who died minister at *Hackney*. His son was well known in *London*.

† Mr. *Perkins* (as Mr. *Orton* says, whose mother was great great niece to him) had no ministerial charge here, as Dr. *C.* intimates, but spent all his days at *Cambridge*. His works are not usually valued according to their worth.

BIR-

BIRMINGHAM. Mr. *Samuel Wills*. Of *Christ's Col. Camb.* He was born at *Coventry*, and first called to minister at *Croxal* in *Staffordshire*. Being driven from thence in the time of the civil wars, he removed to *London*, and was chosen at *Great St. Helen's*, where he spent a considerable time, to the great satisfaction of his hearers. The people of *Birmingham* being destitute, Mr. *Simeon Ash* recommended Mr. *Wills* to them. Here he had a large congregation, and many of them were very intelligent and pious people, and very diligent in searching the scriptures. He continued with them near 20 years, in great reputation for his probity, wisdom, and seriousness, till the year 1660 or 1661, when one Mr. *Slater*, an apothecary, encouraged by the alterations expected upon the Restoration, pretended a claim under the widow of the former incumbent. Tho' the court of arches had declared themselves in favour of Mr. *Wills*'s title, yet partly by fraud, and more by force, this apothecary got possession of the church, and became preacher there. Mr. *Wills*, being of a calm and peaceable temper, thought not fit to contend any more, but contented himself to preach in *Deritend* chapel, at one end of the town. Some time after, a process was formed against him at *Litchfield* court, and he was cited thither for not reading the Common Prayer, tho' it was not yet enjoined. To avoid this prosecution, he removed a little way into *Worcester* diocese. He afterwards had many removes, particularly by the corporation-act. He was in *Coventry* some time, where he was chosen by the people that belonged to Dr. *Bryan*, and there preached till some unquiet people drove him thence. His last remove was to his son, Mr. *Wills* in *Shropshire*, a pious worthy Conformist †. He died *May* 14, 1684, aged 73. He was sedate, quiet, peaceable, able divine.

BRINKLOW, [R.] Mr. *Gilpin*. He was an *Emeritus*, and had borne the brunt of persecution in former times, for his Nonconformity, but preached sometimes as his strength would bear. After his ejectment, he lived privately at *Knoll* in low circumstances, but not long. A letter from one that knew him well, says, that he had in his time great acquaintance with

† Mr. *Baxter* presented to him his first folio volume, (now in Mr. *Orton*'s possession) in which there is written, in Mr. *Baxter*'s hand, "As an expression of my love to his worthy father, and to the place of my father's burial, I crave the acceptance of this book, of the Rev. Mr. *Wills*, vicar of *Leighton*." *R. Baxter*.

thoſe eminent men Mr. *Arthur Hilderſam*, Mr. *John Ball*, Mr. *John Dod*, Mr. *Lancaſter*, and others of that ſtamp, and loved dearly to tell ſtories of them, which made his company very pleaſant. He was the picture of an old Puritan, and preached in his ruff to the very laſt. People uſed to compare him to Father *Latimer*. He was generally beloved by good people in that part of the country for his great piety, humility, calm and peaceable temper, contentedneſs in a mean condition, and the faithful diſcharge of his office. He was very affectionate in prayer, and generally melted into tears.

BROME (King's). Mr. *John Mott*.

CALDECOT, [R. 120*l*.] Mr. *Evans*. Of *Kath. Hall*, *Camb.* and Fellow of *Magd. Col.* He ſucceeded Mr. *Vines* in this living and his other, which was but half a mile off, worth 80*l.* *per ann.* He had religion in his converſation as well as in his ſermons, and was very fit to deal with wounded conſciences, he himſelf having been melancholy. At the Reſtoration, amongſt many of his fears, this was one, that the world would charge his diſorder upon the loſs of his living. But it pleaſed God, before the day came, that he was ſtrangely reſtored; ſo that he and his wife (whoſe diſcontent he alſo much feared) left the place very chearfully; which was the more remarkable, as they had a numerous family. Some time after his ejectment he was impriſoned in *Warwick* jail; but he told a friend, that he was never more chearful in all his life.

———. Mr. *Jonathan Grew*. Of *Pemb. Hall*, *Camb.* Born at *Atherſton* in 1626. Being the eldeſt ſon, he might have had a good eſtate, but that his grandfather and father (tho' not miniſters) were cruſhed by the High-Commiſſion-Court and Star-Chamber for Nonconformity. He was for ſome years joined with Dr. *Sampſon* in the living of *Framlingham* in *Suffolk*, and afterwards became tutor to Sir *John Hales*, Baronet, of *Coventry*, and his brother. The Lady *Hales* removing with her family to *Caldecot Hall*, he was there when the *act of uniformity* took place, and was very inſtrumental in the refreſhment, comfort, and eſtabliſhment of worthy Mr. *Evans*. Both theſe livings, which Mr. *Evans* left, were offered to Mr. *Grew*; and Dr. *Hacket*, the Bp. of the dioceſe, added the offer of a prebend of *Coventry* and *Litchfield*: but (as he himſelf told the author) they were no temptation to him to hazard the peace of his conſcience. When his tutorſhip was diſpatched, he left the family and came to *London*, to ſeek for

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a poſt of ſervice for ſubſiſtence. He at length fixed for ſome time in a ſchool at *Newington-Green*. Upon an invitation to *St. Albans*, he fixed there as paſtor of a congregation, where he died, and was ſucceeded by Mr. (afterwards Dr.) *Clark*, great-grandſon to Mr. *Clark* of *Bennet Fink*.

COPSTON. Mr. *Loſeby*. He continued ten years ſilent becauſe he could not conform; but when K. *Charles* granted his licences to the Nonconformiſts, Mr. *Loſeby* preached again in his chapel, there being none elſe put in, and was connived at by the Earl of *Denbigh*, who was Lord of the place; and his miniſtry was very uſeful. He was a man much crucified to the world. He had an invitation in *Oliver*'s time to a place of 60*l*. *per ann*. but refuſed it, rather chuſing to ſtay at *Copſton*, where he had but 20*l*. raiſed chiefly by the contribution of the people.

COVENTRY. *Trinity Church*, [V.] *John Bryan*, D.D. An ancient, learned divine, of a quick and active temper; very humble and faithful; of a godly, upright life. There was ſcarce a town of any note in this or the neighbouring counties in which he was not known and eſteemed, and which, if there was any pious gentleman in it, had not enjoyed his labours. He was admirably qualified for his office of educating youth, and ſent forth a great number of worthy miniſters. He was an unwearied ſtudent, well verſed in the Popiſh Controverſy, which he preached over to his people; and ready in other controverſies. He was ſo great a textuary as to be able to diſcourſe largely upon moſt places of ſcripture, *extempore*. He did not forget his juvenile learning in his advanced years. After his ejectment he practiſed Lay-conformity, but ſaid there were ten ſteps in miniſterial Conformity which he could not get over. His diſcourſe was a continual ſermon. He was very liberal and charitable, conſtantly giving a tenth part of his yearly income to the poor. To prevent vain thoughts in the night-ſeaſon when he could not ſleep, he would run over a *Greek* catechiſm, *Herbert*'s poems, or ſome other uſeful thing that he was maſter of. In his laſt ſickneſs he diſcovered remarkable patience, and had a comfortable aſſurance of his everlaſting happineſs. He ſaid, "he doubted not but, as he was in a ſtate of grace, he was within a ſtep of glory." He died *March* 4, 1675. More may be ſeen of him in his funeral ſermon, by Mr. *Nath. Wanley*, his ſucceſſor. He had 3 ſons ejected miniſters.

WORKS. A Disc. of dwelling with God; on *Ps.* xci. 9.—A Sermon, called The Virtuous Daughter.—A Discovery of the probable Sin causing the great Judgment of Rain; a Sermon at *Coventry*, *Dec.* 23, 1647.

Ibid. St. Michael's. Obadiah Grew, D. D. A calm, grave, sedate divine; more retired than Dr. *Bryan*, and of less activity; but godly, able, and faithful in his ministry. He was invited to succeed the famous Mr. *R. Vines*, by the Mayor, Aldermen, and principal citizens in this great parish, where the soundness of his doctrine, the sanctity and prudence of his conversation, and the vigilance and tenderness of his care, were such as to obtain their love, and to answer his ends for their good. Two instances of his integrity and courage were very remarkable. The first was his free remonstrating to Lieutenant-general *Cromwell*, in person, when he was at *Coventry*, against the design, then visibly on foot, for taking off K. *Charles*, and obtaining his promise to endeavour to prevent it; of which he put him in mind, by a letter which he sent to *London* after him, which he took care should be conveyed into his own hands. The other related to the rising in *Cheshire*. He was at that time required to read in the church, on the *Lord's-day*, the proclamation against Sir *G. Booth*, and threatened by *Lambert's* soldiers, then in *Coventry*, with the loss of his place if he refused; yet he would not do it.—He was a man of great generosity, of which he gave this instance among many others: When Mr. *Panton*, a minister of the Cavalier party, was necessitated to sell his library, the Dr. bought some of the books, and they being afterwards desired again, with an offer of the money that was paid for them, the Dr. returned the books, but refused the money, knowing Mr. *Panton* had more need of it than himself. When the *uniformity-act* took place, Bp. *Hacket* was particularly urgent with him and Dr. *Bryan* to conform, and gave them leave to preach a month longer; but he then preached his farewel sermon. He was afterwards driven from place to place, not for any evil but praying and preaching, tho' his prudence made him avoid numbers as much as possible. In 1665, when the plague alarmed the city, he began to keep open meetings there, but was forced by the *Oxford-act* to remove. During the liberty in 1672, he took a licence, and returned to his people, who, as they parted from him with many tears, now received him with joy; and he held public meetings till 1682, when the liberty was recalled. Tho' there was not then a man in *Coventry*

ventry that oppoſed him, one Mr. *H.* an indigent gentleman in the country, came with open mouth to charge him to deſiſt; hoping to get 100*l.* from the magiſtrates for neglecting their duty, in not ſuppreſſing his meeting; but he failed in his deſign, and the magiſtrates defended themſelves well enough. Yet ſome time after, ſome of the ſame men, when they underſtood how grateful it would be above to fall upon ſuch men, took occaſion to ſend for him, even when he was blind thro' age, and enquired why he lived in a corporation? Some perſons offered to pay the penalty, but nothing would ſerve their turn but the old gentleman muſt be ſent to jail, where he endured 6 months impriſonment in a naſty chamber, tho' the beſt that jail afforded. He was the better reconciled to it, as Mr. *Glover*, Mr. *Sanders*, and others had lain in it before, *viz.* in Q. *Mary*'s days. A city officer came to viſit him, and ſaid he durſt not but do it, remembering *Matt.* xxv. 43. After his releaſe he was forced a third time to leave the city, but his heart remained with his beloved people; and therefore, his eye-ſight being gone, he kept an *amanuenſis*, and dictated to him a ſermon every week. Having done ſo, he ſent it to be read to 4 or more writers in ſhort-hand, and every one of theſe read it to 4 others, who tranſcribed it alſo. By this means it was read at 20 different meetings, becauſe many could not ſafely get together at once. This practice he continued till the Revolution, when he returned to the town, and preached as long as his voice could be heard, *viz.* till a month before his death, which was on *Oct.* 22, 1689. He was a man of regular piety, familiar in converſation, courteous to the mean, acquainted with, and eſteemed by the greateſt. There were few gentlemen in the county but what had a veneration for him. He had indeed the love of all parties, who had any value for real worth. Having in his younger days drunk deep in ſpiritual trouble, he earneſtly endeavoured to have a firm and ſtedfaſt faith in Chriſt's ſatisfaction and merits, and to promote the ſame in others alſo. But he did not teach faith without repentance, nor endeavour to bring people to truſt in God's mercy, without regard to his commandments. He was far from being an *Antinomian*, either in doctrine or practice. Mr. *Hotchkins*, in his book of *Imputed Righteouſneſs*, taxes the Dr. for ſome paſſages in his ſermons on *Jer.* xxiii. 6. And yet, in the ſubſtance of the doctrine, there is no difference between them. They differ (only like *Paul* and *James*) in terms and ways of expreſſing themſelves, rather than in matter.

The Dr. was not (like some others) forward to censure those that did not express themselves in such points just as they did whom he most esteemed and followed; but was a man of great candor and moderation. Mr. *Baxter* had been his acquaintance, and he used to speak of him with great respect, and of others also, who used a different way of expression from what he preferred. He loved all that feared the Lord, while he thought with *Davenant* and others before him, that *fides justificans est fiducia in Christum mediatorem.* He was very studious when he was blind, and not idle in prison. He married Mr. *Sampson*'s widow, who was the mother of Dr. *H. Sampson*, and by whom he had the eminent Dr. *Nehem. Grew.* A daughter of his married Mr. *Willis*, a Nonconformist Minister, who was ordained, but would never preach; of whom see *Cal. Contin.* p. 853.

WORKS. A Sinner's Justification by Christ; or the Lord Jesus Christ our Righteousness.—Meditations on the Parable of the Prodigal Son; being Sermons on *Luke* xv.

Ibid. Mr. *Samuel Bassnet.* Of both universities. He was a native of *Coventry*, and his father had been Mayor. He studied hard, and made considerable improvements. When Dr. *Bryan* and Dr. *Grew* were settled in this city, a small number of people here being congregational, chose him for their pastor. He administered the Lord's Supper to them distinct from the rest, but preached to them as lecturer once on the *Lord's-day* at *St. Michael*'s, and on a week-day at *Trinity* church, and lived with those other worthy men in much amity and peace. He was a weighty judicious preacher, perfectly concordant with his brethren as to all doctrinal points. A man of great piety, a comely person, and of a pleasant temper. He was chased from *Coventry* by the *corporation-act*, and was a while at *Atherston*, where he got a quartan ague, of which he died. He was used to express more than ordinary fear of dying, tho' not of death itself; but the agonies of it were in his case very short.

DASSET *(Burton).* [V. 130*l.*] Mr. *Mansell.*

ELMEDON, [R. 30*l.*] Mr. *Robert Eaton.*

EXHALL, [C.] Mr. *Josiah Basset.* Having nothing to trust to for a subsistence but Providence, when the *act of uniformity* deprived him of his living, he came to *London* to seek a livelihood, which he got by teaching school. The eye of the spiritual court being upon him, he was forced to blind it

it by fees. He kept but a few ſcholars, that he might draw the leſs envy and obſervation upon him. He continued long in that courſe of life, and brought up ſeveral citizens, who acknowledged that what learning and pious education they had was from him. After the legal toleration he was paſtor to a congregation at *Woolwich*, where he died in 1695. He had a ſon, a Nonconformiſt Miniſter, at *Birmingham*.

FILONGLEY, [V. 30*l.*] Mr. *William Brooks*. An honeſt, ſincere man, who ſaid he would rather beg his bread than conform againſt his conſcience, (and his wife was of the ſame mind) tho' they had 7 young children. However, Providence took care of them, ſo that they brought up their children well.

FOKESHILL. Mr. *Triſtram Diamond*. Ejected after he had been miniſter here 50 years. He was a profeſſed Arminian in doctrine, but his life and his ſentiments about ceremonies were puritannical.

HAMPTON, [C.] Mr. *Packwood*.

HATTON, [V.] Mr. *Thomas Fownes*. He had not academical education, but was uſeful, and his preaching was valued by ſober people in the neighbouring pariſhes, who conſtantly filled his little church. After his ejectment, he rented a ſmall farm of Sir *Roger Burgoyn* at *Wroxal*. When Mr. *Hawes* left *Hunniley*, a mile off, he preached in the church, and continued to do it without epiſcopal ordination or conformity, only reading ſome part of the liturgy; *Hunniley* being exempt from epiſcopal juriſdiction, and deſtitute of legal maintenance.

KENELWORTH, [V. 34*l.* 10*s.*] Mr. *Maddocks*. He was young when he came to this living, and when he left it; but when he was older, he never repented of his choice to ſuffer affliction with ſo many of the ſervants of Chriſt. When the country was too hot for him, he hid himſelf in a wood, and came to *London*, where he was preſently taken notice of for his uſeful preaching, and choſen paſtor to a congregation in *Southwark*, where the two *Whitakers*, father and ſon, had laboured before him. He continued here, in very good eſteem, till death ended his labours. A ſmall piece of his, in anſwer to *Penn*, is annexed to *Vincent*'s Defence of the Trinity.

KERBY (Monk's). Mr. *Richard Martyn*. After his ejectment, he was entertained by the Earl of *Denbigh*.

POLESWORTH, [V. 30*l.*] Mr. *Bell*. His zeal and ſolidity raiſed him up enemies, among men of unſteady principles.

He was formerly of *Stafford*, but Col. *D*—— could not rest till he had driven him from thence, *viz.* for not taking the Engagement. Sir *F. Netherfole* got him to be paſtor of *Poleſworth*, where he himſelf reſided. Mr. *Baxter* ſays of Mr. *Bell*, that he needed no other teſtimonial of his loyalty, than that he was paſtor to this Sir *Francis*; and this is equally a proof of his learning alſo. After this laſt ejectment he remained ſilent, and ſpent his time in profitable converſation with Mr. *S. Hilderſham*, who, with others, found a refuge at *Erdington*, near *Birmingham*.

RITON, [R.] Mr. *Herring*.

SHUTTINGTON, [C.] Mr. *Thomas Hill*, B.A. Of *Bennet Col. Camb.* He had his grammar-learning at *Repton* ſchool in *Derbyſhire*. When he had been 4 years at the univerſity he left it, becauſe he could not approve the Engagement, and became chaplain to the Counteſs of *Cheſterfield* at *Tamworth Caſtle*, having been ſome time a domeſtic to the Earl before he went there. He was afterwards a preacher at *Elvaſton* in *Derbyſhire*, and from thence called to *Orton on the Hill* in *Leiceſterſhire*, where he paid fifths to the ſequeſtered miniſter, who, tho' ejected for immorality, reſpected him, and his widow after his death. He was ordained by the claſſical Preſbytery of *Wirkſworth* in 1652, and continued at *Orton* till K. *Charles's* return; and that year, by an order of the Houſe of Lords, was removed, and had this ſmall place given him, where the miniſter was deceaſed, and there he ſtaid till the coming out of the *act of uniformity*. After *Bartholomew-day* he removed to an houſe of his own at *Lee-Grange* near *Orton*, and was for ſome time doubtful what to do; but conſidering he was engaged to make the work of the miniſtry the buſineſs of his life, he preached to the number which the law allowed, ſometimes thrice, and ſometimes four times on a *Lord's-day*. When the 5-*mile-act* came out, he did not remove his family, but was entertained in a friend's houſe, from whence he went to a gentleman's houſe about a mile off, where, upon a little notice, he had a conſiderable auditory to preach to. And uſing prudence, he had an opportunity of exerciſing his miniſtry without diſturbance, when ſome others were moleſted. The patron of *Shuttington* before-mentioned, who was ſon to the Counteſs, continued to him, ſeveral years, both the corn-tithes and other profits which belonged to himſelf. But becauſe the 5-*mile-act* and others rendered him incapable of ſup-

plying

plying the place, he procured a worthy *Worceſterſhire* miniſter to ſupply it, who did it without any notice taken of his Nonconformity.—Mr. *Hill* was a man of profound judgment, and eminent and general learning. So expert a linguiſt when he firſt went to the univerſity, in the *Latin*, *Greek*, and *Hebrew*, that he was owned to be ſuperior to moſt of the tutors; and afterwards made anſwerable proficience in academical ſtudies. The errors both of ancient and modern philoſophers did not eſcape his obſervation, as was evident by a diſpute, part of which was afterwards printed by one of the diſputants. Nor was he unacquainted with the ſeveral mathematical ſciences, and muſic among the reſt; tho' much converſant in metaphyſical contemplations.—He was well verſed in hiſtory in general, and eccleſiaſtical antiquity in particular, as might partly be collected from ſeveral books in his library, in which he had made many notes in the margin as he read them. Beſides his own remarks, were citations from a great variety of authors, ancient and modern, together with references (ſometimes very numerous) to fathers, councils, and eccleſiaſtical writers in ſeveral ages. His pocket *Greek* Teſtament had his notes almoſt on every page. He was an excellent textuary, and was obſerved in his ſermons to have a mighty felicity in unfolding the more recondite parts of ſcripture, to the great entertainment and edification of his auditors. He had great knowledge of human as well as divine laws, and was well ſkilled in polemical and caſuiſtical theology; and perhaps more concerned in conferences of theſe kinds than any miniſter in the country, particularly about ordination and diſcipline; and with good effects, having been the means of altering the opinions of ſeveral neighbouring preachers of conſiderable abilities, piety, and uſefulneſs, who had been againſt any at all, or any but popular ordinations.—There were amongſt Mr. *Hill*'s papers many reſpectful letters, from ſeveral eminent and learned men of different perſuaſions, particularly Dr. *Spencer*, Head of *Corp. Chr. Col. Camb.*, who had entered into an intimate friendſhip with him whilſt he was a ſtudent, and then often ſhewed him great condeſcenſion, and kept up a correſpondence with him after his Nonconformity. In one of theſe letters at leaſt the Dr. expreſſes his affection and eſteem, as not at all diminiſhed by his own conforming, and Mr. *Hill*'s Nonconformity. He made alſo kind and generous offers to him whenever he ſhould have a ſon to ſend to the univerſity. The eminent Mr. *Samuel Shaw*, who was Mr. *Hill*'s ſchool-

fellow,

fellow, and afterwards his neighbour, gave him the character of an excellently learned, judicious, and holy man; adding, that he was *niger, sed eximiè candidus.* He was not to be prevailed on to appear in print, but he was thought fit to examine the writings of other learned men before they were publiſhed, particularly thoſe of Mr. *Blake* of *Tamworth*, on the ſubjects of controverſy betwixt him and Mr. *Baxter*; upon whoſe deceaſe Mr. *Hill* was unanimouſly invited (according to Mr. *Blake*'s declared opinion) to ſucceed him at *Tamworth*, but did not accept it.--As to his preaching, it appears from his ſermon notes, that there was in it ſuch a conjunction of ſerious piety, various learning, judgment, argument, and natural maſculine unaffected eloquence, that it is no wonder it ſhould be commonly ſaid of him, that he never brought into the pulpit what was ordinary, and had ſtill ſomething new. He had not only the advantage of a devout and heavenly mind, and a learned and clear head, but alſo a clear and acceptable voice, of which he had a great command. He diſcovered a great contempt of the world, both its emoluments and applauſe; and therefore it is no wonder that when he was ſolicited to preach before [*Oliver Cromwell*], and offered to be recommended to his favour, he ſtill refuſed. His ardent piety towards God was attended with great candor and ſincerity, and a truly catholic ſpirit, an extenſive charity to men, both in opinion and practice, and both as to ſpirituals and temporals. He valued Mr. *Baxter*'s works, becauſe he found ſo much of a catholic ſpirit in them. He was indefatigable not only in his ſtudies, but in the perſonal inſpection and inſtruction of his flock, in conferences to promote learning, religion, reformation, and moderation, and alſo in the pulpit; preaching (beſides many lectures) frequently 3 times on the *Lord's-day*. His labours after his ejectment were ſuppoſed to haſten his death, which was immediately occaſioned by a cold after preaching; ſo that he died about the 50th year of his age. Mr. *Thomas Hill*, who was ſo uſeful in educating young men in academical learning, was his ſon.

STONELY [V.] Mr. *Henry Cooper*.

STRATFORD upon *Avon*, [V.] Mr. *Bean*. A ſtudious man, and a ſolid preacher; who at home and abroad was very well eſteemed for his judicious uſeful ſermons. He was indeed one of the moſt celebrated preachers in the county. His labours in this place had been ſo great and ſucceſsful, that he could ill be ſpared. Soon after his ejectment, in 1662, he preached

preached privately, and was disturbed; when, endeavouring to secure himself by flight, he took a surfeit, and quickly died.

SUTTON under *Brailes*, [V.] Mr. *Thomas Whately*. Son of Mr. *William Whately*, baptized *Sept.* 10, 1620. After his ejectment he preached sometimes at *Milton* near *Banbury*, sometimes at *Woodstock*, and sometimes at *Long Combe* near it. He was buried *Jan.* 27, 1698.

SUTTON COLFIELD, [R. 300*l.*] Mr. *Anthony Burgess*, M. A. Of *St. John's Col. Camb.* and Fellow of *Eman.* [A]. The son of a learned school-master at *Watford* in *Hertfordshire*, where Dr. *Cornelius Burgess* was minister, and in this living succeeded Dr. *John Burgess*; but was not a-kin to either of them. He was chosen to a Fellowship merely for his scholarship and worth. He continued the conscientious and painful exercise of his ministry, till plundering and other terrors of the soldiers made him take sanctuary at *Coventry*. The same garrison was full of such men at that time, so that they had a lecture every morning, in which Mr. *Burgess* had a frequent course. From hence he was called to sit in the Assembly, where he was generally respected. He was a man of eminent learning and piety. He conformed before the wars, but was so far from the new Conformity, as it was settled at the Restoration, that upon his death-bed he professed great satisfaction at his having refused it. After his ejectment, he lived at *Tamworth*, in a very chearful and pious manner, frequenting and encouraging the ministry of the conforming clergyman, who was his fast friend. Before he left his living, the new Bp. of *Coventry* and *Litchfield* sent for him, as he did for several other worthy, dissatisfied ministers in his diocese, hoping to gain upon them. His design failed, but he gave encomiums of several of them. He said of Mr. *Burgess*, "that he was fit for a Professor's place in the university." Dr. *John Wallis*, a member of the Assembly, was his pupil, and speaks of him in very high terms as a scholar, a tutor, and a divine.

WORKS. Spiritual Refinings; or a Treatise of Grace and Assurance. Folio. — An Exposition on *John* xvii. Folio. — The Doctrine of original Sin asserted, &c. Fol. — A practical Commentary on 1 and 2 of *Corinthians*. 2 Vol. Fol. — The true Doct. of Justification asserted. — *Vindiciæ Legis*, against the Errors of Papists, Socinians, and Antinomians. — A small Disc. on the Sacrament. — A Treatise of Self-judging, with a Sermon of the Gen. Judgment. — Several Sermons before the Long Parliament, &c.

TACH-

TACHBROKE, [V.] Mr. *Henry Ballard.*

WARWICK. *St. Nicholas.* Mr. *Henry Butler.*

WHITACRE (Lower). Mr. *Collier.* While he was in his living he kept a ſchool. On leaving it he came to *London*, and applied himſelf to ſecular buſineſs.

WILNCOTE, [Chap. to *Tamworth*]. Mr. *Southwel.* Probably Mr. *Richard Southwell*, mentioned at *Baſwich* in *Staffordſhire.*

WITTON, [C.] Mr. *James Wright*, M. A. Of *King's Col. Camb.* His father and elder brother went to *New-England.* After his ejectment, he continued at *Witton* till he was forced away by the *5-mile-act.* Being then at a loſs where to go, Mr. *St. Nicholas* of *Knoll* kindly invited him to his houſe, and he accepted the invitation. Mr. *Gilpin* then lived there, with his ſon-in-law Mr. *Stokes*, but died ſoon after. Mr. *Wright* continued here till his death in 1692, aged 81 or 82. He, after ſome time, preached there in his own houſe, and had as many hearers as two rooms would hold, ſome of whom came ſeveral miles, and did much good. He alſo taught ſchool, and kept ſeveral boarders. In 1685, tho' 70 years of age, he was impriſoned. Mr. *Wilkinſon* of *Anſty*, who after ſome years conformed, and was miniſter at *Knoll* and chaplain to Lord *Brooke*, was always very friendly to Mr. *Wright*, and to his family after his deceaſe.

WROXHAL. Mr. *Luke Milbourn*, M. A. Of *Eman. Col. Camb.* Born at *Loughborough* in *Leiceſterſhire.* His firſt ſettlement was at *Lynn* in *Norfolk*, whether as ſchool-maſter or curate is uncertain. He was ordained by the Bp. of *Ely* in the time of the civil wars, preached at *Hunniley*, and had a retreat at *Kenelworth* caſtle from the inſolence of the ſoldiers, by whom he had ſuffered almoſt to the loſs of his life. He was ſeveral times threatened with impriſonment, and was had before the General, for ſpeaking his thoughts freely concerning their dealing with the King, which he heartily abhorred, and was more deeply concerned at his death than many that freely drank his health; for he kept an annual faſt upon the day as long as he lived. When things were a little quiet, he was called to *Wroxhal*, in the room of Mr. *Eph. Huit*, who went to *America.* Here God ſo bleſſed his miniſtry, that he did much good, and was generally beloved. Obſerving this, he would not by any means be drawn from hence, tho' he had the offer of ſome good livings, and tho' he had ſo poor an

allowance here, that he was often told he did not do well by his family, which grew numerous. His anſwer was, when he could not ſubſiſt where he was, he would remove, but not before. And it pleaſed God ſo to bleſs his little, that his children appeared as well, and were as well brought up, as thoſe of any country miniſters. He could not be ſatisfied to take the Engagement, and when it was impoſed, was contriving a retreat; but God ſo ordered it, that he was overlooked. However, he took the Covenant, and from thence afterwards drew a conſiderable argument for his Nonconformity. When he was turned out by the *act of uniformity*, he owed nothing to any man; which (all things conſidered) was amazing. An aged clergyman, who was acquainted with him, ſays, "He might have kept in by a little Conformity, at leaſt till a metropolitan viſitation, as his predeceſſors Mr. *Huit* and Mr. *Cook* did; for *Wroxhal* is exempt from epiſcopal juriſdiction, and hath no legal maintenance but 6*l.* 13*s.* 4*d.* *per ann.* tho' the Lord (Sir *R. Burgoin)* and his tenants uſed to make it up 40*l.* but Mr. *Milbourn* would not comply in the leaſt." He retired with his family to *Coventry*, where he was many ways moleſted. He was not ſuffered to teach a ſchool, nor allowed to board young gentlemen that went to the free-ſchool there. He was baniſhed from home by the 5-*mile-act*, and in that exile finiſhed his courſe in 1667, aged 45. In the above letter, it is ſaid, "He removed to *Newington-Green*, where his ingenious wife taught ſchool, which was their only viſible maintenance, and there he died." He was buried in *St. Michael's* church-yard, [*Coventry*], tho' Mr. *Freak*, the miniſter, offered to lay him in the chancel *gratis*, ſaying, he would have him buried like himſelf. The famous *Luke Milbourn*, of *London*, was his ſon, whom he excelled, if not in learning, yet very much (as the above clergyman expreſſes himſelf) "in more amiable qualities, *viz.* integrity, humility, peaceableneſs, and ſelf-denial; for which, and the exemplarineſs of his life, he was highly eſteemed by religious people in this pariſh and neighbourhood."

WITHERBROOK, [V.] Mr. *William Swain*. He was apprentice to a trade in *Coventry*, and afterwards ſet up for himſelf. He was in *Coventry* in the time of the civil wars, when ſo many worthy miniſters took ſhelter there, and was very converſant with them., *v. g.* Mr. *Vines*, Mr. *Baxter*, Mr. *Stephens*, and Mr. *Cradock*, &c. They finding him a man of more than

ordinary

ordinary knowledge and piety, perſuaded him to lay all other cares apart, and apply himſelf to the miniſtry, in which they apprehended, in a ſuitable place, he might be very uſeful. He accordingly did ſo, and was in due time fixed at *Witherbrook* near *Coventry*. He was tried and approved by the Preſbytery at *Kenelworth*, and ordained by Dr. *Grew*, Dr. *Bryan*, &c. in this pariſh church. He not only made the uſual confeſſion of faith, but gave ſuch an account of the manner in which God wrought a work of grace in his heart, as affected many, and particularly was influential to the converſion of a very wicked woman, who was afterwards a very ſerious, humble Chriſtian. The place had been diſuſed to preaching, and the people were generally very ignorant and looſe; but it pleaſed God to bleſs his miniſtry to the converſion of many ſouls, both in the town and neighbourhood: and he had in 6 or 7 years time a ſet of as judicious, godly, and peaceable Chriſtians about him, as could eaſily be met with. After he was ſilenced, in 1662, he ſeldom preached publicly, unleſs in the time of K. *Charles*'s indulgence, once a day, when he went to church conſtantly in the afternoon. He continued in that neighbourhood till his death, about 1690, except for ſome time upon the coming out of the *Oxford-act*. He often preached on *Lord's-day* mornings to a few of his people at a time, and none knew but ſuch as were ſent to. He ſpent much of his time in viſiting them at their houſes, and was very uſeful to the laſt. He was a very modeſt and humble man, who did not deſpiſe, but highly valued other mens excellencies and attainments. He was ſenſible of his defects in regard to learning, and therefore would not be perſuaded to preach at *Coventry*. He was reſpected by all that knew him, and among the reſt, by ſeveral perſons of good quality, as much as if he had been the moſt accompliſhed ſcholar.—He wrote the 4 laſt pages of Mr. *N. Stevens*'s Precept for Baptiſm in defence of himſelf againſt *Everard*.

The following were candidates in this county, and frequent preachers:

Mr. *Hutchinſon* — Mr. *Smith* — Mr. *Willſon* — Mr. *Samuel Fownes*, elder brother to Mr. *Thomas Fownes*. A man of excellent parts, and a good ſcholar; on which accounts Dr. (afterwards Bp.) *Stillingfleet* had a great reſpect for him.——Mr. *Shilton*. He was deſigned for the parſonage of *Sutton Colfield*, when it became vacant, by his father who was the patron; but he would not conform for it. He lived afterwards at *Tamworth*.

The

The following afterwards conformed:

Mr. *Langley*, of *Tamworth*.—Mr. *Perkins*, of *Maxtoke*.—Mr. *Wilkinson*, of *Ansty*.—Mr. *Samuel Hawes*, of *Hunniley*, who had a living near *Warwick*. — Mr. *Gilbert Walden*, of *Lemington Hastings*. He died at a living near *Coventry*. Dr. *W*. says he was cast out of *Lemington* for having defended the King's murder. But it seems his Conformity expiated his crime.

MINISTERS Ejected or Silenced

IN

WESTMORELAND.

ASKHAM, [V. 31 *l*. 16 *s*.] Mr. *Christopher Langhorne*.

BARTON, [V. 31 *l*. 6 *s*. 8 *d*.] Mr. *Timothy Roberts*. A *Welchman*, of considerable learning, great humility and self-denial, a close student, and useful preacher. Particularly famous for his great skill in *Hebrew*. He was imprisoned at *Appleby* for preaching contrary to the act. Mr. *Baxter* says he died of the plague, *viz*. between *Shrewsbury* and *Oswestry*, upon a little straw, none daring to come near him.

CROSSBY *on the Hill*. Mr. *Christopher Jackson*. Of *Magd. Col. Camb*. He was born at *Leeds*, designed for trade, and put out an apprentice; but his friends observing his bookishness, took him from his trade, and sent him to *Cambridge*, where he studied under Mr. *Joseph Hill*. He was a very pious man, of of an holy life, and competent learning. He was first turned out somewhere in *Yorkshire*, and afterwards in this place. He lived meanly upon a little estate in the parish of *Ravistondale*, sometimes preaching occasionally. Some ministers, who had conformed, once telling him that he had a bare coat, he made answer, "if it was bare, it was not turned."

HATTON Chapel, in *Kendal* parish. Mr. *Greenwood*. He was much liked as a preacher, but was accused of some things that were scandalous, by which his memory is blackened.—So also was Mr. *John Wallis*, who preached some time in *Kendal* church. These accounts, and a few others of the same kind, are inserted to avoid the charge of partiality.

STAVELY Chapel **, (on the borders of *Lancashire*). Mr. *Gabriel Camelford*. After his ejectment he was a useful preacher in the parts adjacent, and was an instrument of converting many, particularly in *Furness-fells* beyond the Sands, who afterwards formed themselves into a Dissenting Church, upon the plan of mixed communion, (being partly Independents and partly Baptists) on this remarkably catholic principle: "We declare ourselves willing and ready to receive into our communion all who love our Lord Jesus Christ in sincerity and truth," &c. Of this church Mr. *Sedgfield* was pastor upwards of 40 years, and it continued upon the same catholic plan. This account is communicated by a son of his, Mr. *John Sedgfield* of *Frome*, who was himself a member of this church, and personally knew some of the aged persons converted by the ministry of Mr. *Camelford*.——*N. B.* This is the person whom Dr. *C.* calls *Cammerford*, and mentions as ejected from *Clavely*, or, &c. See p. 88.

The following afterwards conformed:

Mr. *Thomas Dodgson*, of *Ravistondale*.—Mr. *Francis Higginson*, of *Kirkby Steven*.—Mr. *John Dalton*, of *Shapp*.—Mr. *George Fothergill*, of *Orton*, afterwards of *Worksop* in *Nottinghamshire*.

MINISTERS Ejected or Silenced

IN

WILTSHIRE.

ALTON. Mr. *Obadiah Wills*, M. A. Dr. *W.* says, he was the bad tho' *godly* neighbour of Mr. *Gregson*, in the living of *Alton Priors*; that he got him cited before the Commissioners for reading the Common Prayer, and dispossessed of that poor place, the profits of which were given to Mr. *Wills*, as the reward of his informing. [This cannot now be contradicted, but it doth not therefore follow that it is true.]

WORKS. Inf. Bapt. asserted, &c. ag. *Danvers*; with a Pref. by *Baxter*.—*Vindiciæ Vindiciarum*; a Defence of ditto. —*Censura Censuræ*; or a just Censure of the unjust Sentence of the Baptists, &c.

BARWICK. *S. John's*, [R. 200 *l.*] Mr. *Compton South*, B. D. Of *Oxford* university. A branch of a very ancient genteel family. Educated at the free-school at *Salisbury*. He first exercised his ministry at *Odyham* in *Hampshire*, where he had a numerous auditory. But he had scarce been there a year when he was presented to this rectory, by the Right Hon. the Earl of *Pembroke*, where he continued till 1662; after which his life was a constant scene of sufferings, he being seldom free from presentments and indictments in the civil courts, or citations and excommunications from the spiritual courts; especially in Bp. *Ward's* time, who, notwithstanding he had been his fellow collegiate and acquaintance, let him alone to suffer the uttermost. He was many times constrained to leave his habitation and numerous family, to preserve his liberty, and could have no quiet till the indulgence in 1672, when he exercised his ministry among a sober, intelligent, and unanimous people at *Ringwood*, who adorned the gospel by a suitable conversation. He went thither weekly, (tho' 18 miles distant)

and was constantly entertained at *Moyles Court*, the seat of the pious, tho' unhappy Lady *Lisle*, till by the severe sentence of Judge *Jefferies* she was condemned, for harbouring Mr. *Hicks*, a Nonconforming Minister, supposed to have been in *Monmouth*'s army in the West, and afterwards beheaded at *Winchester*. Mr. *South* was afterwards invited by a numerous people at *Warminster*, to undertake half the service of that great congregation. He accordingly removed thither. At length, a great weakness coming upon him, he removed to his house at *Upper Dunhead*, where he died *July* 22, 1705. He was a good scholar, and a useful preacher.

BARWICK and MONKTON, [about 40 *l.*] Mr. *Francis Hubbard*, M. A. Of *Baliol Col. Oxf.* The son of *Edward Hubbard*, Esq; formerly of *Essex*, and afterwards of *London*. He was bred in *Westminster* school, where he was a sober youth. He loved learning from the first, but was hindered in his improvement by sore eyes; which however helped to divert him from worldly vanity, and so had a good effect. After he began to preach, he never forbore altogether any one *Lord's-day* he lived, tho' he laboured under much weakness. These two villages being but a little mile distant from each other, he preached in the morning at one, and in the afternoon at the other, the people usually attending him from place to place. In 1662 he removed to *Oxford*, to his wife's relations, with whom he continued till the 5-*mile-act* was in force. Then he removed to *Witney*, where he lived peaceably till the day of his death, except for one half year, in which he was imprisoned at *Oxford* in *Boards*, being taken preaching in a private house. He bore that imprisonment very chearfully, 'rejoicing 'that he was counted worthy to suffer' in the cause of Christ. At *Witney* he preached privately till *Charles*'s indulgence, when he had a place licensed. In his last sickness, he told the physician he sent for him because he thought it his duty to use means; but not because he was fond of life, or fearful of death: "For (says he) thro' grace I can say, 'tis no more to me to die, than to undress and go to bed." He died *Oct.* 20, 1676, aged 49. He was a man of wonderful patience under worldly crosses and trials, of which he had a considerable share. He had a right to an advowson of 100 *l. per ann.* which was left in the hands of a friend, in special trust for him; but he not conforming, it was sold. He was satisfied however that God would provide for him and his, and he was not disappointed in his expectation.

Box,

Box, [V. S.] Mr. *John Stern*. He was before at *Chilmark* in this county. He told Mr. *Bushnel*, the sequestered minister, that he was 500 *l.* the worse for suing after and accepting this living.

Bramble, [V.] Mr. *James Crump*. He continued to live here after his ejectment.

Brinkworth, [R.] Mr. *John Harding*, D. D. A learned man, much courted to conform.

Bridford. Mr. *Edward Falconer*. He was not satisfied with sprinkling in baptism, and people being unwilling to have their children dipped or plunged, some neighbouring ministers came sometimes, and baptized the children in his parish. Upon leaving this place, in 1662, he retired to *Salisbury*, and there spent the little remainder of his life.

WORKS. The Burden of *England*, (a copy of which he presented to K. *Charles*.)—The Watchman's Alarm.

Broughton, [R.] Mr. *John Barcroft*. Of *Camb.* Born in *Lancashire*. He was a warm Independent, who was not for baptizing any children but such whose parents, one of them at least, were communicants with him at the Lord's Table. He not only preached twice every *Lord's-day*, but expounded and catechized, kept up a lecture once a fortnight, and was very charitable to the poor. He died, single, 3 years after his ejectment. He had great peace in his last hours.

Burbich, [V. S.] Mr. *Thomas Taylor*. Born about 1612, at *Broughton* in *Oxfordshire*, his father being rector of that place. When he came to *Burbich*, he was under a necessity to lay out a considerable sum of money in repairing the vicarage-house, for which the incumbent, who was reinstated at the Restoration, made no allowance. The people were generally very ignorant, and many of them much addicted to drunkenness. Mr. *Taylor* setting himself to preach to them with great seriousness, and press things home upon their consciences, they were much enraged at him, and openly expressed their ill-will. After his ejectment, the Bp. of *Salisbury* offered him a living of 400 *l. per ann.* if he would conform; but he refused, tho' he had 8 children, and his wife was pregnant. He removed to *Salisbury*, where he lived for some time comfortably, by means of his wife's teaching children to read, and the kindness he received from the good people in and about that city. He continued 7 years in peace, Bp. *Hinchman*, and the two succeeding

Bishops, *Hide* and *Earl*, and their courts, giving neither him nor the other Nonconformists, in *Salisbury*, any trouble. But Dr. *Seth Ward*, who had been so zealous for the Commonwealth as to take the Engagement, was no less zealous for Conformity. In 1667 Mr. *Taylor* was cited to appear in the Spiritual Court the next court-day, which he accordingly did; and after his appearance was recorded, he was ordered to appear the next, which he likewise did; and so for several days. At last, being a very studious man, he forgot to go. Not answering when he was called, they decreed to excommunicate him for contempt of the court. The decree was soon put in execution, and the writ *de excommunicato capiendo* sent for to *London*, and brought down to *Salisbury* with all expedition. But Providence so ordered it, that a person who was in the secret told a friend of Mr. *Taylor*'s; whereupon this friend goes to a near neighbour of Mr. *Taylor*'s, and tho' it was very late, and all Mr. *Taylor*'s family in bed and asleep, they contrived to awake one of the family without alarming the neighbourhood, got into the house, and persuaded the good man to remove immediately. Early the next morning the officers came to seize him, and were not a little mortified and enraged at the disappointment, when they found him gone. He was the next night conveyed to *Stockbridge*, which is out of the diocese of *Sarum*; and the day after, another friend conducted him towards *London*, where he staid for some time. He afterwards returned privately to *Salisbury*, where he was entertained by a religious gentlewoman, and confined himself for some years. In 1671 the excommunication was taken off, and he returned to his family, and continued at *Salisbury* till the death of his wife in 1676; after which he removed to *London*, (his children, then alive, being in or near the city) and died soon after. He was the father of Mr. *Nathanael Taylor*, of *Salter's-Hall*, whom he named after Mr. *Nathanael Fiennes*, Esq; of *Newton-Tony*, who had been very kind to several Nonconformists in this county, and particularly to Mr. *Taylor*.

CALNE. Mr. *Thomas Jones*.

CASTLECOMB, [R.] Mr. *Benjamin Flower*, sen. He died soon after his ejectment.

Ibid. Mr. *Benjamin Flower*, jun. Son of the former, and assistant to him here in 1662, after having been ejected in *Glamorganshire*. He here preached a farewell sermon. He was afterwards pastor of a congregation at *Chippenham*, where he died in *August*, 1709, aged about 86.

CHILTERN,

CHILTERN, [V.] Mr. *Dofitheus Wyar*. He was ordained by Bp. *Godfrey Goodman*, who by his name took him for a Puritan; but when he told him his father took his name out of the *Apocrypha*, he was very well pleafed with him. If the reading of the Liturgy, without declaring unfeigned affent and confent, would have fatisfied the law, Mr. *Wyar* might have continued vicar of *Chiltern*; for, fome years after his ejectment, a certain church being vacant by the death of the incumbent, he officiated for fome time, with the allowance, and at the requeft of the patron, who was his very good friend; but as he was burying a corpfe, he was taken with fome difordcr, which prevented his reading the whole fervice. This he never recovered, tho' he lived fome time after. He was vifited by his nephew, Mr. *Samuel Sprint*, who found him unable to fpeak above 2 or 3 words at a time; fo that thofe about him could only guefs at his meaning, but apprehended by his geftures that he was not fo entirely fatisfied as he fhould have been, in what he was about when his diforder feized him. He had with earneftnefs ftudied the *Revelation* of *St. John*, and wrought himfelf up (as many others had done) to a fort of affurance, that Antichrift would fall in 1666; but he lived to fee himfelf miftaken.

CHILTON, [R.] Mr. *James Hounfel*. A man of confiderable learning and great courage. He went to the *Eaft-Indies*, where he died, much lamented by all that knew him.

CHISLETON, [V.] Mr. *John Baker*. A man of very warm affections, who had been the means of awakening many a fecure finner. After his Nonconformity he went to *London*, where he was well known.

CLEVE-PEPPER. Mr. *Henry Blake*. A fententious, elegant preacher, and a hard ftudent.

COLLINGBORN (Dukes), [R. 350*l.*] Mr. *Daniel Burgefs*, M. A. Of *Magd. Col. Oxf.* where *Wood* takes no notice of him. He was firft minifter of *Staines* in *Middlefex*, whence he removed to *Veny-Sutton* in this county, when Mr. *Swaddon* was turned out for immorality. Here he lived about 14 years, and then, upon the death of Mr. *Adoniram Byfield*, minifter of *Collingbourn*, was prefented to that living by the Duke of *Somerfet*, the patron; but not thro' the intereft of Dr. *Cornelius Burgefs*, as Dr. *Walker* affirms, miftaking him to be his brother, when there was no relation between them. The truth

is, he got the presentation to that living by virtue of his own endowments, as well as by the interest of his only brother, Mr. *Isaac Burgess*, who was well acquainted with the Duke, and a person of considerable note in those times, being twice High Sheriff of the county, and a Justice of the Peace for many years.—Here Mr. *Burgess* laboured among his people, with great diligence and success, till the *Bartholomew-act* took place. Dr. *W.* says, he was then very unwilling to part with this living. Nor is it any wonder if he was. However, he might have kept it, if he would have complied with the terms as others did; for the sequestered minister, Dr. *Prior*, was dead. But he preferred the peace of his own mind before any worldly advantages. And he broke thro' uncommon difficulties to preserve his integrity, for he had a family of 7 children to provide for. The Duke and Duchess of *Somerset* used all the arguments they could think of to persuade him to conform; his people, with many cries and tears, importuned him to continue with them; and yet he broke thro' all these obstacles, and told them, that he could not go against his conscience for all the world. Besides all this, when the Dutchess and some others would have him tell them freely how far he could comply, and where he could not, offering to make interest with the Bp. to pass by or alleviate some things that were most grievous to him, he thankfully refused, plainly declaring, that that would be a snare to him, and a stumbling-block to his brethren, and therefore he could not hearken to such a proposal. Nay, so loth were the Duke and Dutchess to part with him, that they would have him keep the instrument of his presentation, that if he could upon further consideration comply, he might be restored before any other could be put in. But tho' he did so, it was no temptation to him to change his mind; but he as chearfully as any man resigned himself to the conduct of Divine Providence, and never repented of it afterwards. — From *Collingbourn* he retired to *Marlborough*, where he had some estate, and sometimes preached there for Mr. *John Hughes*; and at other times supplied the country round about. He was driven from *Marlborough* by the *corporation-act*, and died in *June*, 1679. He was a learned and judicious, a faithful and laborious minister, greatly esteemed by neighbouring ministers and others, and exceedingly beloved by his people, who were in the utmost distress when he left them.—Mr. *Daniel Burgess*, a son of his, was a celebrated preacher among the Dissenters, for many years, in the neighbourhood of *Covent-Garden*. His funeral sermon

was

was preached and printed by Mr. *M. Henry*, who also gives some account of his life and writings.

COMPTON, [2]. Mr. *John Frayling*. Born at *Heddington*. After his ejectment he preached at the *Devizes* every other *Lord's-day*, and Mr. *Ob. Wills* the intervening. He was blind some years before he died, but preached as long as he was able to ride, having a person to guide his horse. He died in *Jan.* 1688, aged about 80. Mr. *Gough* preached his funeral sermon, on *Job* xiv. 2. and therein represented him as a *Moses* for meekness, a *Nathanael* for uprightness, and one of *Eliphaz's* happy men, who came to his grave in a full age. He served God in his generation as a faithful steward in his house, and was to his congregation a painful labourer in word and doctrine, according to the talent that God had given him, and with good success.

DEVEREL KINGSTON. Mr. *James Eburne*.

DUNHEAD, [R.] Mr. *Peter Ince*. Of *Brazen Nose Col. Oxford*. A good scholar, well skilled in the languages, especially in the *Hebrew*, and an excellent practical preacher. He had an admirable gift in prayer, and would, on days of prayer, pour forth his soul with such spirituality, variety, fluency, and affection, that he was called *Praying Ince*. After being silenced he lived with Mr. *Grove*, that ornament of his country for learning, piety, and public spiritedness.

[It is undoubtedly concerning this Mr. *Ince* that the following remarkable story is related, which was communicated to the Editor by the Rev. Mr. *Joseph Thompson*, who received it from an intimate friend of Mr. *Bates*, the late aged minister of *Warminster*, as he had often heard it from Mr. *Bates* himself, who had spent much time and labour in collecting authentic accounts of the most remarkable providences relating to the church, but burnt them a little before his death.

Not long after the year 1662, Mr. *Grove*, a gentleman of great opulence, (doubtless the person above referred to) whose seat was near *Birdbush*, upon his wife's lying dangerously ill, sent to his parish minister to pray with her. When the message came, he was just going out with the hounds, and sent word he would come when the hunt was over. At Mr. *Grove*'s expressing much resentment against the minister, for chusing rather to follow his diversions than attend his wife under the circumstances in which she then lay, one of the servants said, "Sir, our shepherd, if you will send for him, can

pray very well; we have often heard him at prayer in the field." Upon this he was immediately sent for; and Mr. *Grove*, asking him whether he ever did or could pray, the shepherd fixed his eyes upon him, and with peculiar seriousness in his countenance, replied, "God forbid, Sir, I should live one day without prayer." Hereupon he was desired to pray with the sick lady; which he did so pertinently to her case, with such fluency and fervency of devotion, as greatly to astonish the husband, and all the family who were present. When they arose from their knees, the gentleman addressed him to this effect: "Your language and manner discover you to be a very different person from what your present appearance indicates. I conjure you to inform me who and what you are, and what were your views and situation in life before you came into my service." Whereupon he told him, he was one of the ministers who had been lately ejected from the church, and that having nothing of his own left, he was content for a livelihood to submit to the honest and peaceful employment of tending sheep. Upon hearing this, Mr. *Grove* said, "Then you shall be *my shepherd*," and immediately erected a meeting-house on his own estate, in which Mr. *Ince* preached and gathered a congregation of Dissenters, which continues to subsist to this day.]

After the Restoration, there were published two Books of *Prodigies*, in the second of which are contained some dreadful examples of the vindictive justice of God, upon the opposers and despisers of this worthy man. Tho' some took the freedom to deride them, Mr. *T. Rosewell*, who lived then in those parts, was able to attest the truth of them, and could have added more to them in the neighbouring parishes, of which he was an eye-witness. (See his Life, p. 24.) This Mr. *Ince* and Mr. *Sacheverel*, Mr. *Hallet* and Mr. *Bampfield*, were all imprisoned together at *Dorchester*, for the grand crime of preaching. Judge *Archer*, going the western circuit, was very favourable to them. He laid upon them a fine but of 40 marks a-piece, and in his *Postea* reduced it to 20; and even this was compounded for at 1*s.* in the pound. But then there remained another difficulty: they were to be upon their behaviour after their release. After they had been imprisoned a year and a half, a friend came to the town, by whose interest with the Judges they were offered to be released, if they would give bond on the *Monday* to be on their behaviour till *Thursday*. Mr. *Bampfield* utterly refused, [as did Mr. *Hallet*] thinking this

this would amount to an acknowledgment of guilt. Mr. *Ince* and Mr. *Sacheverel*, tho' unwilling to leave their fellow-prisoners behind them in bonds, at length, thro' the persuasion of friends, yielded and were set at liberty; their fellow-prisoners telling them that it would add to their trouble, for them to continue still in hold, when it was only out of a deference to their judgment.

EASTON-GREY, [R. 40*l.*] Mr. *Benjamin Jones.*

EVERLEY, [2]. Mr. *William Eastman.* He had been deprived at the Restoration of a living somewhere in *Hampshire*, worth 200*l. per ann.* given him by *Oliver Cromwell.* [When he came to *Everley*, and when he left it, doth not appear.] He afterwards removed to *Salisbury*, and from thence to *Shaftsbury* in *Dorsetshire*, where he died, after he had continued his ministry many years. Mr. *Clark* (the first Dissenting † Minister of *Wareham* in *Dorset*) married his daughter, and had all his papers after his death.

FIFIELD. Mr. *Thomas Crapon.*

KNOYLE (East), [R.] Mr. *Samuel Clifford*, B. A. Of *Magd. Hall, Oxf.* The son of an eminent minister, Mr. *William Clifford.* Born at *Yarlington* in *Somerset*, 1630. At school first at *Frampton* in *Dorsetshire*, and afterwards at *Salisbury*, where he was noted for his extraordinary memory, and for his great proficiency in grammar-learning. The rectory of *Knoyle* becoming vacant by his father's death, in 1655, it was conferred upon him. Upon the return of K. *Charles*, the gift of that benefice belonging to the bishopric of *Winchester*, he resigned it to Dr. *Hawles*, and on *Bartholomew-day* was silenced. He had then no visible prospect of a maintenance for himself and family, but he chose rather to trust to the providence of God for a livelihood in the way of his duty, (as far as he could understand it) than seek to amend his circumstances, by venturing upon what he apprehended to be sinful. He was reduced to great straits and hardships, but having the testimony of his conscience that he acted uprightly, he was easy and contented. He had a good utterance, and was a practical, lively, affecting preacher, of a pious and unblameable life and conversation, which rendered him generally beloved by those

† Dr. *C.* calls Mr. *Clark* the *Conforming* Minister. This was certainly a mistake. The above account is confirmed by his grandaughter yet living.

pray very well; we have often heard him at p[illegible] ' His pre-
Upon this he was immediately sent for; a[illegible] o exer- able
him whether he ever did or could pray [illegible] hich he low
eyes upon him, and with peculiar f[illegible] died in for
nance, replied, " God forbid, Sir. [illegible] H
out prayer." He upon he was [illegible] as a pro-
lady; which he did so pertin[illegible]
fluency and fervency of devo[illegible]
husband, and all the famil[illegible]
arose from their knees, th[illegible]
effect: " Your languag[illegible]
very different person fr[illegible] *awen.*
cates. I conjure you [illegible] *ry's.* Mr. *William Hughes*,
and what were your [illegible] *y.* Born at *Broomham* near the
into my service." [illegible] en his degrees, he settled here, and
ministers who h[illegible], 1662; when he preached his farewell
that having not' [illegible] red and loving people. Having a wife and
lihood to sub [illegible] ren, he purchased an house in the town, and
tending ther [illegible] *ol*; and notwithstanding the rigor of the times,
you shall h[illegible] gentlemen round the country sent their children to
house on [illegible] *and he* had several from *London*: so that he soon had a
thered [illegible] *school*, which he continued for some years, notwith-
sist to [illegible] *ding* several interruptions from those of the established
A [illegible] *church.* But that which most provoked them was, his gathering
of [illegible] *church* there after his ejectment, among whom he continued
f [illegible] *his* ministry to his death. He was unwearied and successful
in his work, holy and unblameable in his conversation, and
tho' his life after his ejectment was one continued scene of
trouble, by reason of citations from the Bps. courts, &c. he
still chearfully bore up, resigning himself to the Divine Will,
knowing whom he served, and whose work he was about. He
was of so sweet and winning a temper, that his very enemies
had a great esteem for him, and several among them privately
gave him notice when mischief was designed against him; so
that he often escaped the snares laid to take him. He was for
several years a prisoner in his own house, not daring to be
known to be at home. When the storm grew so high, that
the meetings at the usual place of worship were wholly sup-
pressed, he did not desist from his work, but often preached to
such as would follow him, in the woods and fields. His strong
and healthful constitution was at length much broke by hard
study and labour. But all the while he was declining, he was
full of heavenly discourse, waiting for his approaching change,
which happened *Feb.* 14, 1687. His funeral sermon was

preached by Mr. *William Gough*. He had had very considerable offers made him if he would have conformed. [The following account of his family will not be unacceptable: "His son *John* was clerk of the *Hand in Hand* fire-office on *Snow-Hill*, and died in 1715, leaving by his wife *Anne*, daughter of *Isaac Burges*, Esq; of an ancient family in *Wiltshire*, two sons, *John* and *Jabez*, and a daughter *Elizabeth*, who all conformed to the church of *England*. 1. *John*, born at *Marlborough*, *Jan.* 29, 1677, but educated at *London* in private schools, distinguished himself in the reigns of Q. *Anne* and K. *George*, by his taste and proficiency in the three sister arts, and had a large share in the *Tatler*, *Spectator*, and *Guardian*, being intimately connected with Mr. *Addison*, Sir *Richard Steele*, and most of the other writers of that Augustan age. He had a place in the office of ordnance, was Secretary to the Commission of Peace under Lord Chancellors *Cowper* and *Macclesfield*, and died *Feb.* 17, 1719-20, a few hours only after his tragedy *The Siege of Damascus* had been first acted with applause. Mr. *John Hughes* was not only a polite scholar, but distinguished himself also as a friend to religious toleration, by "A Review of the Case "of *Ephraim* and *Judah*, and its Application to the Church "of *England* and the Dissenters," occasioned by a Thanksgiving Sermon preached before the Queen at *St. Paul's*, in *Aug.* 1705, by Dr. *Willis*, Dean of *Lincoln*. His Poems were collected and published in 2 vol. 12mo. in 1735, by *William Duncombe*, Esq; his brother-in-law; as were his Letters, in 3 vol. in 1773, by his nephew, the Rev. Mr. *John Duncombe*. —2. *Jabez*, born in 1686, like his brother, a votary of the muses and an excellent scholar; had a place in the Stamp-office, and died *Jan.* 17, 1731, leaving a widow, who accompanied the lady of Governor *Byng* to *Barbadoes*, and died there in 1740; and a daughter, who died without issue. A vol. of his "Miscellanies, in Verse and Prose," was published in 1737.—3. *Elizabeth*, born in 1692, was married in 1726 to the late *William Duncombe*, Esq; and died in 1735-6, leaving an only son, *John*, now rector of *St. Andrew's* and *St. Mary Bredman's* in the city, and one of the six preachers in the cathedral of *Canterbury*;" to whom the Editor is indebted for this account.

MARTYN (Hill), [C.] Mr. *Robert Rowswell*. He lived here after his ejectment, and used to preach sometimes at *Colne*.

MELKSHAM, [V.] Mr. *John Harding*. Son to Dr. *Harding* of *Brenkworth*.

MILDENHALL,

MILDENHALL, [2, R. S.] Mr. *Thomas Baylie*, B. D. Fellow of *Magd. Col. Oxf.* [A]. He succeeded Dr. *Merlay*, and was ejected at the Restoration; when he retired to *Marlborough*, and had a private congregation. He died there in 1663, aged 81. Dr. *W.* says, he was a fifth-monarchy-man.

WORKS. De Merito Mortis Christi; et Modo Conversionis, Diatribæ duo *Oxon.* 1626.—Concio ad Clerum habita in Templo *B. Mariæ Oxon. July* 5, 1662. in *Jude*, ver. 2.

MILTON, [2]. Mr. *Thomas Rutty*. After his ejectment he lived at *Melksham*.

NEWTON, [C.] Mr. *John Oldham*. The son of Mr. *John Oldham*, some time rector of *Nun-Eaton*, near *Tetbury* in *Gloucestershire*. He had been minister of *Shipton* in that county, before he came to this place, where he was silenced in 1662. Mr. *John Oldham*, the celebrated poet in K. *Charles*'s reign, was his son; who, notwithstanding his wit and smartness, was an heart-breaking grief to his pious father. In one of his pieces he shewed himself such a monster of ingratitude, as to spit his venom against the person, to whom (under God) he owed his being. The son died at 30, but the father lived to a good old age, and continued preaching to a small congregation of Dissenters at *Wotton under Edge* in *Gloucestershire*, and died in that neighbourhood, leaving a good name among all that knew him.

NEWTON TONEY. [R.] Mr. *John Watts*.

ODSTOKE, [R. 120 *l.*] Mr. *Joseph Swaffield*. Of *Christ Col. Camb.* Born in *Dorchester*, in *Nov.* 1625. The ill state of his health forced him to leave the university, before he had taken his degrees. His friends designed to remove him to *Oxford*, but having followed his studies very close, he was diverted from his purpose, and persuaded to engage in the ministry, as assistant to Mr. *Allein*, of *Batcomb* in *Somerset*. But *Batcomb* church being large, and Mr. *Swaffield* being very weakly, the physicians told him it would be very prejudicial to him, to strain his voice so as to be heard; and therefore leaving *Batcomb*, he lived for some time at Sir *T. Trenchard*'s in *Dorsetshire*, as his chaplain. In 1649 he went to *Odsticke*, where the *act of uniformity* ejected him; upon which he removed with his family to *Sarum*, but the *Oxford-act* forced him from them into an obscure village in *Dorsetshire*. The pestilence raging at *Salisbury* in 1666, he removed his family to

Burgat

Burgat in *Hampshire*, where he set up a meeting, and had a numerous auditory, to whom he continued preaching some years. Returning to *Salisbury*, he preached privately in the town, till K. *Charles*'s declaration of indulgence; after which he held a week-day lecture publicly. In 1674 he was taken as he was preaching in his own house, and examined by the Mayor, who did not commit him for the conventicle, but for saying, upon his examination, that he had heard that the King should say, he would abide by his declaration of indulgence; and refusing at the assizes to tell his author, he was committed to the county jail by Mr. Baron *Turner*, as a spreader of false news. He continued near a year under confinement; but upon his petitioning his Majesty, the Lord Chief Justice *North*, who went the circuit in the summer assizes, 1675, was ordered by the King to discharge him, which he did, upon his paying a fine of 40*s*. He had several invitations to *London*, and some encouraging offers; but he refused them, apprehending that to get a minister to *Salisbury*, where there was then much heat and fury against the Dissenters, would have been a work of no small difficulty. He therefore continued there till his death, in *Sept.* 1681, aged 56. He had a great and generous soul in a little sickly body. The narrowness of his circumstances, and the largeness of his family, did not hinder his contributing towards any charitable design that he recommended to others. He was very courageous and constant in preaching, as he had opportunity, in the most difficult seasons. His sermons were judicious, and remarkable for their fulness.—Mr. *Haddesley*, his colleague, preached his funeral sermon.

WORKS. Some Sermons on the Body of Death; or a Discourse concerning the Saints Failings and Infirmities.

OGBORN. *St. Andrew's.* Mr. *Bartholomew Webb.*

PATNEY, [R. S.] Mr. *John Massey.* He continued here till 1662. He was the father to the person of that name who conformed, and was made Dean of *Christ Church, Oxford*, by K. *James.*

PEWSEY, [R. 400*l.*] *Humphrey Chambers*, D. D. Of *University Col. Oxf.* [A.] He was first rector of *Claverton, Somerset*, from whence he was called to sit in the Assembly, after which the Earl of *Pembroke* gave him the rich rectory of *Pewsey.* When the *act of uniformity* took place, he preached his farewell sermon on *Ps.* cxxxi. 6. shewing that this life is a seed-time for eternity. He soon after sickened and died, *viz.*

viz. Sept. 8, 1662. He was silenced by Bp. *Pierce*, his diocesan, for maintaining the morality of the Sabbath, which created him 2 years trouble, imprisonment, and sequestration, by Abp. *Laud*'s taking the cause into his own hands.

WORKS. Sermons before the Parliament.—Fun. Serm. for Mr. *J. Grayle*, Minister of *Tidworth*, 1655.—Motives to Peace and Love.—Animadversions on a book of Mr. *W. Dell*, entit. The Crucified and Quickened Christian.—An Apology for the Ministers of the County of *Wilts*.—Answer to Mr. *W. Bushnel*, about the Proceedings of the Commissioners, &c. 1660.

POLSHOT, [R.] Mr. *William Spinnage*. Fellow of *Exeter Col. Oxf.* A good divine, a great philosopher and disputant; a man of much integrity and zeal. He died at *St. Mary Axe, London*.

RAMSBURY, [V.] Mr. *Henry Dent*, M. A. Of *Wadham Col. Oxf.* Born in *Wales*, and brought up under Mr. *Hunt* of *Sarum*, who sent him to *Oxford*, where he continued 10 years, tho' *Wood* takes no notice of him. He was first assistant to Mr. *Strickland* of *Sarum*, and afterwards to Mr. *Wild* of *Ramsbury*, who conformed in 1662. Mr. *Dent* still continued his assistant, and taught school in the church, but was excused from reading the prayers, which Mr. *Wild* took wholly upon himself. At length, not being suffered to continue in this course, he preached and taught school in his own house, and his wife also teaching *English*, he got a tolerable subsistence, tho' he had not above 5*l.* a year from his people. He was as much harassed for his Nonconformity as any minister in the county. He was 3 times excommunicated, but at length got his absolution for a sum of money, that he might not be wholly incapacitated to continue his school, which was his main support. Three neighbouring clergymen were his bitter enemies; one of them (Mr. *Wilson* of *Ramsbury*) being at church, called on the constable and churchwardens to go and disturb Mr. *Dent*'s seditious conventicle, and declared he would not begin the service till that was done. He himself went with them. Being denied entrance, they broke open the doors, and found a great number of auditors, but Mr. *Dent* was gone. They took the names of the people, and had money from several of them. Mr. *Dent* was often worried by bailiffs, who had warrants against him; and once narrowly escaped being taken, thro' the great civility of Sir *Seymour Pile*, who lodged in another part of the house in which he lived. The same gen-

gentleman often gave him private information when warrants were out against him, that he might stand upon his guard. Tho' he was often eagerly pursued, he was never in prison. He often preached in woods and fields, placing scouts to watch the avenues. He for some time walked every week, winter and summer, to *Lambourn* woodlands, above 4 miles, to preach to about 20 poor people, having very little for his pains. He used to say, "He that sets me to work will pay me my wages." When Mr. *Maverly* came to be the public minister of *Ramsbury*, he enjoyed more quiet, and had a friendly correspondence with him. Mr. *Dent* then generally preached in the morning, and went in the afternoon to the parish church with his family. He died in *March*, 1695 or 1696, aged 63. He was a man of moderate principles, and of an unblameable life and conversation. His last words were, "An interest in Christ is worth ten thousand worlds."

SARUM, (New). *St. Edmund's*. Mr. *John Strickland*, B.D. Of *Queen's Col. Oxf.* [A] He was of an ancient genteel family in *Westmoreland*. His first preferment was to be chaplain to the Earl of *Hertford*. In 1632 Sir *John Horner* presented him to the rectory of *Pudimore Milton* in *Somerset*. He preached often before the Long Parliament. *Wood* says, he prayed several times blasphemously. But this would not have been credited by those that knew the man. He was really a great divine, and generally esteemed. He was eminent for expounding the scripture, and an excellent casuist. When he was turned out of his living, on the fatal *Bartholomew*, he continued among his people, preaching to them as he had opportunity, and suffered many ways for his Nonconformity. He died suddenly on a *Lord's-day* evening, after preaching twice on 2 *Pet.* i. 11. and administering the Lord's Supper, in *Oct.* 1670, and was buried in *St. Edmund's* church-yard. He printed several Sermons before the Parliament.

———, Mr. *William Eyre*, M. A. Of *Magd. Hall*, *Oxf.* He held justification from eternity, which occasioned the contest between him and Mr. *Woodbridge* and Mr. *Warren*. Being silenced in 1662 for Nonconformity, he retired to *Melksham*, where he had an estate, and died there in *Jan.* 1670.

WORKS. Vindiciæ Justificationis Gratuitæ. [This was answered by Mr. *Warren*. See *Houghton, Hampshire*.]

———. Mr. *Thomas Rashley*. He lived afterwards at *Abrey*, a few miles from *Marlborough*.

———. Mr.

———. Mr. *William Troughton.* He preached often in private, after he was silenced, at *Salisbury*; and he did the like afterwards at *Bristol.* There is some account of him in *Wood's* last edit. of his *Athen. Oxon.* Vol. II. p. 966. He wrote an Exposition of *Ps.* xlv.

SEMLY, [R.] Mr. *Matthew Towgood***. He had his grammar-learning at a considerable school at *Gillingham.* Before he entered on the ministry he was master of a school at *Shaftsbury*, and educated two of his own sons, who were both of them men of considerable learning, the one a minister, the other a physician. These circumstances shew the utter improbability and falsity of Dr. *W.*'s account of him, as a low and illiterate mechanic. He was some time minister of *Hilperton*, but was not (as Dr. *C.* says) ejected from thence, having removed to *Semly* some time before the *uniformity-act* took place. After his ejectment he taught school, and preached privately in his own house at *Semly* about 7 years. A neighbouring justice of peace, who had grievously harrassed and reviled him, and peremptorily commanded the constables to bring him for examination and commitment, tho' informed of his confinement to his bed by a most painful rheumatism, afterwards so repented of his severity as to shew him great favour, and sent his son to him for education. He lies buried in *Semly* church, by the wall between the chancel and the south door. Two of his grandsons are now living, and are both dissenting ministers at *Exeter.* The one is Mr. *Micaiah Towgood*, son of the physician, well known in the world by his excellent writings in favour of religious liberty, and particularly by *The Dissenting Gentleman's Answer to Mr.* White's *Letters.* The other is Mr. *Stephen Towgood*, colleague with him, whose father was a minister. The former of these gentlemen, who communicated the above account, closes his letter to the Editor as follows: "I esteem it a greater honour to descend from one of those noble confessors than to have had a coronet or a garter in the line of my ancestry. I look forward with joy to the approaching happy day when that glorious list of heroes will shine with distinguished honours, and mount to thrones of power, while their titled and enribboned persecutors will sink into shame, and be glad to hide their faces in the deepest obscurity."

SUTTON MANDEVIL, [R.] Mr. *Thomas Rosewell*, M. A. *Pemb. Col. Oxf.* He was born at *Dunkerton* near *Bath*, *May* 3, 1630.

1630. [His father died when he was not above 10 years old, and left him a plentiful fortune, much of which was wasted in his minority. His uncle, being his guardian, sent him to school at *Bath*, where he made good progress till the civil war began to rage, when the King's army taking that garrison, the school was broke up. About this time, travelling a little from home, he saw K. *Charles* I. in the field, sitting at dinner under a tree, with a few persons about him; which made such an impression on his mind as disposed him to the greater compassion and loyalty towards that unhappy monarch. He continued with his uncle till 1645, when he sent him to *London*, to be put to some trade. Here Providence cast him under the ministry of the excellent Mr. *Mat. Haviland*, which was blessed for his conversion at the age of 16. He was put to a silkman in *Cheapside*, but being troubled with a weakness in his eyes, occasioned by a blow, the colours of the silk were offensive to them; so that he was taken from this business. This circumstance issued in his determination for the ministry, for which his father had designed him, and he thankfully acknowledged the over-ruling Providence of God in it. His sight was recovered; and continued strong to his dying day. He improved his time in study and in hearing sermons till his uncle came to *London*, when he was put under the care of Mr. *Singleton*, who fitted him for the university, where he applied close to his studies, under the particular inspection of the pious and learned master Dr. *H. Langley*, till 1652, when he was invited by Counsellor *Doddridge* to become tutor to his nephew, the son of *J. Lovering*, Esq; of *Exeter*, then at *Ware* in *Devon*. The next spring he was presented to the rectory of *Rhode* in *Somerset*, by Lady *Hungerford*, of *Corsham* in *Wilts*, the former incumbent being dead.. He here met with great encouragement, and was ordained at *St. Edmund's* in *New Sarum*, *July* 20, 1654, when Mr. *Peter Ince* preached, and Mr. *Strickland* prayed over him, whose daughter he afterwards married. In 1657 he removed to *Sutton Mandevile*, a more considerable living, which Mr. *Gab. Sangar* resigned to him. But he had reason to repent of this removal, on account of the ill treatment of some of his parishioners, especially for his loyalty. He said upon this occasion, "I would never wish a minister to remove from a people for temporal interest only. Let them look to a just and clear call in all their motions, or else they may taste by bitter experience the fruits of doing otherwise." Upon his ejectment, in 1662, he travelled into several counties,

and visited several friends; and, among the rest, the good old Lady *Hungerford*, who invited him into her family, where he continued above 7 years, and was much respected and very useful. Having observed something in her Ladyship's conduct which he thought needed reproof, he mentioned it to her in so humble and prudent a manner, that, having retired some time into her closet, she brought Mr. *Rosewell* a bag containing 100*l.* half of it for his own use, and the rest of it to be disposed of in charity as he should see fit. He here studied close, and was tutor to Sir *E. Hungerford*'s son. After leaving this family, he was invited in 1672 into that of Mr. *Greve* at *Fern*, where Mr. *Ince* lived, where he spent some months, much to his comfort, having been seized with melancholy, which was afterwards removed, by the blessing of God, on the prescriptions of Dr. *Luke Rugely*, who received him into his own house. In the beginning of *March*, 1673, at Lord *Wharton*'s request, he went to live in his family, from whence he removed the next year, being called to succeed Mr. *James Janeway* at *Rotherhithe*, (commonly called *Redriff.*) Here he was very happy and useful. He preached in the public meeting-house till several officers came in, and commanded him, in the King's name, to come down; when he desired leave to finish his message from the greater King: but an uproar being made, he retired. He then began to preach in private houses, which he did twice every *Lord's-day*, notwithstanding the conventicle-act. Soon after this his house was rifled, when he was from home, and his goods sold at the door, and the justice took what he had a mind to for himself. This occasioned Mr. *Rosewell* to remove the best of his books, and the most valuable furniture he had left, to a relation's house in the city, where a fire soon happened, by which he lost them all. He still continued to preach privately, and constantly expounded two chapters on a *Lord's-day*. On the 14th of *Sept.* 1684, he expounded the 20th chapter of *Genesis*, concerning *Abraham* and *Abimelech*, King of *Gerar*, which being shamefully wrested, he was accused of treason by false witnesses, who had got into the meeting by means of a weak man among Mr. *R.*'s hearers, whom they had artfully made to believe that they were very pious people, who had the best motives in desiring admission. Mr. *R.* seemed to have some presages of his approaching trouble. A little before, he had insisted largely on *Rev.* ii. 10. and said, "that the tail of the storm, which had overtaken others, would fall on them."

The

The next *Lord's-day* he preached again as usual, but appeared less chearful, and told one of his friends, who observed it, that he was apprehensive he should soon be removed, either by death or into a prison. Accordingly early in the morning, *Sept.* 23, he was apprehended in his own house, and carried before the Lord Chief Justice *Jefferies*, by virtue of his warrant, who, after asking him some other questions, demanded of him where he preached *Sept.* 14? Mr. *R.* observing several persons about him, modestly answered in *Latin*, "That he hoped his Lordship would not insist upon his answering that question, as he might thereby accuse himself." *Jefferies* flew into a violent passion, and said, he supposed he could not speak another sentence in *Latin* if it were to save his neck. Mr. *R.* thinking it more civil to answer in another language, spoke in *Greek*. The judge seemed thunder-struck at this, but presently, in a violent rage, ordered the messenger to take him away. After detaining him till past 11 o'clock at night in a public-house, the Lord Chief Justice's order came for committing him to the *Gate-house* for *high-treason*.] A bill was found against him at the next quarter-sessions at *Kingston* upon *Thames*, and thereupon he was arraigned *Oct.* 25, and tried *Nov.* 18, at the King's Bench bar, by a *Surrey* jury. The treason, as laid in the indictment, and sworn by the witnesses, was, that in a sermon preached by him *Sept.* 14. before, at *Rotherhithe*, he had said these words: "That the people made a flocking to our said Sovereign Lord the King, upon pretence of healing the King's evil, which he could not do, but that we are they to whom they ought to flock, because we are priests and prophets, that by our prayers can heal the dolours and griefs of the people. We have had two wicked Kings together, who have permitted Popery to enter in under their noses, whom we can resemble to no other person but to the most wicked *Jeroboam*; and that if they would stand to their principles, he did not fear but they would overcome their enemies, as in former times, with rams horns, broken platters, and a stone in a sling." There were three women that swore severally to these particular words. The trial lasted 7 hours. The defence made by Mr. *Rosewell* was very clear, and gave general satisfaction to all that were present. Some gentlemen of the long robe reckoned it the best defence that was made of himself by any man in those times. The jury in half an hour brought him in guilty of high treason. The 3 women that were the evidences were common informers against conven-

ticles, laden with the guilt of many perjuries, which had eafily been proved upon them before the trial, could juftice have been had; but they were fcreened by the Recorder. After fome time, in the reign of K. *James*, fuch of them as could be met with were convicted of perjury, and the chief witnefs was pillored before the Exchange. Mr. *Rofewell* being convicted, Sir *John Talbot*, who was prefent at the trial, was pleafed of his own accord to reprefent the paffages of it, with his opinion, to K. *Charles*, who gave direction to the Lord Chief Juftice *Jefferies*, that he fhould have council affigned him, to plead to the infufficiency of the indictment, in arreft of judgment. Accordingly, on *Nov.* 27, Mr. *Wallop*, Mr. *Pellexfen*, and Mr. *Thomas Bampfield*, argued upon the cafe, and the court took time till the next term to confider of judgment. K. *Charles* in the mean time granted him a pardon, which he pleaded fome few days after that King's death, and was difcharged. He outlived his trial 7 years, and died *Feb.* 14, 1692, in the 62d year of his age. His funeral fermon was preached by Mr. *Matthew Mead*. He was buried at *Bunhill-fields*, where there is this infcription on his tomb-ftone:

H. S. E.
THOMAS ROSEWELL,
Theologus Celeberrimus,
Dunkertoni in agro *Somerfettenfi* natus;
Collegii *Pembrochiæ* apud *Oxonienfes* alumnus:
Qui primum *Rodæ* in agro jam dicto; deinde
In oppido *Sutton Mandevile* in Comitatu *Wiltonenfi*
Ufque ad diem *S. Bartholomæi* A. MDCLXII facra adminiftravit;
Ecclefiæ denique apud *Nauticum Sinum* juxta *Londinum*,
In agro *Sudrienfi*, Paftor co-optatus fuit.
Vir haud minori
Pietatis ac Modeftiæ, quam Doctrinæ laude clarus;
Concionator arte, facundia, ftudio eximius;
Sacri Codicis Interpres affiduus & Peritiffimus.
Qui poft multos labores
Multafque, Temporum iniquitate, Vexationes acerbiffimas,
Quas Chrifti caufa fortiffimo animo fuftinuerat,
Apud *Sinum Nauticum* antedictum, placide
Obiit 16 Kal. *Mar.* Anno ætatis fuæ 62. Chrifti MDCXCII.

He had a fon in the miniftry, who was affiftant to Mr. *Spademan*, but died young. Mr. *Rofewell*'s Life hath been publifhed, with his Trial annexed.

TEFUNT,

TEFUNT, [3]. Mr. *John Phippe*. He was a good ſcholar, and led an holy exemplary life. He had a peculiar ſkill in diſcharge-ing the great duty of reproof, which he managed with ſuch prudence and delicacy, as to give no diſguſt to ſuperiors, equals, or inferiors; and yet he diſcharged it impartially, as to perſons and matters reproveable, whether errors in opinion, or enormities or irregularities of life. He had ſome eſtate and no children. He and his wife continued at *Tefunt* till his death.

UPTON LOVEL, [R. S.] Mr. *Curl*. [Dr. *W.*'s modeſty prevents his relating a ſtory of his predeceſſor, with whom we have here no concern.]

WESTBURY, [V. 40*l.*] Mr. *Philip Hunton*, M. A. Of *Wadham Col. Oxf.* A native of *Hampſhire*. He was firſt ſchool-maſter of *Abury*, then miniſter of *Devizes*, afterwards of *Hatchbury*, and laſtly of *Weſtbury*. In 1657 he was appointed firſt Provoſt of the new college erected by *Oliver* at *Durham*, and had the rich living of *Sedgefield* in this biſhopric, worth 700*l. per ann.* tho' he did not enjoy all the profits of it. He had upwards of 200*l. per ann.* aſſigned him out of it, as Maſter of the college, which he loſt upon the return of the old incumbent, Dr. *Nailor*, in the year 1660. Upon the diſſolution of this college, he returned to his living at *Weſtbury*, where he continued till *Bartholomew-day*, 1662. He afterwards preached privately, as he had opportunity, and died in *July*, 1682. He was a man of good learning and abilities.

WORKS. A Treatiſe of Monarchy, *viz.* concerning Monarchy in general, and the *Engliſh* Monarchy in particular, (anſwered by Dr. *Fern* and Sir *R. Filmer*).—A Vindication of ditto.—*Wood* ſays, that foraſmuch as Mr. *Hunton* aſſerts in this treatiſe, "That the Sovereignty of *England* is in the three eſtates, *viz.* King, Lords, and Commons," that propoſition was condemned by the judgment and decree of the univerſity of *Oxon* in their convocation, held *July* 21, 1683; and the book itſelf, wherein it is, was publicly burnt in the ſchool quadrangle.

WINTERBORN, [4.] Mr. *Hubbart*.

WINTERBORN (Stoke), [V. 40*l.*] Mr. *Daniel King*. A very worthy good man.

WORKS. Self the grand Enemy of Jeſus Chriſt, and mortal Diſeaſe of Man.

WOODBOROUGH, [R.] Mr. *Iſaac Chauncey*, M. A. He was the eldeſt ſon of Mr. *Charles Chauncey*, miniſter of *Ware* in

Hertfordſhire, who, after ſuffering much for Nonconformity in his own county, went to *New-England*, where he was made Preſident of *Harvard Col.* and died *Feb.* 2, 1671, leaving behind him ſix ſons, all bred up to the miniſtry in that college. [All or moſt of whom, (ſays *Mather*, in his Hiſt. *N. Eng.*) like their excellent father, had an eminent ſkill in phyſic added to their other accompliſhments.] This his eldeſt ſon, [whom Mr. *Neal*, in his Hiſt. *New. Eng.* p. 371, ſtiles M. D.] after his ejectment in 1662, was ſome time paſtor to a congregational church at *Andover*, who met in the ſame place with the people that were under the paſtoral care of Mr. *Samuel Sprint*, who attempted a coalition between the two churches, and had brought Mr. *Chauncey* to conſent to it, but ſome of his people oppoſed and fruſtrated the deſign. Having quitted *Andover*, ſome time after the recalling K. *Charles*'s indulgence, he came to *London* with a deſign to act chiefly as a phyſician. But after the death of [Mr. *Clarkſon*, Dr. *Owen*'s ſucceſſor], his people chuſing him, [*viz.* in *Oct.* 1687] he accepted their call, and continued among them 14 years. At length, finding the ſociety decline, he reſolved wholly to quit the miniſtry, and no entreaties could prevail with him to the contrary. He was a learned man, tho' not a popular preacher, [and was divinity tutor to the Diſſenter's academy in *London*, immediately before Dr. *Ridgley* and Mr. *Eames*. He died *Feb.* 28, 1712, and was ſucceeded by Mr. (afterwards Dr.) *Iſaac Watts*, who had been his aſſiſtant above 2 years; who declared his acceptance of the office *March* 8, 1701, the day on which K. *William* died: of which diſcouraging event to Proteſtant Diſſenters he took proper notice. The excellent Mr. *Price* ought to be mentioned, as Dr. *Watts*'s colleague and ſucceſſor in this church, (now under the care of Dr. *Savage*, who communicated ſome of the above particulars): a church remarkable for the number of ejected miniſters that were related to it, being not leſs than five, viz. *Caryl*, *Owen*, *Loeffs*, *Clarkſon*, and *Chauncey*.]

WORKS. The Divine Inſtitution of Congregational Churches, &c.—An Eſſay to the Interpret. of the Angel *Gabriel*'s Prophecy, *Daniel* ix. 24.—Chriſt's Aſcenſion to fill all Things; a Serm. at *Horſleydown*, &c.—[The Doctrine according to Godlineſs, in the way of Catechiſm. 12mo. 1737.]

WOTTON *Rivers*, [R.] Mr. *Tombes*.

YATESBURY, [R.] Mr. *Nathaniel Webb*. After his ejectment he retired to *Bromham*, where he had ſome eſtate. He

there

there lived in his own house, kept a school, and had boarders. He sometimes preached at *Caln*, and other places, as opportunity offered.

Mr. *Simms* was ejected somewhere in this county.

The following afterwards conformed:

Mr. *Thomas Masters*, near *Marlborough*. — Mr. *Matthew Hind*, of *Fittleton*.—Mr. *Richard Franklyn*, of *Bromhall*.—Mr. *John Wilmer*, of *Ham*.—Mr. *Fosset*, of *Cheriton*.—Mr. *John Leg*, of *Dunhead*, *St. Andrew*.—Mr. *John Norris*, of *Collinburn*. —Mr. *William Thompson*, at *Corsham*; who often complained afterwards to Mr. *Rosewell* of the burden of ceremonies, and told him he was drawn into Conformity unawares, by a mere wheedle of Dr. *Pierce*, the Bp. of *Bath* and *Wells*.

MINISTERS Ejected or Silenced

IN

WORCESTERSHIRE.

ALCHURCH, [R. S. 300 *l.*] Mr. *Richard Moor*. Dr. *W.* says, he gave up this living to Mr. *Halington* in 1661. He afterwards preached privately at *Weathercock-hill* in this county, where he was living in 1682.

WORKS. A Pearl in an Oyster-shell.—Precious Treasure in perishing Vessels; several Sermons.—An Account of the holy Life and Death of Mr. *Thomas Hall*.—*Paul*'s Prayer for *Israel*.

BEWDLEY. [Chap. to *Ribsford*, 40 *l.*] Mr. *Henry Oasland*, M. A. of *Trin. Col. Camb.* He was born of sober and reputable parents in the parish of *Rock*. From his childhood he was strongly inclined to learning, and bent upon the ministry. He was educated under the curate of the parish, and at the free-school at *Bewdley*. He was admitted to

Trin. Col. while Dr. *Hill* was maſter; of whom he ſays (in ſome memoirs of the former part of his life) "that he learnt more of Chriſt in one year, from his plain preaching, and almoſt daily expoſitions in the chapel, than he had all his time before in the country." After ſpending 4 years in the Univerſity, he went to ſee his friends, intending to return and purſue his ſtudies. But the famous Mr. *Tombs*, after his diſpute with Mr. *Baxter* in *Bewdley-Chapel*, leaving the town, the magiſtrates prevailed with Mr. *Oaſland* to ſucceed him in 1650. The next year he went to *London*, and was ordained in *Bartholomew, Exchange*, by Mr. *S. Clarke*, Mr. *Simeon Aſhe*, &c. In the printed teſtimonial of his ordination (then uſual) the words relating to the taking the covenant were raſed out, as he had not taken it, nor was it then inſiſted on as formerly. When he was of a Maſter's ſtanding, he went to *Cambridge*, and took that degree. He was the legal miniſter of *Bewdley*, from whence he was unwilling to remove, tho' he had conſiderable offers, becauſe there were ſo many excellent chriſtians in the town. He continued his public labours here till *Aug.* 24. 1662, having both here and in the towns adjacent, ſurprizing ſucceſs. On *Thurſdays*, after his return from the lecture at *Kidderminſter*, he catechiſed the children; who were ſo fond of him, that if he happened at any time to ſtay a little longer than uſual, they would go out into the fields to meet him, and run along by his horſe's ſide. When he was ejected, he and his family, (in which were 5 children), were ſupported only by a jointure his wife had from her former huſband, but he was contented and eaſy. In the very hotteſt part of *K. Charles*'s reign, he preached in *Leiceſterſhire, Northamptonſhire, Hereforaſhire, Warwickſhire, Worceſterſhire, Staffordſhire*, and *Shropſhire*; but as much as he could out of church hours, and his family went to church when he was abroad. When the indulgence was granted, he confined himſelf to the four latter counties, in which there were many who loved his memory, and who could with pleaſure tell the time and the place wherein his miniſtry was uſeful to them, and the text he preached on, that firſt occaſioned their minding religion in earneſt. He was in labours more abundant, and ventured more than moſt of his brethren when the times were troubleſome, and yet came off as well as moſt of them. After his confinement for *Packington*'s plot, he removed

removed with his family into *Staffordſhire*, where he preached to any that invited him; but his brethren had none of his company in Chancellors courts, or in priſon. Indeed about the beginning of K. *James*'s reign he was cited into the court at *Litchfield*, but was ſoon diſcharged, without expence or trouble, by the declaration for liberty.—He had many remarkable deliverances, which he noted with great thankfulneſs. When he was preaching the fun. ſerm. of Mr. *Eccleſhall* at *Coſely* in *Staffordſhire*, the floor of the room where he was, with a crowded congregation, ſunk into the cellar; but neither he nor any of his hearers received any hurt. He finiſhed his diſcourſe in an orchard, where he often preached to a numerous congregation of Nailers and Colliers, &c. As he was preaching once in *Hereforddſhire*, an informer came in, and took the names of the people preſent, without being much obſerved; and, being offended at ſomewhat in the ſermon, drew his ſword, ſwore he would kill the miniſter, and advanced towards him with that deſign; but a young man in the place, threw up his heels, and diſarmed him. The ſoldiers that took his brethren to priſon came ſeveral times to take him, but could not find him at home, he being often abroad, preaching lectures. They once came late at night in hopes of finding him; they ſearched his houſe, and ſeveral houſes in the neighbourhood, but miſſed that of a particular neighbour, with whom he was prevailed upon to lodge that night, and ſo he then alſo eſcaped them. He was ſo generally eſteemed by his neighbours, tho' moſt of them were of the eſtabliſhed church, that when he met with any difficulty, they expreſſed their concern: ſome of them would intercede with the officers for him, telling them how good a man and how good a neighbour he was, and how much good he did among them. Hardly any of them would have refuſed to conceal him when he was ſought for; and once when he was preaching half a mile from home, the officers came to diſturb him, but none of the neighbours would give information. A guard of ſoldiers was ſet in the way in which it was known he would come. When he came up, they told him they muſt know his name before he paſſed. He told them with great boldneſs, that his name was *Henry Oaſland*, and he cared not who knew it. Upon which they let him paſs, and were not ſenſible of their miſtake, till he was out of their reach.—He was a man eminent for juſtice and charity; of a catholic and healing ſpirit, and great mode-

moderation. One who appeared to all to be set upon doing good. On these accounts he was much respected by several that had no great affection for the Nonconformists [and particularly for his public-spiritedness; of which the following is an instance.] As he was one day walking by a narrow road he found two waggons had met; when, there not being room to pass each other, the waggoners fell to fighting for the way. He persuaded them to be quiet, and do as well as they could for that time, and assured them they should never have occasion to differ upon that account any more. Accordingly he purchased the next acre of land, and freely gave it to the country to enlarge the road, which is no small convenience to this day.—He had a strong constitution, and a great share of health; so as to be scarce ever hindered from preaching by sickness.—When he was in the pulpit, he seemed to be in his element. He generally began with something that tended to quicken his auditory to a serious attention, both in prayer and preaching. All his discourses were serious, lively and moving. His subjects were generally adapted to the circumstances of the people he preached to, or to the different seasons of the year, or the special occurrences of divine providence with respect to the nation in general, or the particular place where he preached, and was very particular in his application, so as often to occasion strangers to wonder how he came to be acquainted with their cases. He taught with authority, and convinced his hearers that he did not come to trifle with them, or gratify 'itching ears with the inticing 'words of man's wisdom,' but to demand of them in the name of the great God, and Jesus Christ whom he had sent, obedience to the everlasting gospel. In this part of his discourse, he used to look about his congregation with an uncommonly piercing eye, that made each particular hearer think he spake to him. Once preaching in *Pen* church in *Staffordshire*, to a crowded congregation, having recommended Christ Jesus as worthy to be accepted by all of them, and having with great authority demanded, and with great fervency pressed their acceptance of him, he charged all present who made light of the offer, and refused to comply, immediately to withdraw. Upon this he sat down, and for some time continued silent. Perceiving they all stayed, he rose up as one in an extasy of joy, and said, "Now I hope every one of you is espoused to Jesus Christ." He would often fix his eye upon some particular auditors with great earnestness, and with authority ask

them,

them, "Will you obey this Word? Or will you avoid this or that sin? O do for God's sake, or for Christ's sake! &c." which has had such an influence upon some, that they have cried out in the congregation, "I will sir, I will sir." A sleepy hearer was seldom seen under his ministry. More might have been seen in tears. He had a strong manly voice, as agreeable as it was audible; and a very rouzing delivery. —He was zealous for the cause of Nonconformity, and served it with such boldness and resolution, that some called his discretion in question: but he feared none in the matters of his God. When the soldiers came to take him up for the above mentioned *Packington*'s plot, he was reading a chapter to his family. His servant-maid told him a troop of horse stood at the door. He was advised to secure himself, which he did so artfully in his own house, that they could not find him. But considering with himself that being charged with high treason, tho' he was very innocent, his absconding would by many be reckoned an evidence of his guilt, he came forth from his hiding-place, stood before the soldiers, and asked them who it was they wanted? They answered, Mr. *Oasland*. "I am the man, said he, and am ready to answer to what any man has to say against me." He spoke with such a spirit as struck a visible terror into the men, who did not for some time speak to nor offer to lay hold on him.—After the Toleration, he preached twice every *Lord's-day*, and several lectures some miles from home, which he continued till *Lord's-day*, *Oct.* 3. 1703, when he was so ill that he could not preach; and on the 19th he died, aged about 80. The public minister preached a funeral sermon at his interment, on *Rev.* xiv. 13. There was a general lamentation for him, and in most of the places where he used to preach there was a fun. serm. for him. The poor greatly lamented his loss, as he was a great benefactor to them. He much encouraged young men that devoted themselves to the ministry. If they were poor, but had good abilities, he was ready to help them, and stirred up his friends that were able to contribute to their assistance. He left two sons among the Nonconformists. *Edward* the elder was pastor at *Bewdley*, *Henry* the younger died in *Cambridgeshire*.

WORKS. The Dead Pastor, yet Speaking; 2 Sermons printed without his knowledge, taken in Short-hand.—The Christian's daily Walk, in one Sheet.

BREDON, [R.] Mr. *Richard Beeston.*

BROADWAY, [V.] Mr. *Wall.*

BROMSGROVE, [V.] Mr. *John Spilsbury*, M.A. Several years fellow of *Magd.* Col. *Oxford.* At the great importunity of the people, he took upon him the paſtoral care of this congregation, which he held till the reſtoration; when, being diſſatisfied in conformity, he was forced to quit the living; but continued preaching privately to the people as long as he lived. His miniſterial performances were generally acceptable. His preaching was ordinarily plain and familiar; filled with variety of clear well-digeſted thoughts; ſerious, methodical, and judicious; and he was much followed. He had, both in preaching and converſation, an happy way of explaining difficulties, and reconciling ſeeming differences in ſcripture, to the great ſatisfaction of thoſe that heard him. He was thought to be a man of great wiſdom, and therefore was much adviſed with in difficult caſes. He had learnt of his Lord to be meek and lowly, and to abſtain from ſinful anger, and raſh words. His moderation to perſons who differed from him was great. Several of the conforming clergy ſhewed him much reſpect in the darkeſt times, and offered to ſhelter him in their houſes when he was driven from his own. The union of the Preſbyterian and Independent miniſters in *London*, expreſſed by the heads of agreement printed after the Revolution, he much rejoiced at. He was for ſeveral years either confined to his houſe, or forced to keep out of the county, for fear of the writ *De excom. cap.* taken out, and long kept in force againſt him, and two or three more in the town. The want of air and exerciſe was judged the occaſion of that illneſs, which ſome years after brought him to the grave. In thoſe times of danger he frequently preached privately, both at home and abroad, and ſeemed earneſtly deſirous to be uſeful. He never would receive any allowance from his people for preaching after his ejection. Once, after he had been impriſoned ſome time in the county jail, and was releaſed, he ſaid in the hearing of ſome particular friends, for their encouragement, "I ſhall not henceforward fear a priſon as formerly, becauſe I had ſo much of my heavenly Father's company as made it a palace to me." He was confined to his chamber 11 months before his death, and not able to move without the help of two perſons; yet not one impatient word was heard from him. Few viſited him but admired his patience and chearful ſubmiſſion under

under so smarting a rod; and several hearing of it, who had not much acquaintance with him, went on purpose to see his behaviour; and could not leave his chamber without acknowledging with tears, that it exceeded the report they they had heard. To the last, he expressed his affection to his people, taking his leave of them as they visited him, with suitable advice and prayer. He chearfully resigned up his spirit into the hands of his Redeemer, *June* 10, 1699, having lived 71 years. He would not have had a funeral sermon; but when, upon much persuasion, he consented to it, he appointed *Luke* xvii. 10. for the text, and prohibited all encomiums of himself. His humility always prevailed against the importunity of his friends, who much desired him to print some of his sermons, and his love to his people made him deaf to all invitations to greater places. Mr. *Baxter* gives him the character of "a man of extraordinary worth, for moderation, peaceableness, ability, ministerial diligence, and an upright life." He was exceedingly valued by Dr. *Hall*, the Bp. of *Bristol*, whose sister he married. The Bp. ordinarily visited him once a year, and continued some weeks at his house, and when he died, made his only child his heir; viz. Mr. *John Spilsbury*, who was for several years pastor of a congregation of Dissenters at *Kidderminster*; the father of the present worthy Mr. *Francis Spilsbury*, minister of *Salter's-Hall*.

CHADDESLY, (Corbet) [V.] Mr. *Thomas Baldwin*, sen. of *Camb*. After his ejectment in 1662 †, he settled with the Dissenters of *Kidderminster*. [Mr. *Baxter* in his life (P. iii. p. 92) speaks of him thus. "He had been our school-master, sent to me by Mr. *Vines* from *Camb*. A good scholar, a sober, calm, grave, moderate, peaceable minister; whom I never heard one person blame for any one word or deed. An extraordinary preacher. Wherefore I desired, when I was driven from *K*. that the people would be ruled by him," &c.] He ordinarily preached without notes, and yet with much exactness. His delivery was forcible, and very affecting. He was much troubled both with gout and stone, and often preached with those pains upon him; which some of his auditors thought excited the greater earnestness, and made his expressions the more affecting. His sermons were frequently repeated after his death, amongst his people, by those that wrote

† Dr. *W*. says Mr. *Lee* the sequestered minister was restored in 1661.

them

them after him. He was not only careful of his flock, but was a good bishop of his family also. He was driven by the *Oxford-act*, to *Dudley*, [but he returned to *Kidderminster*, and died there.] As he lay on his death-bed, he much lamented that he had not been more indefatigable in the service of his great Master. When death was near, he spake with much pleasure of the upper world, and expressed a good hope with regard to the happiness of it. He died in *Feb.* 1693. Mr. *White* the conforming minister, who had a great friendship for him, and whom he often heard, preached his fun. serm. † [on *Jam.* i. 12. Dr. *C.* has a short quotation from it. The following larger extract will not be unacceptable. "There seems to be in the words, a representation of the case of our deceased friend. He had for many years been tutored by God in the school of affliction;—let us consider for our own edification, as well as for his honour, his behaviour under all. Besides the known and exemplary holiness and regularity of his life for many years in this place, and his constant attendance upon his ministry,—I would especially recommend to your consideration and imitation his signal patience under all his great afflictions, keeping them in a great measure to himself; and when he had any intermission from pain he presently shewed a readiness for profitable discourse, as if what was past had been forgotten; and this from a principle of faith and heavenly-mindedness. This particularly appeared two days before his death. How did he, before several witnesses, lay out that little strength which remained in speaking of God, and Christ, and heaven, with a kind of transport, and more than ordinary vigour. And being desired to favour himself, because of his weakness, he answered smartly, "Can I speak too much for God?"—As for his behaviour for that long

† This is the sermon which Dr. *C.* had mentioned as preached for Mr. *Badland* (see p. 406.) That mistake was doubtless occasioned by Mr. *White*'s having mis-spelt his name, which in the title of the sermon is *Badland*. That Dr *C.* should not discover this when he made the extract from it in his *Contin.* is surprizing. A learned correspondent having favoured the Editor with this sermon, (on the supposition of a mistake, p. 406) it fully appears that it is the same with that from whence Dr. *C*'s extract is made. That the person's name was *Bellamy* is clear from Mr. *Baxter*'s repeatedly writing it so. Mr. *Bedland* was another ejected minister. Probably their names being somewhat similar might be often confounded, or this Mr. *B.* might have gone by two names, as some of the ejected ministers did.

time

time wherein he was with-held from the public exercise of his ministry, because he could not comply in every thing with the demands of the government, it was, for the good temper and moderation of it, as exemplary as his patience under his afflictions. He was no friend to those extremes which are is so common amongst us. Tho' he had as good ministerial abilities as most, he contented himself with that narrow scene of action wherein he was placed, and therein endeavoured rather to be an healer of breaches than to cause them to grow wider by exasperation," &c.

CHURCHILL, [2 R.] Mr. *Edward Boucher*. "A young man [says Mr. *Baxter*] born in *Kidderminster* parish, of great humility, sincerity, peaceableness, and good ministerial parts. He lived at *Kidderminster* after his ejectment. [He was brother to *James Boucher*, an husbandman, who can but write his name, and is of as good understanding in divinity as many divines of good account, and more able in prayer than most ministers that I ever heard.]"

CROPTHORN, [V. 80 *l.*] Mr. *William Westmacot*. He had 9 or 10 children, when ejected, and was afterwards in very low circumstances.

DODERHILL, [V.] Mr. *Thomas Francis*.

ECKINGTON, [V.] Mr. *Timothy Jordan*.

EVESHAM. *All Saints*. Mr. *George Hopkins*, M. A. son to Mr. *W. Hopkins*, a member of the Long Parliament. An useful preacher. After his ejectment he retired to *Dumbleton* in *Gloucestershire*, where he died *March* 25, 1666. When the *Oxford* oath came out, he was over-persuaded to take it in his own sense, that he might not be forced 5 miles from the people; but died just at the time when he should have had the benefit of it. He was a very judicious, godly, moderate, peaceable, and upright man. Even *Wood* thinks fit to own, that "besides his knowledge in divinity, he was a very good mathematician, and an example of great candour and moderation."

WORKS. Salvation from Sin by Jesus Christ; or the Doct. of Sanctification founded upon Christ, &c.

Ibid. St. Laurence's. Mr. *Thomas Matthews*.

HAMPTON, *Lovet*. [R. S.] Mr. *John Freeston*. He had a legal title to the living, by the act in 1660, as Dr. *W.* owns the sequestered minister died before the Restoration.

HARDINGTON,

* HARDINGTON, [140*l.*] Mr. *Stephen Baxter*. [A ſon of Mr. *George Baxter*, paſtor at *Wenlock*, and] brother to Mr. *Benj. Baxter* of *Upton*. Mr. *Richard Baxter* ſays "he was one of a ſolid underſtanding, and a calm and peaceable ſpirit. After he was ſilenced he practiſed phyſic."

HARRINGTON, [Chap.] Mr. *John Ward*.

KEMSEY, [V. 41*l.* 3*s.* 4*d.*] Mr. *Thomas Bromwich*. Mr. *Baxter* ſtiled him "an ancient, reverend, able miniſter, of an upright life. When Bp. *Morley* came to the town, and Mr. *Collier* of *Blockley* had conformed, he was over-perſuaded to take the declaration; but before he came to profeſs his aſſent and conſent openly, and fully to conform, he was caſt into great diſtreſs of conſcience, and went no farther. But yet by preaching, he uſed that liberty that he had ſo procured.

KIDDERMINSTER, [V.] Mr. *Richard Baxter*. He was born *Nov.* 12, 1615, at *Eaton Conſtantine*, near *Salop*, [where his father had a competent eſtate.] He had very indifferent ſchoolmaſters in his childhood, and when he grew up he had not the advantage of an academical education, tho' he was extremely deſirous of it; but the greateſt aſſiſtance he had in his ſtudies was the private advice of ſome divines, to whom he applied for it: yet by the divine bleſſing upon his uncommon diligence, his ſacred knowledge was ſuch as few in the univerſity ever arrived to. He was ſerious betimes. [His father ſaid with tears of joy to a friend, "I hope my ſon *Richard* was ſanctified from the womb." When he was a little boy in coats, if he heard other children uſe prophane words in play, he would reprove them to the wonder of many.] At the age of 14, the reading of *Parſons* on *Reſolution* brought him under ſuch religious impreſſions, as never wore off. [When he was about 18 he was perſuaded to make trial of a court life, as the moſt likely way to riſe in the world. In order to it, he was ſent up to *Whitehall*, to Sir *Henry Herbert*, Maſter of the Revels, who received him courteouſly, but could not perſuade him to ſtay with him. His inclinations were quite another way. He returned into the country, and followed his ſtudies with indefatigable eagerneſs.] He was afterwards kept a long while, with

* Probably *Arvington* near *Kidderminſter*, or *Harvington* R. alias *Harferton*.

From an Original Picture in the Possession of the Revd Mr Spilsbury.

the calls of approaching death at one ear, and the questionings of a doubtful conscience on the other; and carefully read all the practical treatises he could get for his direction and satisfaction. From the age of 21 to 23, he was so weak that he hardly thought it possible he should live above a year; and yet, having a warm sense of religion, and being willing to do some good before he left the world, he entered into the ministry, and was examined and ordained, by Bp. *Thornborough* of *Worcester*, before he had distinctly read over the book of ordination, or the homilies, or examined with any degree of exactness, the book of *Common Prayer*, or the 39 Articles. He was first at *Dudley*, where for about 9 months he preached to a numerous auditory: He went from thence to *Bridgnorth*, where he was assistant to Mr. *Madstard*. The *etcætera* oath put him upon closely studying the affair of conformity; and the more he weighed it, the less he liked it. Tho' he thought not all kind of episcopacy unlawful, he could not so approve the *English* episcopacy, as to think it lawful to swear, he would never consent to have it altered. And he observed, that that oath which was designed unalterably to subject the nation to diocesans, did but set many the more against them: Upon the opening of the Long Parliament, a committee was appointed to hear petitions and complaints against such as were scandalous among the clergy. The town of *Kidderminster* had drawn up a petition against Mr. *Danse* their vicar, and his two curates, as insufficient. The living was worth 200*l. per ann.* and the vicar, in order to the compounding matters, offered 60*l. per ann.* to an agreeable preacher, to be chosen by 14 trustees. They, upon hearing Mr. *Baxter*, chose him, and he accepted; observing, that in all the changes he passed thro', he never went to any place he had before desired, designed or thought of.—He spent 2 years at *Kidderminster* before the civil war broke out, and above 14 years afterwards, but never used the vicarage-house, tho' authorized by an order of parliament, but the old Vicar lived there without molestation. Mr. *Baxter* found the place like a piece of dry and barren earth: ignorance and profaneness, as natives of the soil, grew very luxuriant. But by the divine blessing upon his labour and cultivating, the face of paradise appeared there in all the fruits of righteousness. Rage and malice created him much opposition at first; but at length, his unwearied pains were crowned with unexpected success.

 When

When he first came thither, there might perhaps be a family in a street that worshipped God. But when he came away, there was not above a family on the side of a street that did not do it. He had 600 communicants; and there were but few families in the whole town but what submitted to his private catechizing, and personal conference.——In the heat of the war he retired to *Coventry*, and preached one part of the Lord's-day to the garrison, and the other to the inhabitants. Here he had the agreeable society of about 30 worthy ministers, who fled to the same place for safety; among the rest, Mr. *Vines* and Mr. *Burgess*. He continued there 2 years, taking nothing for his preaching but his diet. After *Naseby* fight, when the cause remarkably changed on the side of the *Parliamentarians*, and the king was left out of the new commissions, understanding that plotting heads among the soldiers were busily at work, in order to subvert church and state, he with the encouragement of the ministers then at *Coventry*, went into the army, and accepted an invitation to be chaplain to col. *Whalley*'s regiment, with a design to do all that in him lay to prevent the confusions that afterwards ensued. But he was separated from the army, in a very critical juncture, in *Feb.* 1647, the very day that they began their conspiracy against the parliament, in a meeting at *Nottingham*, and just before the trial of skill at *Triploe Heath*, by great weakness, occasioned by the loss of a gallon of blood at the nose; upon which, retiring to Sir *T. Rouse*'s, he was in continual expectation of death; but after some time was raised as from the brink of the grave.—When *Oliver* got the ascendant, and became Protector, Mr. *Baxter* could not fall in with him, tho' he preached once before him. Being sent for to hear him make a speech of above an hour's length, about the providence of God in changing the government, &c. he took the freedom to tell him, that the honest people of the land took their ancient monarchy to be a blessing. He came to *London* just before the deposition of *Richard Cromwell*, and preached before the parliament the day before they voted the return of the king. He preached also before the Lord Mayor and Aldermen at *St. Paul's*, on the day of thanksgiving for *Monk*'s success. When the king was restored, he became one of his chaplains in ordinary. He preached once before him in that capacity; and often waited on him, with the rest of the ministers, in order

order to obtain by his Majesty's means, some terms of peace and union with the Bishops. He assisted at the conference at the *Savoy*, as one of the commissioners, and then drew up a *Reformed Liturgy*, which some persons not very likely to be prejudiced in his favour, have thought to be the best of the kind they ever saw. He was offered the bishopric of *Hereford* by the Lord Chancellor *Clarendon*; but could not be satisfied to accept it; and gave his Lordship his reasons in a respectful Letter. He affected no higher preferment, than liberty to continue his ministry in his beloved town of *Kidderminster*, which he could not obtain. Tho' he went down thither after the Restoration, he could not get leave to preach there above twice or thrice. He returned therefore to *London*, and preached occasionally about the city; sometimes for Dr. *Bates* at *St. Dunstan*'s in *Fleet-street*, and sometimes in other places, and had a licence from Bp. *Sheldon*, upon his subscribing a promise not to preach against the doctrine of the church or the ceremonies in his diocese, as long as he used his licence. Thus he went on, till *May* 15, 1662, when he preached his farewel sermon at *Black Friars*: he did it the sooner, that none might suppose he intended to conform at *Bartholomew-tide*, the time fixed by the act. He afterwards retired to *Acton* in *Middlesex*, where he went every *Lord's-day* to the public church, and spent the rest of the day with his family, and a few poor neighbours that came in. In 1665, when the plague raged, he went to *Richard Hampden*'s, Esq; in *Buckinghamshire*, and returned to *Acton* when it was over. He staid there as long as the act against conventicles continued in force, and when that was expired, he had so many auditors that he wanted room. Hereupon, by a warrant signed by two justices, he was committed for six months to *New Prison*; but was released by an *Habeas Corpus*, and removed to *Totteridge* near *Barnet*.—After the indulgence in 1672, he returned into the city, and was one of the *Tuesday* lecturers at *Pinners-hall*, and had a *Friday* lecture at *Fetter-lane*; but on the *Lord's-days* he for some time preached only occasionally; and afterwards more statedly in *St. James's Market-house*, where in 1674 he had a most miraculous deliverance, [a main beam under the floor being decayed.] He was apprehended as he was preaching his lecture at Mr. *Turner*'s; but soon released, because the warrant was not (as it ought to have been) signed by a city justice.—In 1676 he built a Meeting-house in *Oxendon-street*, and when he had but once

preached there, the worſhip was diſturbed, and Mr. *Seddon*, a *Derbyſhire* miniſter, preaching for him, (he being out of Town) was ſent to the *Gate-houſe* in his room, tho' the warrant did not ſuit him; and he continued there 3 months, till he got an *habeas corpus*. Mr. *Baxter* then took another meeting-houſe in *St. Martin*'s pariſh, and was forcibly kept out of it by conſtables and officers. Mr. *Wadſworth* dying in *Southwark*, he, upon the earneſt invitation of the people, preached to them many months in peace. When Dr. *Lloyd* ſucceeded Dr. *Lamplugh* in *St. Martin*'s, he offered him his chapel in *Oxendon-ſtreet* for public ſervice, and he accepted it.—In 1682 he was ſuddenly ſurprized in his houſe, by an informer with conſtables and officers, with a warrant to ſeize his perſon for coming within 5 miles of a corporation; and 5 more in diſtrain for 195*l.* for five ſermons. Tho' he was exceeding ill, he was going with them to a juſtice, till meeting Dr. *Cox*, the phyſician, he forced him back to his bed, and went and took his oath, before 5 juſtices, that he could not go to priſon without danger of death. The King being applied to, conſented that his impriſonment ſhould for that time be forborn. But they executed the warrants on the books and goods in the houſe, notwithſtanding that he gave good proof that they were not legally his; and they ſold even the bed which he lay upon. Some friends paid down the money at which they were appraiſed, and he repaid them. Being afterwards in danger of new ſeizures, he was forced to retire to private lodgings.—In 1684 he was ſeized again, and carried to the ſeſſions, at a time when he was ſcarce able to ſtand, and bound in a bond of 400*l.* to his good behaviour, being told that this proceeding was only to ſecure the government againſt ſuſpected perſons. He was ſome time after carried again to the ſeſſions-houſe, in great pain, and forced to continue bound. He refuſed to ſtand bound, not knowing what they might interpret a breach of the peace. But his ſureties would be bound, leſt he ſhould die in a jail. He was alſo carried thither a third time, and ſtill bound; tho' for the moſt part he kept his bed.—In the reign of K. *James* II. he was committed priſoner to the *King's Bench*, by the warrant of the Lord Chief Juſtice *Jefferies*, for ſome exceptionable paſſages in his Paraphraſe on the New Teſtament. They were collected by Sir *Roger L'Eſtrange*, who ſaid, this was the wickedeſt book that ever was written. [A certain eminent clergyman, (ſays Mr. *Neal*) reported to be Dr. *Sh——ck*, put into the hands of his enemies ſome accuſations

cusations from *Rom.* xiii. that might touch his life; but no use was made of them].—On *May* 30 he was brought to his trial. Being very much indisposed, he moved, by his counsel, for further time; but the Judge cries out in a passion, "I will not give him a minute's time to save his life; we have had to deal with other sort of persons, but now we have a saint to deal with. I know how to deal with saints as well as sinners: yonder stands *Oates* in the pillory, and he says he suffers for truth, and so says *Baxter*; but if *Baxter* did but stand on the other side of the pillory with him, I would say, two of the greatest rogues and rascals in the kingdom stood there." The passages accused were, his Paraphrase on *Mat.* v. 19. *Mark* ix. 39. xi. 31. xii. 38—40. *Luke* x. 2. *John* xi. 57. *Acts* xv. 2. The main charge was, that he in these passages reflected on the Prelates of the church of *England*, and so was guilty of sedition. His counsel were not suffered to proceed in the defence of their client, but were brow-beaten and hectored by the Judge, in a manner that suited *Billingsgate* much better than a tribunal of justice. Mr. *Baxter* beginning to speak for himself, says *Jefferies* to him, "*Richard*, *Richard*, dost thou think we will hear thee poison the court? *Richard*, thou art an old fellow, an old knave; thou hast written books enow to fill a cart, every one as full of sedition, I may say treason, as an egg is full of meat. Hadst thou been whipt out of thy writing trade for 40 years ago, it had been happy. I know thou hast a mighty party, and I see a great many of thy brotherhood in corners, to see what will become of their mighty Don; and a Doctor of the party (meaning Dr. *Bates*) at your elbow; but, by the grace of Almighty God, I'll crush them all."—After this strange insult, another of Mr. *Baxter*'s counsel, Mr. *Atkinson*, begins to speak; and, to clear Mr. *Baxter*, would have read some passages of the book: but *Jefferies* cried out, "You sha'n't draw me into a conventicle with your annotations, nor your snivelling parson neither." He then proceeded to sum up the matter to the jury, thus: "'Tis notoriously known there has been a design to ruin the King and nation; the old game has been renewed, and this has been the main incendiary. He's as modest now as can be; but the time was when no man was so ready at 'Bind your 'kings in chains, and your nobles in fetters of iron;' and 'To your tents, O *Israel!*' Gentlemen, for God's sake, don't let us be gulled twice in an age." When he had done this harangue, Mr. *Baxter* presumed to say, "Does your

Lordſhip think any jury will pretend to paſs a verdict on me upon ſuch a trial?" "I'll warrant you, Mr. *Baxter*, (ſays he); don't trouble your head about that." The jury immediately laid their heads together at the bar, and brought him in Guilty. On the 29th of *June* following judgment was given againſt him to pay a fine of 500 marks, and to lie in priſon till it was paid, and bound to his good behaviour for 7 years. The chief juſtice ſaid upon the bench, "he was ſorry that the act of indemnity diſabled him from hanging him." Mr. *Baxter* continued in a coſtly priſon in pain and langour 2 years. But at length, the King changing his meaſures, he was pardoned, and removed to *Charter-houſe Yard*. There he aſſiſted Mr. *Sylveſter* every *Lord's-day* morning, and every *Thurſday* morning preached a lecture. Thus he held on four years and a half, rejoicing in K. *William*'s happy Revolution, tho' he did not go much abroad afterward. He finiſhed his courſe, *Dec.* 8, 1691, and was interred in *Chriſt-Church*, whither his corpſe was attended by a numerous concourſe of perſons of different ranks, and eſpecially of miniſters, ſome of them Conformiſts, who paid him this laſt office of reſpect. —His laſt will and teſtament, which bore date *July* 7, 1689, was introduced in this manner: "I *Richard Baxter*, of *London*, Clerk, an unworthy ſervant of Jeſus Chriſt, drawing to the end of this tranſitory life, having thro' God's great mercy the free uſe of my underſtanding, do make this my laſt will and teſtament, revoking all other wills formerly made by me. My ſpirit I commit, with truſt and hope of the heavenly felicity, into the hands of Jeſus, my glorified Redeemer and Interceſſor; and by his mediation into the hands of God, my reconciled Father, the infinite eternal Spirit, Light, Life, and Love, Moſt Great and Good, the God of Nature, Grace and Glory; of whom, and thro' whom, and to whom are all things; my abſolute Owner, Ruler, and Benefactor; whoſe I am, and whom I (tho' imperfectly) ſerve, ſeek, and truſt; to whom be glory for ever, *Amen*. To him I render moſt humble thanks that he hath filled up my life with abundant mercy, and pardoned my ſin by the merits of Chriſt, and vouchſafed by his Spirit to renew me, and ſeal me as his own; and to moderate and bleſs to me my long-ſufferings in the flеſh, and at laſt to ſweeten them by his own intereſt, and comforting approbation, who taketh the cauſe of love and concord as his own," *&c.*—He ordered his books that he had remaining to be diſtributed by Mr. *Matthew Sylveſter*, and

Mr.

Mr. *Roger Morrice*, among poor ſcholars. The remainder of his temporal eſtate, after a few legacies to his kindred, he diſpoſed of for the benefit of the ſouls and bodies of the poor. And he left Sir *Henry Aſhurſt*, Bart. *Rowland Hunt*, of *Boraton*, Eſq; Mr. *Thomas Hunt*, merchant, *Edward Harley*, Eſq; Mr. *Thomas Cooke*, merchant, Mr. *Thomas Trench*, merchant, and Mr. *Robert Bird*, gentleman, his executors.

[Dr. *Calamy* concludes his account of Mr. *Baxter*, with ſtating and anſwering a number of accuſations which different perſons had brought againſt him, (*Contin.* p. 905—932). As theſe are known by few, and credited by none, in the preſent day, a defence ſeems to be now unneceſſary. The following view of this good man's character and dying behaviour, taken from Dr. *Bates*'s funeral ſermon for him, will be the beſt anſwer to the injurious reflections of his enemies, as well as the moſt edifying to the reader.—The Dr. having finiſhed his diſcourſe upon the text, proceeds as follows: "I ſhall now apply myſelf to ſpeak of the Rev. Mr. *Richard Baxter*, that excellent inſtrument of divine grace, to recover and reſtore ſo many revolted ſouls to God, out of the empire of his enemy. I am ſenſible that in ſpeaking of him I ſhall be under a double diſadvantage, for thoſe who perfectly knew him will be apt to think my account of him ſhort and defective; others will from ignorance or envy be inclined to think his juſt praiſes to be undue and exceſſive. If love could make me eloquent, I ſhould uſe all the moſt lively colours of language to adorn his memory. But this conſideration relieves me in the conſciouſneſs of my diſability, that a plain narrative of what Mr. *Baxter* was and did, will be a moſt noble elogy, and that his ſubſtantial piety no more needs artificial oratory to ſet it off, than refined gold wants paint to add luſtre to it." After ſome account of the early part of his life, related at the beginning of this article, and his uſefulneſs at *Kidderminſter*, particularly in the converſion of ſouls, the Dr. goes on—"This was the reigning affection in his heart, and he was extraordinarily fitted to obtain his end. His prayers were an effuſion of the moſt lively, melting expreſſions, and his intimate ardent affections to God. 'From the abundance of his heart his lips 'ſpake.' His ſoul took wing for heaven, and wrapt up the ſouls of others with him. Never did I ſee or hear a holy miniſter addreſs himſelf to God with more reverence and humility—with more zeal and fervency—or with more filial affiance in the Divine Mercy. In his ſermons, there was a

rare union of arguments and motives, to convince the mind and gain the heart. All the fountains of reason and persuasion were open to his discerning eye. He had a marvellous felicity and copiousness. There was a noble negligence in his stile, for his great mind could not stoop to the affected eloquence of words. He despised flashy oratory, but his expressions were clear and powerful; so convincing the understanding, so entering into the soul, so engaging the affections, that those were as deaf as adders who were 'not charmed by so wise a 'charmer.' He was animated with the Holy Spirit, and breathed celestial fire to inspire heat and life into dead sinners, and to melt the obdurate in their frozen tombs.—His wonderful diligence in catechizing the particular families under his charge, was exceeding useful to plant religion in them. The idea of a faithful minister, delineated in his *Reformed Pastor*, was a copy taken from the life; from his own zealous example.—While at *Kidderminster*, his illustrious worth was not shaded in a corner, but dispersed its beams and influence round the country. By his counsel and excitation the ministers in *Worcestershire*, Episcopal, Presbyterian, and Congregational, were united, that by their studies, labour, and advice, the doctrine and practice of religion might be preserved in all their churches.—Mr. *Baxter* was not above his brethren —but he was the soul of that happy society."——The Dr. in relating some things concerning Mr. *Baxter* after he left *Kidderminster*, mentions the following, as an instance of his faith and fortitude: "Preaching at *St. Dunstan*'s church, which was very old, something in the steeple fell down, and the noise struck such a terror into the people, that in wild disorder they [began to] run out of the church. Their eagerness to haste away put all into a tumult. Mr. *Baxter*, without visible disturbance, sat down in the pulpit. After the hurry was over, he resumed his discourse, and said, "We are in the service of God to prepare ourselves, that we may be fearless at the great noise of the dissolving world, 'when the 'heavens shall pass away, and the elements melt with fervent 'heat, the earth also, and the works therein shall be burnt up." —In the interval between his deprivation and his death, he wrote and published most of his books, which, for their number and variety of matter in them, make a library. They contain a treasure of controversial, casuistical, positive, and practical divinity. Indeed, he had such an amplitude in his thoughts, such vivacity of imagination, and such solidity and depth

depth of judgment, as rarely meet together. His inquiring mind was freed from the ſervile dejection and bondage of an implicit faith. He adhered to the ſcripture as the perfect rule of faith, and ſearched whether the doctrines received and taught were conſonant to it.—In ſome points of modern controverſy he judiciouſly choſe the middle way, and adviſed young divines to follow it. His reverence of the Divine Purity made him very ſhy and jealous of any doctrine that ſeemed to reflect a blemiſh and ſtain upon it. He was a clear aſſertor of the ſovereign freeneſs, and infallible efficacy of divine grace in the converſion of ſouls. In a ſermon, reciting the words of the covenant of grace, 'I will put my fear into 'their hearts, and they ſhall not depart from me;' he obſerved "the tenor of it was, 'I will, and you ſhall.' Divine Grace makes the rebellious will obedient, but does not make the will to be no will." He preached, that the death of Chriſt was certainly effectual for all the elect, to make them partakers of grace and glory, and that was ſo far beneficial to all men, that they are not left in the ſame deſperate ſtate with the fallen angels, but are made capable of ſalvation by the grace of the goſpel: not capable as efficients to convert themſelves, but as ſubjects to receive ſaving grace. He did ſo honour the ſincerity of God, as entirely to believe his will declared in his word. He would not interpret the promiſes of the goſpel in a leſs gracious ſenſe than God intended them; therefore, if men finally periſh, 'tis not for want of mercy in God, nor merits in Chriſt, but for their wilful refuſing ſalvation.—His books of practical divinity have been effectual for more numerous converſions of ſinners to God, than any printed in our time; and while the church remains on earth, will [probably] be of continual efficacy to recover loſt ſouls. There is a vigorous pulſe in them that keeps the reader awake. —He that was ſo ſolicitous for the ſalvation of other mens ſouls was not negligent of his own, but, as regular love requires, his firſt care was to prepare himſelf for heaven. In him the virtues of the contemplative and active life were eminently united. His time was ſpent in communion with God, and in charity to men. He lived above the ſenſible world, and in ſolitude and ſilence converſed with God. The frequent and ſerious meditation of eternal things was the powerful means to make his heart holy and heavenly, and from thence his converſation. His life was a practical ſermon, a drawing example. There was an air of humility and ſanctity

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in his mortified countenance; and his deportment was becoming a ſtranger upon earth, and a citizen of heaven.—Tho' all divine graces, the fruit of the ſpirit, were viſible in his converſation, yet ſome were more eminent. There was a rare union of ſublime knowledge, and other ſpiritual excellencies, with the loweſt opinion of himſelf. He wrote to one that ſent a letter to him full of expreſſions of honour and eſteem, "You do admire one you do not know; knowledge will cure your error. The more we know God, the more reaſon we ſee to admire him; but our knowledge of the creature diſcovers its imperfections, and leſſens our eſteem." To the ſame perſon, expreſſing his veneration of him for his excellent gifts and graces, he replied with heat, "I have the remainders of pride in me; how dare you blow up the ſparks of it?" He imitated *St. Auſtin*, both in his penitential confeſſions and retractations. In conjunction with humility, he had great candor for others. He could willingly bear with perſons of differing ſentiments. He would not proſtitute his own judgment, nor raviſh anothers. He did not over-eſteem himſelf, nor under-value others. He would give liberal encomiums of many conforming divines. He was ſevere to himſelf, but candid in excuſing the faults of others. Whereas the buſy inquirer and cenſurer of the faults of others is uſually the eaſy neglecter of his own.—Self-denial and contempt of the world were ſhining graces in him. I never knew any perſon leſs indulgent to himſelf, and more indifferent to his temporal intereſt. The offer of a biſhopric was no temptation to him, for his exalted ſoul deſpiſed the pleaſures and profits which others ſo earneſtly deſire. He valued not an empty title upon his tomb. [He was tried by many afflictions, and particularly by ſlanderous reports; but his patience was truly chriſtian under all.] He was ſo far from being moved at the unrighteous perſecution for his Paraphraſe, that he joyfully ſaid to a friend, "What could I deſire more of God, than after having ſerved him to the utmoſt of my power, I ſhould now be called to ſuffer for him." One who had been a fierce Diſſenter, was afterward rankled with an oppoſite heat, and very contumelioſly in his writings reflected upon Mr. *Baxter*, who calmly endured his contempt; and when the ſame perſon publiſhed a learned diſcourſe in defence of Chriſtianity, Mr. *Baxter* ſaid, "I forgive him all, for his writing that book."—The cenſures and reproaches of thoſe whom he eſteemed and loved touched him in the tender part;

but he, with the great apoſtle, 'counted it a ſmall thing to 'be judged by mens judgment.' He was entire to his conſcience, and independent upon the opinion of others; but his patience was more eminently tried by his continual pains and languiſhing. [He was dreadfully afflicted with the ſtone.] His complaints were frequent, but who ever heard an unſubmiſſive word drop from his lips? In his ſharp pains, he ſaid, "I have a rational patience, and a believing patience," tho' ſenſe would recoil.—His pacific ſpirit was a clear character of his being a child of God. How ardently he endeavoured to cement the breaches among us, which others widen and keep open, is publicly known. He ſaid to a friend, "I can as willingly be a martyr for love, as for any article of the creed." Love to the ſouls of men was the peculiar character of Mr. *Baxter*'s ſpirit. In this he imitated and honoured our Saviour, who prayed, died, and lives for the ſalvation of ſouls. All his natural and ſupernatural endowments were ſubſervient to this bleſſed end. It was 'his meat and drink,' the life and joy of his life to do good to ſouls. In his ſtudies his induſtry was almoſt incredible. In his uſual converſation, his ſerious, frequent and delightful diſcourſe was of divine things, to inflame his friends with the love of heaven. He received, with tender compaſſion and condeſcending kindneſs, the meaneſt that came to him for counſel and conſolation. He gave in one year 100*l.* to buy Bibles for the poor. He continued to preach ſo long, notwithſtanding his waſted languiſhing body, that the laſt time he almoſt died in the pulpit. It would have been his joy to have been transfigured in the mount.—Not long after his laſt ſermon he felt the approaches of death, and was confined to his bed. His laſt hours were ſpent in preparing others and himſelf to appear before God. He ſaid to his friends that viſited him, "You come hither to learn to die; I can aſſure you, that your whole life, be it never ſo long, is little enough to prepare for death. Have a care of this vain deceitful world, and the luſts of the fleſh. Be ſure you chuſe God for your portion, heaven for your home, God's glory for your end, his word for your rule, and then you need never fear but we ſhall meet with comfort."—Never was penitent ſinner more humble and debaſing himſelf; never was a ſincere believer more calm and comfortable. He acknowledged himſelf to be the vileſt dunghill-worm (his uſual expreſſion) that ever went to heaven. He admired the Divine condeſcenſion to us, often ſaying, "Lord, what is man? what

what am I, a vile worm, to the great God?" Many times he prayed, 'God be merciful to me a sinner!' and blessed God that this was left upon record in the gospel as an effectual prayer. He said, "God may justly condemn me for the best duty I ever did, and all my hopes are from the free mercy of God in Christ;" which he often prayed for.—After a slumber, he waked and said, "I shall rest from my labour." A minister then present said, "And your works follow you." To whom he replied, "No works; I will leave out works, if God will grant me the other." When a friend was comforting him with the remembrance of the good many had received by his preaching and writings, he said, "I was but a pen in God's hand, and what praise is due to a pen?"—His resigned submission to the will of God, in his sharp sickness, was eminent. When extremity of pain constrained him earnestly to pray to God for his release by death, he would check himself, "It is not fit for me to prescribe;" and said, "when thou wilt, what thou wilt, and how thou wilt."—Being in great anguish, he said, "O how unsearchable are his ways, and his paths past finding out! the reaches of his providence we cannot fathom!" and to his friends, "Do not think the worse of religion for what you see me suffer."—Being often asked, how it was with his inward man? he replied, "I bless God I have a well-grounded assurance of my eternal happiness, and great peace and comfort within;" but it was his trouble he could not triumphantly express it, by reason of his extream pains. He said, "Flesh must perish, and we must feel the perishing of it; and that tho' his judgment submitted, yet sense would still make him groan."—Being asked by a person of quality, whether he had not great joy from his believing apprehensions of the invisible state, he replied, "What else think you Christianity serves for?" He said, "The consideration of the Deity, in his glory and greatness, was too high for our thoughts; but the consideration of the Son of God in our nature, and of the saints in heaven, whom we knew and loved, did much sweeten and familiarize heaven to him." The description of heaven, in *Heb.* xii. 22. was most comfortable to him. That scripture, he said, deserved a thousand thousand thoughts.—At another time he said, "he found great comfort and sweetness in repeating the words of the Lord's Prayer, and was sorry that some good people were prejudiced against the use of it; for there were all necessary petitions for soul and body contained in it."—At other times he gave excellent

counsel

counſel to young miniſters that viſited him, and earneſtly prayed to God to bleſs their labours, and make them very ſucceſsful in converting many ſouls to Chriſt; and expreſſed great joy in the hopes that God would do a great deal of good by them, and that they were of moderate, peaceful ſpirits. —He often prayed that God would be merciful to this miſerable diſtracted world, and that he would preſerve his church and intereſt in it.—He adviſed his friends to beware of ſelf-conceitedneſs.—Being aſked whether he had altered his mind in controverſial points, he ſaid, "Thoſe that pleaſe may know my mind in my writings; what I have done was not for my own reputation, but the glory of God."—I went to him with a very worthy friend, Mr. *Mather* of *New-England*, the day before he died, and ſpeaking ſome comforting words to him, he replied, "I have pain, there is no arguing againſt ſenſe, but I have peace, I have peace." I told him, "You are now approaching to your long-deſired home." He anſwered, "I believe, I believe."—He expreſſed a great willingneſs to die, and during his ſickneſs, when the queſtion was aſked how he did, his uſual reply was, [as Mr. *Sylveſter* ſays, "Better than I deſerve to be, but not ſo well as I hope to be," or elſe] ALMOST WELL." His joy was moſt remarkable, when in his own apprehenſions death was neareſt. — I ſhall conclude this account with my own deliberate wiſh: May I live the ſhort remainder of my life as entirely to the glory of God as he lived; and, when I ſhall come to the period of it, may I die in the ſame bleſſed peace wherein he died; may I be with him in the kingdom of light and love for ever!"

Mr. *M. Sylveſter* alſo publiſhed a ſermon on Mr. *Baxter*'s death, which may be ſeen at the end of his Life and Times. —Beſides Dr. *Calamy*'s Abridgment of that book in the firſt of his 4 volumes, there is an account of Mr. *Baxter*'s Life prefixed to his Practical Works, where may be ſeen ſeveral teſtimonies from learned men to his character and writings. Let the following here ſuffice: Dr. *Bates* quotes Bp. WILKINS as ſaying, "Mr. *Baxter* had cultivated every ſubject he had handled, and if he had lived in the primitive time, he had been one of the fathers of the church.—It was enough for one age to produce ſuch a perſon." Dr. MANTON declared, in the hearing of ſeveral perſons, "that he thought Mr. *Baxter* came the neareſt the apoſtolical inſpired writers of any man of the age."—The Hon. R. BOYLE, Eſq; ſaid, "Mr. *Baxter* was the fitteſt man of the age for a caſuiſt, becauſe

because he feared no man's displeasure, nor hoped for any man's preferment."—Mr. *Sylvester* quotes a learned man of different sentiments from Mr. *Baxter*, as saying, after he had some discourse with him, "that he could say what he would, and could prove what he said."—Sir MAT. HALE spoke highly of Mr. *Baxter*'s piety and learning, before all the judges at the table at *Serjeant's Inn*, at the time of his being in prison upon the *Oxford-act*; and (as Bp. *Burnet* relates) he held great conversation with him when he was his neighbour at *Acton*, and looked upon him as a person of great devotion and piety, and of a very subtle and quick apprehension." (*Toms*'s Biogr. Col. ii. 71—73.)—And the great Dr. *Barrow* gives this as his judgment, "that his practical writings were never mended, and his controversial ones seldom confuted." Many foreign divines wrote to him with great respect, and commended his writings, several of which were translated into *Latin* and other languages.—Living and dying he was as much respected by some, and as much slighted and insulted by others, as any man of the age.

WORKS. They were in number above one hundred and twenty. [A compleat list of them may be seen, in the order in which they were published, at the end of Dr. *Calamy*'s Abridgment of his Life. His practical works were collected and reprinted in 1707, in 4 vols. folio, with an high recommendation of them signed by 34 of the *London* ministers, among whom were many whose attachment to the principles of *Calvinism* is sufficiently known. A circumstance proper to be held up to the view of those *more knowing* Dissenters in the present day, who cannot mention the name of *Baxter* without a sneer, nor hear him quoted without the suspicion of heresy. The chief, however, of his practical pieces are well known and highly esteemed by the best judges. Some of these have been lately reprinted and abridged. The principal of his controversial works are]—Aphorisms of Justification and the Covenants: The first he published, and as much written against as any; but tho' he signified his wish that some things had been otherwise expressed, and that he had let *persons* alone, he adhered to the substance of this book to the last.—Some Pieces upon Infant Baptism, and upon Nonconformity.—*Methodus Theologiæ*, fol. Such as will excuse the *Latin* will find more than ordinary accuracy in it. —Catholic Theology, fol. designed to shew that there is no considerable difference between *Arminians* and *Calvinists*. A book never answered.—A Treatise of Universal Redemption, printed since his death.—His Paraphrase on the New Testament is not included in his

his 4 vols. of his practical works. The moſt uſeful of all his writings ſeems to have been, his Call to the Unconverted, which is given away by the Society for promoting Religious Knowledge. Six brothers were once converted by reading it. 20,000 were diſperſed in a little above a year. It was tranſlated into the *French*, *Dutch*, and other *European* languages; and Mr. *Elliot* tranſlated it into the *Indian*. Mr. *Cotton Mather* gives an account of an *Indian* prince, who was ſo affected with this book, that he ſat reading it with tears till he died.

LINDRIDGE, [V.] Mr. *John Gyles*. Son of the incumbent of this living. He may rather be mentioned here than elſewhere, becauſe he often uſed to preach for his father before the act in 1662, by which he was ſilenced for his Nonconformity. He was afterwards for ſeveral years paſtor of the diſſenting congregation at *Henley* upon *Thames*, and there he died. His father, who was an eminent miniſter here, died juſt before the *Bartholomew*-act came out. He was ſo zealous, holy, laborious, and faithful in his place, that his enemies would not ſuffer him to be buried in his own pariſh churchyard; but his friends were forced to carry him to *Standford*, about 3 or 4 miles off. Mr. *John Gyles*, the ſon, left 3 ſons, who were all miniſters among the Diſſenters. The eldeſt, *John Gyles*, M. D. was paſtor of a congregation at *Salop*. The 2d, *Jonathan*, at *Farnham* in *Surrey*, where he died ſuddenly. The youngeſt, *James*, was chaplain to Sir *T. Clark*, in *Cambridgeſhire*, Bart. and promiſed well, but became inſane.

MARTLEY, [R.] Mr. *Ambroſe Sparry*. Before he fixed here he was ſchool-maſter at *Stourbridge*, as he alſo was after his ejectment, the Chancellor conniving at him, as the chief perſons in the place were his friends, he being a ſober, prudent, moderate, humble, learned, judicious, and godly man. He was impriſoned for what was called *Baxter*'s plot, of which ſee an account, Vol. I. p. 30.

MOWSLEY, [Chap. to *Bromſgrove*]. Mr. *Joſeph Cooper*. The ſon of Mr. *Hugh Cooper*, a worthy miniſter at *Preſton* in *Shropſhire*. His childhood and youth were vanity. At the 20th year of his age he began to live the life of a man and of a Chriſtian. He applied to his ſtudies with unwearied diligence, and in 10 or 12 years acquired much uſeful learning. By familiar converſe with the beſt *Roman* authors, he attained a good *Latin* ſtyle. He became well ſkilled in *Greek* alſo, but his chief excellency lay in the *Hebrew*. He took great pains

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to compare oriental versions and the *Septuagint* with the *Hebrew* text. He read the *Masorah*; and other Jewish and Rabbinical Commentaries, as if they had been in *Latin*. He was no stranger to natural philosophy and the mathematics, nor yet to medicine. He was a solid, convincing preacher. *Mowsley* was a poor place. The inhabitants made up the salary to him 50*l.* a year, but the legal income was but 20 nobles. On this account there was nobody to supply his place after *Bartholomew-day*, 1662; so that he continued till *December*, when a troop of horse came to apprehend him. He was taken out of the pulpit, and confined in *Worcester* jail 6 months. He had the courage however to preach again the very day on which he was released. He was a man of great modesty and humility, who forbore to meddle with things not concerning him. He was instant in his work, 'in season and out of season,' and useful to many souls. He died in 1699, aged 64. A worthy conforming minister, preaching at his funeral, gave him this character: "His life was a curious delineation of religion and learning; his reputation was invulnerable as the air, and his unexampled goodness might justly stile him a match for antiquity, in its greatest purity and severity." An intimate of his says, "His deportment was so graceful and majestic, that *Here comes Mr. Cooper*, hath often charmed a rude society into civil order, and composed lewd persons into an handsome decorum."—A fuller account of him was published, and prefixed to a posthumous piece of his, containing a paper drawn up for his own use, which is recommended to the perusal of those, who desire to see spiritual matters managed with seriousness and judgment.

WORKS. Domus Mosaicæ Clavis; sive Legis Sepimentum: a book that gained the author reputation amongst judicious linguists.—The Dead Witness still speaking to his Living Friends: the substance of 8 sermons by way of farewell.—Μισθοσκοπια; or a Prospect of Heavenly Glory, for the Comfort of *Sion*'s Mourners.

NEWTON *Beauchamp*, [R.] Mr. *Thomas Franks*.

NORTON, *Kings*, [C. or D.] Mr. *Thomas Hall*, B.D. Of *Oxford*, under Dr. *Lushington*. Born at *Worcester*. He here succeeded his brother Mr. *John Hall*, when he removed to *Bromsgrove*, and applied himself in earnest to do good to souls. His salary being small, he kept the free-school, and continued single. God owning his labours in the place, he would not be persuaded to leave it, tho' solicited with a promise of far

greater preferment. In the time of the civil war, he was often accuſed, curſed, threatened with death, many times plundered, and 5 times impriſoned. He conſtantly preached twice on the *Lord's-day*, and held lectures abroad, beſides his expoſition, catechizing, private admonition, &c. He was a very hard ſtudent, a conſiderable ſcholar, a well-furniſhed divine, a man of a public ſpirit, and intent upon ſpreading knowledge. He gave many valuable books to the library at *Birmingham*; and perſuaded his brethren to the like. He prevailed with his pariſh to build a public library, and gave his own ſtudy to it in his life-time. He was of a free and liberal heart; and when outward comforts failed, he lived by faith. In his laſt ſickneſs, his ſtock was reduced to ſixpence; but he was eaſy, and ſaid it was enough: and it proved ſo, with providential additions, for before it was gone, ſeveral ſealed papers of money were ſent him by unknown friends. He was of an holy and unblameable life, very humble and eaſy of acceſs to the pooreſt and meaneſt inhabitant of his pariſh, whom he was as ready to ſerve, if in his power, as the greateſt. He was a great lover of peace, but would in no caſe part with purity to purchaſe it. He was a plain, but fervent and profitable preacher; and taught by his life, as well as by his doctrine. He was a man of a very lively and active ſpirit, never caſt down with difficulties, but notwithſtanding all he met with was to the laſt as ready for his duty as ever, when opportunity offered. When he was near his end, he thus expreſſed himſelf: "I am now going where I ſhall have reſt from ſin and Satan, from all fear, wearineſs and watching; and from all the evils and errors of a wicked world; even ſo come, Lord Jeſus, for I long for thy coming." And when the pangs of death were upon him, he ſaid, "All the joys of this life are nothing, nothing to the joys I have in Jeſus Chriſt." He died *Ap.* 13, 1665. His Life was written by Mr. *R. Moor*.

WORKS. Apologia pro Miniſterio Evangelico: Francof.—The Pulpit guarded—the Font guarded—the Schools guarded; a Defence of *H. L.*—The Beauty of Holineſs.—A Treatiſe againſt long Hair.—Wiſdom's Conqueſt; a Tranſlation of the 13th Book of *Ovid*'s Metam.—*Phaeton*'s Folly; a Tranſlat. of the 2d Book of ditto.—Hometius Enervatus; or [illegible]atiſe againſt the Millenaries.—Sal Terræ; or a Guard [illegible] Miniſters, and their Maintenance.—An Expoſition by Way of Supplement on *Amos*, ch. iv.—ix.——*Samaria*'s Downfall.—A Comment on *Hoſea* xiii. 15—16.——The Beauty of Magiſtracy.—An Expoſition on *Pſalm* lxxxii.

lxxxii.—A practical and polemical Comment. on 2 *Tim.* iii. & iv. —A Treatise against May-Poles.—A Script. Disc. of the Apostacy of Antichrist.

* POPLETON, [R.] Mr. *Woodward.*

RIDMERLEY, [R.] Mr. *William Kimberley.* A man of no contemptible learning, good ministerial abilities, and a becoming conversation. He lived very privately after his ejectment, and did not ordinarily preach, but contented himself with teaching a school, in which some thought he excelled most. He was the father of Dr. *Kimberley* of *Coventry*, afterwards dean of *Bristol.*

SALWARP, [R.] Mr. *Richard Woolley.* He was the first that was indicted in this county for not reading the Common Prayer, before the *act of uniformity* came out, and it cost him 4*l.* to get off. He was indicted often after his Nonconformity, for not coming to church, and for keeping meetings, which proved very chargeable to him. In 1670, some that pretended great respect for him, turned informers against him; and a warrant was issued out to levy 20*l.* upon him. All his cattle, to the value of 40*l.* were hereupon driven away, but were bought by a friend of his for 15*l.* and at that rate he had them again. The constable was afterwards forced to levy 5*l.* more upon his goods, which he also paid. The informer was afterwards generally hated, and died miserably poor.

———. Mr. *Giles Woolley.* Brother to the former. He was a Nonconformist, but it does not appear where he was minister in 1662. He came afterwards to *London*, and preached somewhere about *Hackney.*

STONE, [V. S.] Mr. *Richard Serjeant.* He succeeded Mr. *Richard Spicer*, the sequestered incumbent of this living, with his consent, and married his daughter. He was a good while assistant to Mr. *Baxter* at *Kidderminster*, who in his life speaks of him thus: "A man of such extraordinary prudence, humility, sincerity, self-denial, patience, and blamelessness of life, that I know not, of all the years he assisted me, any one person that was against him, or ever accused him of saying or doing any thing amiss. Tho' many excelled him in learning and utterance, none that ever I knew in innocence and sincerity." [He never preached statedly after his ejectment, but lived upon his estate at *Hagley*, where he was buried. He was employed with some of his nonconforming brethren in supporting several week-day lectures in the neighbouring villages. He

He was greatly respected by his neighbours, and very useful among them, as a friend and adviser in all their affairs. Being once called to preach where Mr. *Baxter* was expected, he observed some of the people leaving the church as soon as he appeared in the pulpit; upon which he addressed them as follows: "My friends, if you come to hear Mr. *Baxter*, you will be disappointed, for he is ill; but if you are come to hear the WORD OF GOD, I am come to preach it." They took the rebuke, and retired again to their places. Mr. *Thomas Tayler*, assistant to Mr. *Pickard* at *Carter-lane*, is a great-grandson of his, and inherits his distinguishing virtues.]

SWINFORD (Old), [R.] Mr. *Jarvis Bryan*. Brother to Dr. *Bryan* of *Coventry*. A most humble, upright, faithful minister, of a blameless life and sound doctrine, whose great design and business was to convert souls, and build them up in faith and holiness, and in a catholic, peaceable, christian temper. It was his general character, that his life was a continual sermon. He spent the latter part of it among the Dissenters at *Coventry*, where he died about 1690. He was succeeded in his living, in 1662, by Mr. *R. Pierson*, who was very kind to him, but sorely distressed at his own Conformity, for which he seemed to suffer peculiar rebukes of Providence. (*Cal. Acc.* p. 771.) He often said, "Were it to do again, I would not do it for all the livings in *England*."

UPTON upon *Severn*, [R. 150*l.* or 200*l.*] Mr. *Benjamin Baxter*. Son of Mr. *George Baxter*, minister of *Little Wenlock*. [Mr. *R. Baxter* says of him], "He was a preacher of extraordinary skill, especially in matter and method, so that few that ever I heard excelled him. He lived uprightly to near 57 years of age, and suffered much, after his ejection, by the lowness of his estate." [The same great divine, in a preface to one of Mr. *B. B.*'s books, says, "I have often heard him, and scarce ever heard a sermon from him which I thought not worthy to be published, even when he began to preach 26 years ago.]" He continued at *Upton* till his death, and left his children in a low condition. [It appears from the dedication of the above work to Mrs. *Penelope Lechmere*, that excellent lady "ministered to him in his necessities."]

WORKS. A Posing Question put by the Wise Man, &c. or the Ignorance of Man in what is good for him, &c. [being Sermons on *Eccl.* vi. 12. *N. B.* It is to *this* book that Mr. *R. B.* wrote the Pref. in which he highly recommends it and the author.]—The

Doctrine of Self-posing.—Nonconformity without Controversy; [an excellent practical piece on *Rom.* xii. 2.]

WHITELADY ASTON, [R. S.] Mr. *Robert Brown.* Dr. *W.* says, he was a fifth-monarchy man, and wrote against hearing the parish minister. Dr. *Stillingfleet* remarked of his *Jerubbaal*, that it contained the substance of all that had been said by the *Old Brownists.* He was generally owned a scholar. He died at *Plymouth* by excessive preaching.

WITLEY *(Magna).* Mr. *Joseph Read.* He was born in *Kidderminster*, and sent to *Cambridge* by Mr. *Baxter.* When he had finished his studies there, Mr. *Baxter* took him into his house, and he was his assistant for about a year in *Kidderminster.* After spending some time in the country, upon his ejectment at *Witley*, in 1662, he came to *London*, and assisted Mr. *Baxter* here also. He used to read the scripture sentences, the xcvth *Psalm*, the *Psalms* for the day, the two chapters for the day, and sung the *Psalms* appointed for hymns, and recited the Lord's Prayer, the Creed, and the Ten Commandments, when Mr. *Baxter* preached. He fixed in the parish of *St. Giles's*, where there were thought to be 30,000 souls more than could come within the church, and who had no public worship or instruction. He built a chapel in his own house, with the help of friends, and was much flocked after by many of the poor ignorant people, among whom God owned his labours, for promoting knowledge and serious piety. As he was preaching there, *Ap.* 30, 1676, he was taken out of the pulpit and sent to prison. He met also with much trouble on account of his Nonconformity afterwards, but was at the same time reflected on by some among the Dissenters, as advancing too far towards Conformity. In 1682 he published *His Case*, which satisfied some and displeased others. Upon K. *James's* liberty he continued his ministry at the chapel at *Bloomsbury*, and also after the Revolution. At length, age growing upon him, he retired to *Hampstead*, where he died in 1713; and his funeral sermon was preached by Dr. *Williams.* He was a very serious and affectionate preacher, and several had cause to bless God for him.

WORCESTER. *St. Andrew's.* Mr. *Joseph Baker.* A learned man, of a blameless life; one who preached constantly, and catechized the people, and conferred with the several families personally, especially before he first admitted them to the Lord's Supper. One of extraordinary prudence, calmness,

nefs, patience, gravity, and foundnefs of judgment. Neither for Prelacy, Prefbytery, nor Independency, as formed into parties, but for that which was found in all parties, and for concord upon catholic terms. This parifh had but about 6*l.* a year maintenance, of which he took none, but gave it to a woman to teach poor children to read, living upon his own, and fome fmall augmentation granted by the Parliament. [Mr. *Baxter*, (who gives the above account) at the end of his funeral fermon for Mrs. *Baker*, fays, that Mr. *Baker* had a living in *Kent* of 100*l. per ann.* but that he being defired by this congregation to help them to an able minifter, prevailed upon Mr. *Baker* to accept of this great charge, upon two perfons promifing to make up the income 50*l. per ann.* without giving any fecurity. Tho' he met with fome difcouragements, and his falary appeared very precarious, when he might have removed to his advantage, he faid he had enough.] When Mr. *Joseph Read* afked him, upon his death-bed, what thoughts he then had of his Nonconformity, he anfwered, "he gladly would have continued his miniftry, if he could have had liberty for it without finning againft God; but when it came to that, there was no remedy."

Ibid. Cathedral. Mr. *Simon Moor.* [Mr. *Baxter* fays, he was an old Independent.] After *Bartholomew-day* he was, thro' the fury of the juftices and people, forced to leave *Worcefter*; after which he retired to *London.*

Ibid. St. Nicholas. Mr. *Thomas Juice.* A fober, grave, ferious, peaceable, blamelefs, able minifter. He loft 100*l. per ann.* by his ejection. Afterwards, for a livelihood for himfelf, his wife and 3 children, he taught a little fchool, till the *corporation-act* took place, when he was forced to abfcond. He was afterwards paftor of a congregation at *Reading* in *Berks*, and there he died.

Ibid. All Saints, [R.] Mr. *Richard Fincher.* He firft taught fchool for his fupport, and afterwards became paftor of a congregation in *London.* He died *Feb.* 10, 1692. Mr. *S. Slater* preached his funeral fermon, [from which the following account of him is extracted: "He was a very gracious and holy man, greatly fet for the intereft and honour of God, and much in communion with him. He had received a plentiful 'unction from the Holy One,' and was rich in fpirituals; of a fweet, affable, and loving temper. He had good natural abilities, which were cultivated and improved by

learning. He had found Mercy to be faithful—ſtanding his ground like a rock in the days of violent temptation; nor would he touch (tho' he ſaw others ſwallow down) thoſe things which his conſcience told him would prove defiling to himſelf, or ſtumbling-blocks to others. Yet he was a man of peace, ſo far as ever he could go without forſaking truth and holineſs. While he was true to his principles he was no incendiary. He was a very modeſt perſon, 'cloathed with humility;' an induſtrious, painful labourer in God's vineyard; in his converſation, a ſingular ornament to the goſpel, and an excellent pattern to them that knew him.]

The two following were alſo ſilenced:

Mr. *John Wowen.* Of *Trin. Col. Camb.* He was chaplain to Lord *Ward*, and was offered a good living, but could not ſatisfy himſelf to conform. He died at the age of 78 or upwards, about 1713.

Mr. *Richard Cook.* Of *Trin. Col. Camb.* Born at *Kinſare.* He was at the univerſity, and prepared for the miniſtry, before the *act for uniformity* paſſed. Not being ſatisfied to conform, he was a little time chaplain at *Preſtwood*, in the family of *Philip Foley*, Eſq; He afterwards lived a batchelor in the houſe in which he was born, did ſome ſervice there, and preached occaſionally in ſeveral places, without being fixed. He ſtudied hard, and died in his prime.

The following afterwards conformed:

Mr. *Thomas Wright*, of *Hartlebury.*—Mr. *Hyatt*, of *Grafton*, (doubtful).—Mr. *Thomas Sotey*, of *Mitton.*—Mr. *Simon Potter*, of *Wolverley*, who was ſent by Mr. *Baxter* with Mr. *Read* to the ſame college, and ordained at the ſame time with him. When Mr. *Read* told him what he heard the terms of Conformity would be, he anſwered, "That he would be hanged up at his door rather than conform." However, when he came to the trial, he altered his mind; but, ſome time after, freely told his friend Mr. *Read*, that God had never bleſſed his miniſtry ſince he conformed.—Mr. *Joſeph Treble* conformed at *Church-Leach* in *Worceſterſhire*, (at the importunity of his wife) and removed afterwards into *Warwickſhire.* He was an able and ſerious preacher, and much followed before his Conformity; but was heard to complain, that his labours afterwards met with but little ſucceſs. However, he lived many years,

years, and never lift up his hand against his brethren, but continued holy, moderate, and peaceable to his death. — Mr. *William Durham*, who left the living of *Tredington*, worth 700 *l. per ann.* and was reckoned a person of as great eminence as any in the country, afterwards conformed, probably thro' the influence of the Bp. of *London*, his intimate, being often at *Compton-House* in *Warwickshire*. The lowermost church on *Bread-street Hill* was given him, (scarce worth a quarter of what he quitted) and here he died.——Dr. *Crowder* succeeded him at *Tredington*, and preached 2 or 3 *Lord's-days* at one end of the church, while Mr. *Durham* preached at the other. Tho' he had such preferment, as with this amounted to 1300 *l.* a year, he died in debt in the *Fleet*.

MINISTERS Ejected or Silenced

IN

YORKSHIRE.

WEST RIDING.

ACKWORTH, [R. S.] Mr. *Thomas Burbeck*. He had been here many years, when he was silenced in 1662, [probably 1660]. Upon Dr. *Bradley*'s being restored, he preached in his own house at *Sheffield* frequently, and did much good. He died in 1674, aged about 60. He was a very worthy divine, a solid, substantial preacher, and a man of a chearful spirit, but much afflicted with the stone. Dr. *W.* calls him a stiff-rump'd Presbyterian.

ADDLE, [C. or D.] Mr. *Tho. Sharp*. M. A. Of *Clare Hall, Camb.* Cousin to Abp. *Sharp*. Born at *Little Horton*, near *Bradford*, of religious parents, who seeing his inclination to learning, and hopefulness for religion, dedicated him to God

in the work of the ministry, tho' he was their eldest son, and likely to have a considerable estate. He was sent to *Camb.* in 1649, under the tuition of Mr. *D. Clarkson*, (his mother's brother) who, when he left the university, committed him to the care of Mr. (afterwards Abp.) *Tillotson*. He was very studious, and having excellent natural abilities and great advantages, he became an universal scholar. Having been episcopally ordained, he first entered on public work at *Peterborough*, from whence he removed into his native country about the year 1660. His uncle, Mr. *William Clarkson*, minister of *Addle*, dying, he was presented to that parsonage by —— *Arthington*, Esq; the patron. He enjoyed it only for a very little while, for, upon the Restoration, Dr. *Hich* of *Guiseley*, challenged it as his. Mr. *Sharp* was willing to resign, tho' Mr. *Arthington* was for trying his title to present by law; and the rather, as he foresaw a storm coming. He had easily gotten other preferment, had it not been for the *act of uniformity*, whereby he was silenced. He lived afterwards privately in his father's house, and followed his studies very close. In 1672 he took out a licence, and preached in his own house, whither great numbers resorted. He preached afterwards at *Morley*. When Mr. *Stretton* removed to *London*, he succeeded him in the congregation at *Leeds*, where he died *Aug.* 27, 1693, aged 59. He was every way a great man, and yet cloathed with humility. He was very laborious in his work, full of self-denial, exceeding temperate and mortified to all earthly enjoyments, and of a peaceable, catholic spirit. He was excellent in prayer, and a fluent preacher. His sermons were elaborate and accurate; and all his performances were exceeding polite and scholar-like. He made a very comfortable exit, as may be seen in the printed account of him.

WORKS. Divine Comforts antidoting inward Perplexities. —Verses upon Sleep; printed under *Cleveland*'s name.—He left several MSS. Tracts, and Poems.—One Mr. *Smith*, having extravagantly commended the Liturgy, as if it had been compiled by a synod or consult of archangels, and was superior even to the divinely inspired oracles, Mr. *Sharp* drew up this short account of it: "It is defective in necessaries, redundant in superfluities, dangerous in some things, disputable in many, disorderly in all:" and then gave an instance of each. See *Cal. Acc.* p. 26, 27.

ARDESLEY Chapel, near *Wakefield*. Mr. *Jeremiah Marsden*. Of *Christ Ch. Cal, Camb.* He left a MS. entitled, *Contemplatio*

Vitæ

Vitæ Miserabilis. By this it appears that his whole life was a scene of afflictions. He was born in 1626. He was sent to *Manchester* school, but having too rigid a master, and boisterous times coming soon after, he improved but little. He was then assisted in his learning by his father, who was a minister. At length, about 1647, his father bestowed the small portion that he had for him upon his maintenance in the university, where he continued about 2 years, in which time he was often ill. His father died at *Neeston*, *June* 30, 1648, where his brother *Samuel* was minister; and there he himself was for a time forced to teach school for a subsistence. At length he became an occasional preacher, and helped other ministers. On *May* 24, 1654, he set out for *London* with Mr. *Jolly*, intending to apply to the *Triers*, for their approbation for the service of the gospel. Besides a certificate he carried with him, he had drawn up what he thought might be sufficient for their satisfaction. But when he came to appear before them he complains, that utterance and courage much failed him. They were however so indulgent as to appoint Mr. *Tombes* to confer with him in private, and he gave him such satisfaction, that upon his making a report of what passed to the rest, he had their common approbation. He sojourned for some time at *Wyrral* in *Cheshire*, at *Blackbourn*, *Heapy*, *North-Allerton*, *Thornton*, *Halifax*, and *Whaley*, and every where found that God prospered his labours, for conviction and conversion. He went afterwards into *Ireland*, and was for some time a preacher there. He had not been long returned to *England* before he had a second invitation to *Ireland*, to a place called *Carloe*. But being invited to *Kendal*, in 1658, he accepted and continued there 9 months, tho' not without some opposition. He obtained an augmentation of 60 *l.* for the first year, as lecturer, but was at last forced from this place to *Hull*, where he and his family were planted in a garrison of safety, an harbour of plenty, and amongst a number of serious Christians, with whom he was well accepted. After 15 or 16 months stay here, where he was chaplain, he was driven by the violence of the times (after some personal restraints) to *Hague Hall*, with *H. J.* and *W.* and Mr. *M.* and had good help from the society of Christians there; but a sad difference arose about the oath of allegiance. *Feb.* 13, 1661, he was committed to *York* castle, which he says God made gain to him every way. While at *Hague*, he had a call to preach at *Ardesley*, for 9 months or more, till *Bartholomew-*

day,

day, 1662.—His whole life afterwards was a perfect peregrination. About 1674 or 1675, he mentions his 22d remove, and cries out, "O my soul, what a sojourning state hath thy life been! now here, then there; and in no abiding posture! If ever soul had, thou hast cause to seek and look after a better inheritance, in the city that hath foundations of God's laying!" Afterwards, reckoning up the mercies of his life, he mentions this as one, never to be silenced for Christ, but by human law, or external force. He blesses God, that tho' he was oft pursued and hunted for from place to place, from the year 1662 to 1670, his pursuers, tho' sometimes near him, failed of apprehending him. In his flight out of the country, he was stopped at *Coventry* by a constable, and brought before the mayor, who found no cause of detaining either him or his. When he came to *London*, he met with friends, particularly a good widow, with whom he and his lived for some time. Provision was made for him, by strangers, without his seeking for it; and once he had 5*l.* sent him, by an unknown friend. After some time he went to *Henley*, where for about a year he preached in a barn, till *July* 13, 1675. Tho' he was only found reading the scriptures, he was taken up and sent prisoner to *Oxford*. He was invited to *Bristol*, to succeed Mr. *Hardcastle*. And at length, after many removes, and 14 years continuance in or near *London*, he was called to succeed Mr. *Alexander Carmichael* in *Lothbury*. Sometimes he held his meeting at *Founders Hall*, and afterwards, by Mr. *Lye*'s permission, at *Dyers Hall*. In 1682 he appears troubled to hear of the restraint of Mr. *Lawrence Wise*, Mr. *Francis Bampfield*, Mr. *Gryffith*, and other good men in *Newgate*, but yet would not desist from taking all opportunities of preaching, till at length he himself was seized, and committed to the same prison, from whence he and Mr. *Bampfield* were, much about the same time, translated to a better world, in the 58th year of his age. He outlived his 3 brothers, of whom, he says, that they all 'obtained mercy to be faithful.'—He was known in about *London* by the name of *Ralphson*, having taken that name (*Ralph* being the name of his father) on occasion of his escaping hither when charged with the *Yorkshire* plot. Under this name he was written against by Mr. *Baxter* in 1684, on account of his rigorous separating principles, which went so far as to decry parish worship as idolatry. He was inclined to the notions of the fifth-monarchists. He wrote several treatises.

ARM-

ARMTHORP. Mr. *Holmes*.

BARLEY Chapel, (near *Selby*.) Mr. *Robert Pickering*, M. A. Of *Sydney Col. Camb*. Born at *Kippax*. A modeſt, humble, pious man; a good ſcholar, and an uſeful preacher. When ejected, he maintained his integrity. He was ſome time chaplain to —— *Dinely*, Eſq; at *Brambup*, whence he removed to *Morley*, and continued his labours there till a few days before he died, *Oct*. 11. 1680, aged about 44. Upon his tomb-ſtone in *Morley* chapel-yard, it is ſaid, he "accounted himſelf the meaneſt ſervant in the work of Jeſus Chriſt."

BEESTON, [C.] Mr. *Cudworth*. He was an old man when he was ejected in 1662. He was ſo intent upon preaching as often to forget himſelf, and to hold out ſo long as to need ſome item to leave off. He died about the time that the corporation-act paſſed.

Ibid. Mr. *Leonard Scurr*. Of *Sydney Col. Camb*. Born in *Pontefract*. He had a good eſtate in this neighbourhood. Some time after being ſilenced here, (where he aſſiſted Mr. *Cudworth*) he, and his mother, and maid, lived retired at a houſe in the park, where thieves breaking in, robbed and murdered them, and ſet the houſe on fire, *Jan*. 22, 1680, and afterwards fled into *Ireland*, whither they were purſued. Two of them were taken and condemned. One of them was hanged in chains, on *Holbeck Green*; the other was reprieved, in hopes of a further diſcovery, which he could never be brought to. A particular narrative of this tragedy is extant. It is ſaid that Mr. *Scurr*, tho' a good preacher, was a man of a bad character, and a ſcandal to his profeſſion.

BILTON, [V. Augm. 60*l*.] Mr. *Cornelius Todd*. Of *Clare Hall*, *Camb*. Eldeſt ſon to Mr. *Rob. Todd* of *Leeds*. Born when his father was miniſter of *Ledſham*, and baptized *July* 28, 1631. Educated in ſchool-learning at *Leeds*, and at *Cambridge* put under the tuition of Mr. *D. Clarkſon*. After taking his degrees he became chaplain to the religious and charitable Mrs. *Leighton*, and afterwards to the Lord *Fairfax*. He was ordained at *Addle*, *Oct*. 31, 1655. Lord *Fairfax* afterwards gave him the living of *Bilbrough*, where having ſtaid about 4 years, he was preferred to *Bilton*, and there he continued till *Aug*. 24, 1662. He afterwards held on his miniſtry in private, under many diſcouragements. But through the kindneſs of Lord *Wharton* he lived at *Heaugh* manor near *Tadcaſter*, and received 8*l*. *per annum* during life. Upon the indulgence in

in 1672, he was chosen one of the 4 ministers that preached to a numerous congregation in a new-erected meeting-house at *Leeds*, where, as he was preaching, *Aug.* 16, 1674, the officers, upon the information of 2 perjured wretches, were sent by the mayor to discharge the assembly, when he mildly addressed them to this effect: "that he could not but lament it, that since, even in *Rome* and under *Nero*, *St. Paul* could for 2 years together be permitted to preach in his own hired house, without any one forbidding him, he should not be allowed to preach in a Christian church and state." Tho' he was a very plain man, and no fluent orator, what he said had such an effect, that he went on quietly, without any farther disturbance that day, the officers carrying it with much civility; but, being afterwards obliged to retire, he lived very privately at *Heaugh* manor, preaching as he had opportunity, till at length he had a call to *Ellenthorpe*, where the charitable Lady *Brook* had given 500 *l.* that the interest of it might be applied to the maintenance of a preaching minister. Mr. *Todd* had built a new vicarage-house at *Bilton*, before he left it, which cost him 100 *l.* But it not being quite finished at the time of his ejection, he was compelled to finish it, at the charge of 10 *l.* tho' he never inhabited it, nor was the old one habitable, when he entered upon the living. Preaching afterwards at the house of *John Disney*, Esq; he was sent prisoner to *Pontefract*, where he was kept so close a prisoner, that he was seized with a fever and plurisy, and very hardly escaped with his life. He died very suddenly, *June* 29, 1696, aged 65, and was buried at *Alne*. He was a pious man, an *Israelite* indeed. Mr. *James Taylor* succeeded him, and copied his good example. Mr. *Todd*, it is said, wrote the Confession of Faith, sometimes bound up with the Assembly's Catechism.

BIRKIN, [R.] Mr. *David Barns*.

BOLTON upon *Dearn*. Mr. *Nathan Denton*. Of *Univ. Col. Oxf.* Born in *Bradfield* parish in 1634, and brought up in *Worsborough* grammar-school. He went to *Oxford* in 1652, and was under Mr. *T. Jones*. When he became graduate, he went to *Cawthorne*, where he taught a free-school for some time, and preached for the minister of the parish, and at *High Hoyland*, once a fortnight alternately. He was ordained at *Hemsworth* by the presbytery of the West Riding, in order to serve *High Hoyland* parish. From thence he removed to *Darwent* chapel in *Derbyshire*, where he was useful, and from

thence

thence to *Bolton* upon *Dearn*, about 1660. He preached for a year after he was ejected from hence, in 1662, at the parish church of *Hickleton*, at the encouragement of the Lady *Jackson*, sister to Sir *G. Booth*, afterwards Lord *Delamere*. After that he preached occasionally, as opportunity offered, in this county and in *Derbyshire*, continuing to live at *Bolton*; except for 2 years, when the 5-*mile-act* removed him, and 2 more upon a second perfecution. He was living in 1713, when he sometimes preached at *Great Haughton*. He was a picture of an old puritan. A man of an unblameable life, who maintained his integrity to the last. *T. Vincent*, Esq; offered him a living of 100*l. per ann.* and he had other good offers, which he refused, and declared that he never repented of his Nonconformity. He had a son, a Dissenting Minister in this county.

BRADFIELD, [C.] Mr. *Rowland Hancock*. He was first ejected from *Ecclesfield*, [R. S.] in 1660. Upon the *Oxford-act* he was entertained by Mr. *Sylvanus Rich*, of *Bullhouse*. When that storm was over, he returned to *Shertliff Hall*, near *Sheffield*, where he had before lived, and preached there, maintaining a weekly lecture at *Bradfield*. Preaching occasionally, upon an invitation to *Alverthorp*, he was taken and committed prisoner by two justices to *York* castle. In the latter part of his life he was seized with the palsy, and afterwards languished under very painful disorders, which he bore with invincible patience, and died *April* 14, 1685. He was a very pious man, of excellent natural abilities, and tolerable learning, tho' he had not a university education. His sermons were succinct, methodical, and elaborate.

BRADFORD, [C. or D.] Mr. *Jonas Waterhouse*, M. A. Some time Fellow of *St. John's Col. Camb.* A learned man, a lover of peace, and greatly esteemed for his works-sake. After his ejectment he lived privately, and frequented the established worship; but usually preached on the *Lord's-day* evening in his own house.

BRAMHAM, [V.] Mr. *Thomas Hardcastle*. Born at *Barwick* upon *Holm*, and trained up under Mr. *Jackson* of *Barwick*, a learned divine. He was but a young preacher when the *act of uniformity* came out. Afterwards he preached at *Shadwel* chapel, and other places. He was a man of good abilities and a bold spirit, fearing no danger; but of great moderation and catholicism. He was several times a prisoner at *York*, at

Leeds,

Leeds, and at *Chester*. He became pastor to a society of moderate *Baptists* at *Bristol*, where he was sent to the house of correction. He died in that city, in 1679.]

WORKS. Treatise upon *Matt.* vi. 34. called Christian Geography and Arithmetic. He printed some excellent Discourses of Mr. *Garbutt's*, entitled, One come from the Dead to awaken Drunkards.

BRAMHOPE, [C.] Mr. *Zechariah Crossly*. He enjoyed liberty by connivance about 2 years after his ejectment, *viz.* till his death in 1664, by means of his patron, *Robert Dinely*, Esq; whose house was a common receptacle for Nonconformist Ministers, where he maintained lectures to the time of his death in 1689.

BROADSWORTH, [V.] Mr. *William Hawden*. Born near *Leeds*. Upon the 5-*mile-act* he went to *Sherborn*, and afterwards removed to *Wakefield*. He preached both at home and abroad, as opportunity offered, as long as his sight continued; but for the last 8 or 9 years of his life his sight failed him. However, he still had frequent meetings in his own house. He was a sound, orthodox divine, a great enemy to all vice, a zealous promoter of what was good, and one of magnanimity and resolution. In 1685, when the Duke of *Monmouth* was landed, he was sent prisoner to *Hull*, and thence conveyed to *York* castle, where the Commissioners required he should be bound to his good behaviour, which he peremptorily refused, knowing no occasion for it; but the matter was compromised, upon a friend's passing his word for him. He died *Aug.* 26, 1699, aged 88.

CAWOOD, [C. or D.] Mr. *Robert Sherborne*, M. A. Of *Sidney Col. Camb.* His father was vicar of *Brayton*, near *Selby*. His birth was premature, and so were his after improvements; for he was sooner a man, a Christian, and a scholar, than most others. He was put to *Coxwold* school, under the famous Mr. *Smelt*, where he became fit for the university at 13, and at 14 was admitted to it, having Mr. *Parrot* for his tutor. He afterwards lived some time with Mr. *Maskill* of *Sherborn*, by whom he was assisted in the *Hebrew* tongue, at the same time advancing in his other studies. His first ministerial labours were at *Kellington*, whence he removed to *Cawood* in 1659, where he was a pious painful preacher, joining with the neighbouring ministers in their public lectures and private

exercifes. He found fo much fweetnefs in divine ordinances, that he earneftly preffed a conftant attendance on them upon others, even thofe who objected on account of deafnefs; and encouraged them by an inftance of a good man of his parifh at *Kellington*, who being ftark deaf, yet attended conftantly, and thought he enjoyed more communion with God, and had more comfort then, than at other times. He alfo ftrongly urged the influence of example with regard to others. He laboured in the word and doctrine above 3 years, till the *uniformity-act* difabled him. His father conformed, and kept his living at *Brayton*, and the fon went and lived with him, and was by connivance affiftant to him. The father read the prayers, and adminiftered the facraments according to the ufage of the church of *England*, and preached now and then, but the fon was the more conftant preacher; and he was generally beloved by the people, and his labours were greatly fuccefsful. The Abp.'s connivance engaged the hearts of many good people to pray for him, and he held on thus for feveral years; but his conftitution not bearing hard labour, and that activity of fpirit which he difcovered in all, he funk under his burden, fell into a confumption, and in 6 or 8 weeks died, in 1670 or 1671. The lofs of him was much lamented in all thofe parts. His funeral fermon was preached by Mr. *Ralph Ward*, in *Brayton* church.

CHAPPLETON, [C.] Mr. *Stables*.

COLEY, [C.] Mr. *Oliver Heywood*, B. D. Of *Trin. Col. Camb.* Born at *Bolton*, in *March*, 1629. He fet a fpecial remark on the day of his being baptized, ufing on its annual returns to renew his baptifmal covenant, and dedicate himfelf afrefh to God. He was defigned by his parents for the miniftry from his birth, and was himfelf alfo inclined to it. Being trained up in grammar-learning, under the beft fchoolmafters in thofe parts, he went to *Cambridge* in 1647, under the tuition of Mr. *Akhurft*, then reckoned eminent for learning and piety; tho' he afterwards fell into feveral odd notions, from which his pupil was mercifully preferved. There were then feveral meetings of fcholars in that college for religious exercifes, which Mr. *Heywood* found very beneficial, and often afterwards heartily bleffed God for Dr. *T. Hill* and Mr. *Hammond*, who were then the moft celebrated preachers in the univerfity, having attended upon them with no fmall pleafure and profit. He purfued his ftudies moft induftriouffly; and when

when he was B. A. his father, not able any longer to bear the charge, called him home, where he lived for a while in retirement; but at length became a preacher, upon the advice and solicitation of the ministers in those parts. Having preached some time about the country occasionally, he was at length invited to *Coley* chapel in *Halifax* parish, and was ordained by the ministers of the second classis in *Lancashire*, in *Bury* church, having been strictly examined in the several parts of learning. His annual income from the people of *Coley* never exceeded 36*l. per ann.* and yet he never wanted comfortable supplies, and rejoiced in the success which it pleased God to give to his labours, in the conversion of many souls, which he valued more than the greatest riches. He was not however without his difficulties. Some in the chapelry were exceedingly displeased with him, for not admitting all promiscuously to the Lord's Table; others, for not thanking God for killing the *Scots*, and for not running into some uncommon extravagancies. Once he was carried by some of Col. *Lilburne*'s soldiers before Cornet *Denham*, who told him he was one of the *Cheshire* rebels; but upon the mediation of friends he was dismissed. In 1659 he was various ways molested, but kept his station, tho' often urged to removals. Sir *R. Houghton* sent him the presentation to the vicarage of *Preston*, worth 100*l. per ann.* but God having made much use of him where he was, he rather chose to continue there, tho' with a much less income. After the Restoration, he was prosecuted in the Consistory Court at *York*, for not reading the Common-Prayer, a whole year before the *act of uniformity* commenced; and in a little time was, by the Abp.'s Chancellor, suspended *ab officio*. The suspension was published at *Halifax*, *June* 29, 1662. Mr. *Heywood* hereupon forbore preaching at *Coley* for a while, but did not attempt to get his suspension off, because he knew the *act of uniformity* would silence him in *August* following. However he ventured to take his farewell of his flock, by preaching 2 or 3 days among them, before the fatal *Bartholomew-tide*. On *Nov.* 2, the same year, an excommunication was published against him in *Halifax* church. Hereupon he went to *York*, but found, by the Chancellor, that there was no room for favour, unless he would take an oath, *de parendo juri, & stando mandatis ecclesiæ*; which he durst not in conscience yield to. Going afterwards to hear, at *Coley* chapel, the churchwarden ordered him to leave the place, because he was an excommunicate person; but

he made bold to ſtay till the worſhip was over. In 1664 came out the writ *de excom. cap.* But he kept himſelf private, and held on preaching to a few at his own houſe, now and then only preaching in ſome public church, where there was a vacancy, with the leave of the churchwardens; in which courſe he met with no moleſtation. Upon the 5-*mile-act* he left his family, and went into *Lancaſhire*, *Cheſhire*, and other parts, coming home but ſeldom, and very privately. But after ſome time he took more liberty, and preached often publicly in the chapels of *Idle*, *Bramhup*, *Bramly*, *Farnly*, *Morley*, *Pudſey*, and *Hunſlet*, and did much good. In 1669, preaching occaſionally in a private houſe near *Leeds*, he was diſturbed and carried before the Mayor, who treated him like a fury. Being aſked, whether he had not been once in their hands before? Mr. *Heywood* anſwered, he was never in priſon, but once for the King, in Sir *George Booth*'s riſing. He was at length ſent to the jail called *Capon Hall*, and there put into a room like a ſwine-ſtye. But the next day he was releaſed, and treated by the Mayor with great civility, upon the interpoſition of ſome worthy perſons in *Leeds* on his behalf. In *July*, the ſame year, he preached to his old people in *Coley* chapel, upon the abſence of Mr. *Hoole*, who was then miniſter, and at the deſire of many of the people. For this a warrant was iſſued out to diſtrain for 10 *l.* worth of his goods, which were ſeized, but could not be ſold, for nobody would buy them, and they proved very troubleſome to thoſe that received them. Upon K. *Charles*'s indulgence, ſoon after, he had a licence for preaching ſent him without ſeeking for it. After which, he preached often at *Alverthorp* near *Wakefield*, at *Laſſet-Hall*, at *Sowerby*, at *Watley*, and many other places, on the week-days, as well as to thoſe of his own people near *Coley*, who adhered to him on *Lord's-days*. Upon the calling in the licences, he was again often diſturbed. And on *Aug.* 15, 1680, he was again cited into the Conſiſtory Court at *York*, together with his wife and ſeveral of his neighbours, for not going to the ſacrament at the pariſh-church at *Halifax*. For contempt in not appearing they were all excommunicated, and the excommunications were read in *Halifax* church on *Oct.* 24 following; but, keeping private, the ſtorm ſoon blew over. The generality of the officers to whom the juſtices ſent warrants for ſearching ſuſpicious places gave notice of their coming before-hand, and ſo made no diſcoveries. However, the juſtices ordering certain bailiffs and catches to execute the warrants, Mr. *Heywood* was in-

 dicted

dicted for a riotous assembly in his own house, at the sessions at *Wakefield*, and had a fine of 50*l.* imposed upon him; for refusing the payment of which, and for not finding sureties for his good behaviour, (*i. e.* his forbearing farther preaching) he was sent prisoner to *York* castle, where he had an expensive and troublesome confinement. He died in *May* 4, 1702, in great peace and full assurance, without any pain or sickness, aged 73. He was very laborious in his work. It appears from his Diary that he preached in one year (besides his stated work on the *Lord's-days*) 105 times, kept 50 days of fasting and prayer and 9 of thanksgiving, and travelled 1400 miles in his Master's service. He left 2 sons in the ministry. Mr. *Eleazer Heywood*, who survived the other, was pastor of a church in *Devonshire*.

WORKS. Heart-Treasure.—Closet-Prayer.—Sure Mercies of *David*.—Life in God's Favour.—*Israel*'s Lamentation.—Mr. *Angier*'s Life.—Baptismal Bonds.—Meetness for Heaven.—Family Altar. — The Best Entail.—A New Creature.—*Job*'s Appeal.—Heavenly Converse.—The Two Worlds.—A Treatise of Christ's Intercession. He also printed and prefaced several books of others.

CROFTON, near *Wakefield*, [R.] Mr. *Edward Hill*, M. A. Of *Christ's Col. Camb.* He had been formerly a Conformist, but could not fall in with the new settlement in 1662. He was a pious, grave, ancient divine, of an excellent temper. Upon the 5-*mile-act* he removed to *Shibden* near *Halifax*. He and his wife, who had lived together 40 years, died within 2 hours one of another, in *Jan.* 1669. It was he who first subscribed the *Vindiciæ Veritatis*, &c. in 1648.

DENBY Chapel, (in *Penistone* parish). Mr. *John Crook*, M. A. Of *Magd. Col. Camb.* under Mr. *Jos. Hill*. He was born at *Sheffield*, where his father, an hardware-man, was very remarkable for charity, statedly giving the tenth of his income to pious uses. And God so prospered him, that he left a good estate to his son, who was a sober man, of strong natural abilities both of body and mind; active and vigorous in a good cause, and well able to defend the truth by argument. After his ejectment, he preached but seldom and privately. Tho' he was very temperate, he was long afflicted with the gout, which at last rose upward and choaked him. He died at *Wakefield*, *Jan.* 9, 1687. It is said he was not so generous as his father.

HALIFAX,

HALIFAX, [V. 84*l.*] Mr. *Ely Bentley*. Some time Fel. of *Trin. Col. Camb.* Born at *Sowerby*. In *Aug.* 1652, he became assistant to Mr. *Booth* at *Halifax*, after whose death he continued alone till *Aug.* 1662. He fled before the 5-*mile-act*, but in 1672 returned to *Halifax*, and preached in his own house. He died *July* 31, 1675, aged 49. He was a man of good parts, a solid, serious preacher, of a very humble behaviour, very useful in his place, and much respected.

——, near *Halifax*, * CHAPEL-LE-BREARS. Mr. *Gamaliel Marsden*. Of *Trin. Col. Dublin*, where he continued 10 years, part of which he was Fellow. He was turned out with Dr. *Winter* upon the Restoration, and then came into *England*. He had but 5*l.* when he landed at *Liverpool*, and knowing nobody, he resolved to go to *Coley*, where his father had been minister long before. There he found friends, and was fixed in this chapel, whence he was ejected in 1662. He afterwards went into *Holland*, and at his return taught some young students, at *Hague-Hall*, philosophy, &c. He was (as his brother *Jeremy* says in a MS. of his) a man of much sound learning and skill in the languages, a very hard student, but no very pleasing preacher. He was a moderate Congregationalist, a man of great piety and integrity, and pastor of the congregational church at *Woodkirk*, after the death of Mr. *Chr. Marshal*. He died *May* 25, 1681, aged 47.

HANSWORTH. Mr. *John Cart*. An eminent scholar, and great divine. He resided here several years after his ejectment in 1662. Major *Taylor*, of *Wallinwells*, committed his only child to his tuition, when he was sent by K. *Charles* to fortify *Tangier*. He was faithful to his trust, and his pupil was a very worthy gentleman, and useful magistrate in his country. He died in 1674.

HEATON. Mr. *Lea*.

HEMSWORTH, [C.] Mr. *Stephen Charman*, M. A. A good scholar, a very substantial divine, a pious, painful, faithful minister, but not so successful as some of his brethren. He died in 1667.

HICKLETON, [C.] Mr. *Hugh Everard*. An eminent divine, a solid preacher, of excellent abilities. When he was turned out, Sir *John Jackson* took him and his wife into his family. He was chaplain, and his wife the house-keeper. He was very useful in the family, and died there in 1665.

HOLBECK, [Chap. to *Leeds*]. Mr. *Robert Armitage*. A pious man, and a plain, useful preacher. In the time of the war, chaplain in the Parliament's army. A man of spirit, yet sober, solid, and peaceable; of great zeal for God, and against sin. He lived privately in *Holbeck* for a time when silenced, but upon the 5-*mile-act* retired to a private corner near *Halifax*. Afterwards, returning home, he preached in his own house; and tho' some watched for an advantage against him, he was never imprisoned. It could never be discerned whether he was Presbyterian, Congregational, or Episcopal. He died *April* 20, 1689, aged 78.

HONLEY, [C.] Mr. *David Drury*. After his ejectment he went to *Scotland*, his native country, where he fared better than many of his brethren in the reign of *Charles* II. but was continually changing his place. He died at *Edinburgh*, about the time of the first General Assembly there, in the reign of K. *William*. He was eminent for piety, and particularly for his gift in prayer.

HOPTON, [Q. *Hopperton*]. Mr. *Richard Thorp*.

HOWORTH. Mr. *Robert Town*, sen. Formerly minister at *Ealand*, in the vicarage of *Halifax*. He died in 1663, aged about 70.

HOYLAND, [2 Parsonages]. Mr. *Inman*. He afterwards kept school at *Clayton*, and lived obscurely. He died in *March*, 1689, aged 66. He was a good scholar.

HUNSLETE, [Chap. to *Leeds*]. Mr. *Thomas Hawksworth*, M. A. Of *Magd. Col. Camb.* Admitted curate here in 1636. Upon the 5-*mile-act* he retired to *Alverthorp Hall*, near *Wakefield*, where he died *Nov.* 23, 1667. He was an able, judicious preacher, and an instrument of good to many; a good scholar, an excellent *Hebrician*, a pious man, and of a very peaceable temper.

IDLE, [C.] Mr. *Thomas Swallwood*. Of *Oxford* university. Born in *Cheshire*. Some time chaplain to Lord *Fairfax*, and afterwards to *Lambert*, in the army. He was turned out of *Batly*, a sequestered living, in 1660, and preached in *Idle* chapel till 1662. He was a man of a noble, valiant, active spirit. His great delight and excellency lay in preaching convincingly for the awakening of sinners, and God marvelously blessed and prospered him. He was a moderate Congregationalist, ready to act in concert with his brethren. Upon the 5-*mile-act* he

he removed to *Flanshaw Hall*, near *Wakefield*, where he died *Nov.* 24, 1667, aged 60.

KERBY-HALL, [Q. *Kirkby on the Hill*, N. R.] Mr. *Joshua Smith*. Of *Clare Hall*, *Camb.* where he made good proficiency in learning. He was born at *Leeds*. When he settled here, he became a very zealous preacher, took much pains in instructing his people, both in public and private; and the Lord succeeded his endeavours. He did much good in a little time, and quickly ran his race. He died in 1662.

KIRK-HEATON, [R.] Mr. *Christopher Richardson*. After his ejectment, he retired to his own house at *Lassell Hall*. Besides preaching on *Lord's-days*, he had a lecture in his house once a month, in which several of his brethren joined with him. He afterwards went to *Liverpool*, preaching one day in *Tuxtoth Park* chapel, and the other day in the town. His preaching to the last was very neat and accurate, but plain and popular. He had an healthful constitution, which continued till old age. He died in *December*, 1698, aged about 80. He was a man mighty in the scriptures, being able on a sudden to analyze, expound, and draw useful observations from, any chapter he read in any of the pious families into which he came. When he lived in *Yorkshire*, his preaching was much followed. A neighbouring minister, whose parishioners used to go to hear him, complaining once to him that he drew away his flock, Mr. *Richardson* answered, "Feed them better, and they will not stray."

LEEDS. Mr. *Robert Todd*, M. A. Of *Jesus Col. Camb.* Born in 1594, at *South-Cave*, in the East Riding of this county. After taking his degrees, he returned into his native country, where he was first minister of *Swinfleet* chapel, and afterwards of *Whitgift* church. He also lived and preached in his younger days at *Holdernesse*, and his memory was long precious there. It appears, from the book of subscriptions in the Register's office at *York*, that he was one of the 45 who were ordained on *Sept.* 2, 1621, by Abp. *Toby Matthews*. In 1625 he was presented by *R. Harebred*, Esq. to the vicarage of *Ledsham*. Upon the death of Mr. *Garbut* he was called to be lecturer at the old church in *Leeds*, which being too small for the numerous inhabitants, Mr. *Harrison* built a new one, of which Mr. *Todd* was the first incumbent. He was a faithful and painful minister there above 30 years, and for 20 of them preached twice every *Lord's-day*, besides many occasional

sermons. In the former part of his time his custom was to expound the church-catechism in the afternoon. When the church was consecrated by Abp. *Neile*, Dr. *Cosins* (afterwards Bp. of *Durham*) preaching on 1 *Cor.* xiv. 20. 'Let all things 'be done decently and in order,' Mr. *Todd* in the afternoon expounded these words, "Yes, verily, and by God's help so I will;" which fell in course in his catechetical lecture. This was supposed to reflect upon some instances of hyper-conformity in the Dr.'s sermon, which was so resented that he was silenced for 12 months. Sir *Arthur Ingram*, sen. and Mr. *Harrison*, procured his liberty. After this he so industriously applied himself to promote the good of souls, that even the danger of the plague, which followed soon after, could not take him from it. While that visitation swept away 1300 persons and more, he was preaching on *Hezekiah*'s boil, which many have thought to be the plague; and his sermons were made effectual to the conviction and conversion of many souls. He was a great textuary, and a very taking scriptural preacher. His voice was remarkably loud. He used to hold a weekly conference with some of his people, concerning the sense of some passage of scripture, or some case of conscience, proposed the week foregoing. He was a very worthy divine, an excellent scholar, a solid, substantial preacher, and a very holy and humble man. When the *act of uniformity* silenced him, he was deeply sensible of it as a severe providence; but tho' he mourned in secret, he continued his attendance in public, and afterwards preached privately in his own house, till his last sickness; in which *R. Chomley*, Esq; in gratitude for the good he had received under his ministry, desired leave to send for a physician: "No, (says he) there is but one in *England* can do me good, and that is K. *Charles*, by giving me liberty to preach." To a friend who enquired after the state of his mind as to his assurance, he replied, "I would not be too confident, lest I presume; nor too diffident, lest I despair." He died in a very pious frame, *Jan.* 16, 1664, aged 67, and was interred in the chancel of the church where he had been so long an useful preacher, where is a very modest inscription upon his grave-stone. At *Leeds* his sermons were kept in many hands as a precious treasure.

Ibid. Mr. *James Sales*. Of *Camb.* university. A learned and holy man, of fine parts, and an excellent preacher. He was born at *Pudsey*. When he left *Cambridge*, he spent some time

time with Mr. *Reyner* of *Lincoln*. He was some time minister of *Thorton* chapel, and was called to be assistant to Mr. *Todd*, 1647. When he was silenced, he lived at his own house at *Pudsey*, and constantly preached there to the neighbourhood, till God disabled him by a lingering disease, which issued in a palsy. He died *April* 21, 1679. He was a companion and great comfort to old Mr. *Wales*, with whom he served as a son in the gospel.

Ibid. Mr. *Christopher Nesse*, M. A. Of *St. John's Col. Camb.* Son of *Thomas Nesse*, of *North Cave*, in the East Riding of *Yorkshire*, where he was born *Dec.* 26, 1621, and educated under Mr. *Seaman* in grammar learning, till he was 16. Having spent 7 years at *Cambridge*, he retired into the country in the time of the civil wars, and preached for a while at *Cliffe* chapel, under the inspection of his uncle *Bearcliff*, an eminent divine, vicar of *North-Cave*. From thence he received a call to *Holdernesse*, and after a few years, to *Beverley*, where he taught school, and preached occasionally. Dr. *Winter* being elected Provost of *Trin. Col. Dublin*, resigned to Mr. *Nesse* his living at *Cettingham* near *Hull*, where he was instrumental in the conversion of many souls, particularly *Thomas Raspin*, one of the most substantial persons in that town, when grey hairs were upon him. After some years he was called to *Leeds*, where also many had cause to bless God for him. From the year 1656 to 1660, he was lecturer to Mr. *Stiles*; and upon his death, to Dr. *Lake*, afterwards Bishop of *Chichester*, with whom there was very uncomfortable clashing; and what was delivered in the morning was confuted in the afternoon, till *Aug.* 1662, when Mr. *Nesse*, being ejected for Nonconformity, preached in private. How the Duke of *Buckingham* would afterwards have complimented him into Conformity, is related by himself in his *Divine Legacy*, p. 203. Upon the 5-*mile-act*, he retired to *Clayton*, and from thence to *Morley*. When the times grew more favourable, he had a house of his own at *Hunslet*, where he instructed youth, and preached in private, till 1672, when the main riding-house being converted to a meeting-house, he preached publicly there to a numerous auditory. Having been 3 times excommunicated, upon the 4th there was issued out a writ *de excom. cap.* to avoid which he removed to *London*, 1675, and there preached to a private congregation. He died *Dec.* 26, 1705, aged 84, and was buried at *Bunhill-fields*.

WORKS. The Crown and Glory of a Christian.—The Christian's Walk and Work on Earth.—A Protestant Antidote ag. the Poison of Popery.—The Chrystal Mirror; or Christian Looking-glass.—Discovery of the Person and Period of Antichrist.—The Devil's Patriarch; in the Life of Pope *Innocent* XI.—A Spiritual Legacy for young Men.—Half a Sheet on the Blazing Star.—A Philosophical and Divine Discourse on the Comet, 1681.—A Whip for the Fool's Back.—A Key with the Whip to unfold the Intrigues of *Absalom* and *Achitophel*. — A Church History from *Adam*, and a Script. Prophecy to the End of the World.—A Token or New-Year's Gift for Children.—Wonderful Signs of Wonderful Times.—Advice to the Painter upon the Earl of *Shaftsbury*'s Enlargement from the *Tower*.—An Astrol. and Theol. Disc. upon the great Conjunction —A Triplicity of stupendous Prodigies, *v. g.* Eclipse, Comet, and Conjunction.—Hist. and Myst. of the Old and New Test. in 4 vol —Antid. ag. Arminianism.—Divine Legacy.—He left in MS. a Confutation of Popery, &c.

LEIGHTON *in the Mooring*. Mr. *Richard Whitchurst*. He afterwards had a congregation near *Bradford*, from whence he removed to a people near *Bridlington*, where he died *September* 4, 1697.

* LONG-HAUGHTON. Mr. *Richard Taylor*. Of *Magd. Col. Camb.* under Mr. *Jos. Hill*. From a MS. of his, entitled, "A Thankful Remembrance of some remarkable Acts of the Lord's good Providence towards me *Richard Taylor*," it appears that he was born at *Sheffield*, *May* 17, 1636; that after he had spent some years in the university, he became chaplain in Mrs. *Dalton*'s family, at *Fulburn* near *Cambridge*, and instructed her sons, preaching in several towns in that neighbourhood, as there was occasion; that from thence he removed into his own country, and fixed in this place, where the *Bartholomew-act* silenced him." He afterwards became chaplain to Sir *E. Rhodes*, and after that lived at Mr. *Wadsworth*'s, at *Swath Hall*, near *Barnsley*. Removing to *Sheffield*, he died in *March*, 1681, aged not much above 40. He was a serious, zealous Christian, and a plain, laborious preacher. God owned his ministry in these parts for the good of many. In the above MS. he takes notice of the goodness of God to him, in the several parts of his life, with great seriousness and affection, stirring up himself to give him the glory of all.

MOOR-MONCKTON, [R]. Mr. *James Constantine*. A pious and discreet man, a good scholar, and a judicious preacher;

preacher; very laborious in his Master's work, while he had opportunity, and very successful. He died in 1665.

NUN-MONCKTON, [C.] Mr. *Izott*. He was an *Israelite* indeed, a great scholar, and an excellent preacher; but of few words, and of a weaklly constitution. He died about his 52d year. He was a stranger upon earth all his time, and lived always as if he was in heaven.

PENISTON, [V.] Mr. *Henry Swift*. [He came to this living about 1649, and] continued preaching after *Bartholomew-day*, till he was imprisoned. He was 3 months in *York* castle, several Nonconformists supplying for him all the while; and when he was at liberty, he fell to preaching again. He was imprisoned a second and a third time, and was at last prevailed with to take the *Oxford* oath. He read some few prayers to keep his place, but neither declared his assent and consent, nor made the subscription required in the *act of uniformity*; and this being but a small vicarage, for which there was no striving, he held on preaching here till his death, *Oct.* 31, 1689, aged 68.

PONTEFRACT, [V. 47 *l.*] Mr. *Joshua Farret*. A constant, laborious preacher, of competent gifts and learning. He was in great straits after his ejectment, but [did not part with his library], which was a very good one. He died in 1663, aged about 64.

POPLETON, (near *York*). Mr. *Josiah Holdsworth*. Born at *Rippendon* near *Halifax*. He was for some years minister in *Essex*, where he was useful to many. After his ejectment, in 1662, he removed to *Wakefield*. He afterwards preached, for a year, at *Idle* chapel. He died at *Wakefield*, *Oct.* 18, 1677, aged 75. He was a very intelligent and pious man, of a very venerable aspect, and had great judgment in physic.

PUDSEY, [C.] Mr. *Elkanah Wales*, M. A. Of *Trin. Col. Camb.* He was the second of 7 sons of Mr. *John Wales* of *Idle*. Born there in the latter end of 1588. When he had finished his studies, he accepted this poor chapelry, where, without the least secular advantage, he became very famous, purely for his work's sake, being a person of great holiness, and an unspotted life. He laboured mightily in the word and doctrine, in praying, catechizing, and expounding; tho' after all, without that success among his own people which he desired, and others expected. But his ministry was effectual upon multitudes of

others, who from all the country round flocked to hear him. He was indeed an excellent preacher, of a profound judgment, and had an admirable art in preſſing practical truths home upon the conſcience, and illuſtrating things by pertinent and familiar ſimilitudes. He had ſeveral offers of preferment. He was invited to *Newcaſtle*. He was courted by the grandees of that age, with whom he might eaſily have made his own terms. Lord *Thomas Fairfax* in particular had a ſingular eſteem for him, and offered him ſeveral places of conſiderable profit. Mr. *Iſaac Ambroſe* alſo invited him, in Col. *Rigby's* name, to *Rufford* in *Lancaſhire*, promiſing a good ſtipend. And the committee at *London* for ſending miniſters into the northern parts fixed on him for the city of *Carliſle*, where, by ordinance of parliament, the yearly ſum of 150*l.* was granted to a preaching miniſter; and he was accordingly invited thither. He was alſo earneſtly ſolicited to a paſtoral charge in *New-England*, but nothing could prevail with him to leave his people, for whoſe ſpiritual welfare he was extremely ſolicitous. And the great ſucceſs his miniſtry had at *Leeds*, (where he preached frequently at the monthly exerciſe), and other adjacent parts, as well as upon thoſe ſtrangers that heard him conſtantly at *Pudſey*, induced him to continue here, which he did till 1662, when the *Bartholomew-act* ſeparated him from his beloved flock. He was now run down as a perſon diſaffected to government, though he had ſuffered as a favourer of it. After he had been a faithful labourer at *Pudſey* above 50 years, an ill neighbour, taking the advantage of the 5-*mile-act*, forced him to leave the place; but at length he ſettled at *Leeds*, where he had many cordial friends. There he preached privately as he had opportunity, eſpecially upon the week-days; for on the *Lord's-days* he and Mr. *Todd* generally attended on the public miniſtry, and preached at different hours. He had ſome trouble for preaching on a ſpecial occaſion at *Bramley* chapel. He was carried before the juſtices, and had been ſent to priſon, but that ſome of them had a reſpect to his years; the infirmities of which, excepting deafneſs, he ſcarce knew any thing of, to which his temperance, both as to diet and paſſion, contributed much. He died at Mr. *Hickſon's* at *Leeds*, *May* 11, 1669, aged above 80. He was tall, of a comely countenance, and winning behaviour. His excellent diſpoſition was ſo advanced by grace, as to render him exceeding amiable. His motto was, *Leſs than the leaſt of all ſaints.*

WORKS.

WORKS. Mount *Ebal* levelled; an excellent treatise on *Gal.* iii, 13.—A Writ of Error; or a Friendly Exam. of a Question deeply concerning married Persons, or such as intend to marry.—A short Catechism, in 34 Questions and Answers, designed for the youngest Sort of Catechumens.

RASTRICK, [C.] † Mr. *William Ashley*. Of *Camb.* univ. Born in *Lancashire*. He was a preacher, but unfixed, when the *act of uniformity* took place; and was afterwards minister of a congregation at *Hull*. A very moderate, pious man, of a winning disposition and behaviour; generally beloved and honoured by those that knew him. He was a very edifying, practical preacher, and God made his labours at *Hull* successful for converting many souls. By his prudence and temper he reduced the people from some extravagancies, and brought them off from their rigid opinions, which Mr. *Cann*, his predecessor, had inculcated; composed their differences, and settled and kept them in peace as long as he lived. He was very laborious in his ministerial work, and shunned no opportunity to invite souls to Christ, and promote their eternal good. His common discourse was pleasant and profitable, and tended to the same great end. The souls of his people were very dear to him, and he longed earnestly after their salvation; his concern about which contributed to impair the vigor both of his body and mind. He was a man mighty in the scriptures, having naturally a strong memory, which was strengthened by daily exercise. His preaching was scriptural and experimental, adapted to comfort the afflicted and raise the dejected; as that of [his fellow-labourer] Mr. *Charles* was to awaken the secure. He died *April* 4, 1695, having been declining some months, during which time his patience and resignation were very remarkable. He was buried in *Drypole* church.

RIPPON, [C. or D. S.] *Edward Richardson*, D.D. He left this living upon the Restoration, and soon after the *act of*

† Dr. *C.* speaks of him as the same person who was ejected from *Blackrode* in *Lancashire*, (see p. 84.) But the name is different. It is remarkable that he had called that person *William Ashley* in the *Account*, but in the *Contin.* says it should be *Richard Ashley*. In this article he only mentions Mr. *Ashley*, without any Note here or in the *Contin.* to make the name in this and in the former place to agree. In the *Index* the names stand so as to express two persons, as it is probable there were, *viz.* Mr. *Richard Ashley* and Mr. *William Ashley*.

uniformity

uniformity came out, went into *Holland*, and succeeded Mr. *Newcomen* as pastor of the *English* church at *Leyden*, and became very expert in the language of the country. He died at *Amsterdam* about 1677. He was a popular preacher.

WORKS. *Anglo-Belgica*; or the *English* and *Dutch* Academy. (A book very useful for the learners of *English* and *Dutch*.)

ROTHWELL, (near *Leeds*). Mr. *Jeremiah Milner*. Of *St. John's Col. Camb.* After his ejection he removed to a place near *Fel-Church*. Upon the indulgence, in 1672, he preached at Lady *Rhodes*'s chapel at *Haughton*; and afterwards in that worthy and worshipful family, where both he and many of his brethren found kind entertainment in the hardest times. He was a pious man, of good abilities and competent learning, zealous and laborious in his ministry, and very successful. He died *March* 7, 1681, aged 41.

ROTHERAM, [V.] Mr. *Luke Clayton*. 'A prophet 'who had unusual honour in his own country,' on account of his real worth and pious labours. He was an excellent disputant, and a very ready man. He for many years preached twice a day to a numerous congregation, and catechized the youth in public; after which, on *Lord's-day* evening, (about 5 o'clock) he constantly repeated the substance of his sermons. Having no successor provided for him, he continued his ministry after *Bartholomew-day* 1662, (to the great advantage of that and the neighbouring places) till the *January* following, when he chearfully suffered imprisonment, rather than the people should be wholly left destitute of sacred ministrations. He was the first of the ministers that were sent to *York* castle, by virtue of the *act of uniformity*. He was indeed a very bold and resolute servant of Jesus Christ in the work of the ministry, baulking no opportunity of preaching, which occasioned his being imprisoned for 6 months together several times. He had no sooner obtained his liberty than he returned to his preaching. For several years he preached at *Grafelorough* chapel. He died of a consumption, *June* 13, 1674, aged about 50.

SANDAL MAGNA, (near *Wakefield*). [V. 48*l.* 17*s.*] Mr. *Timothy Wood*, M. A. An universal scholar, of a ready wit, a good elocution, and prodigious abilities; a diligent student, and of a tenacious memory; an excellent preacher, and of a peaceable spirit. He was as far from plotting as any man, but, thro' misinformation was imprisoned in *York* castle. He lived

some

some time in *Sandal* after being silenced, and afterwards removed into *Leicestershire*, where he often preached in public churches. He died at *Belgrave* near *Leicester*, in 1680, aged 63. He had framed a common-place book of all the heads of divinity, containing the quintessence of the choicest authors he had conversed with; but printed nothing.

SANDAL PARVA, (near *Doncaster*), [R. 45*l.*] Mr. *John Hobson*. After being silenced he lived about 3 miles East of *York*. He was a sober, serious, pious man, and faithful minister; of a sweet, winning deportment, and unblameable conversation, and yet met with many discouragements. He had little employment, but was comfortably provided for. He died about the year 1671.

SELBY, [C. or D.] Mr. *Bursdall*. Of *Trin. Col. Dublin*. In the beginning of Dr. *Winter*'s time he often acknowledged the goodness of God in the many advantages he enjoyed there, in public ordinances and godly society. After being silenced, he became domestic chaplain to Mrs. *Hutton* of *Popleton*, sister to Lord *T. Fairfax*. He was of great use in that honourable family, and to the neighbourhood, by his example, prayers, and preaching. ——— *Hutton*, Esq; son to that Lady, continued his encouragement, and he died in his family in 1686. He was of a blameless life and very temperate, tho' his countenance indicated the contrary.

SHEFFIELD. Mr. *James Fisher*. He was congregational in his judgment, a man of great piety and worth, an excellent preacher, and an instrument of much good in this populous town. In his younger days he had been minister in *London*, in conjunction with another minister who had great multitudes to hear him, while Mr. *Fisher* had but very few. Enquiring the reason of one of the parish, he was answered, "Sir, you do but preach the old hum-drum doctrines of faith and repentance, but the other preaches *dispensation truths*." This much affected him. He afterwards succeeded worthy Mr. *Towler*, and Mr. *Bright* at *Sheffield*, and walked in their steps, preaching usefully and living exemplarily. Some time after his ejectment, in 1662, he was in much trouble about pretended plots. He was maliciously and falsely accused, and forced to appear at the sessions at *Rotherham*, *Doncaster*, *Wakefield* and *Pontefract*, and at 2 assizes at *York*, where he was several times afterwards sent prisoner upon false accusations, and once without any reason given or *mittimus* made him, by order

order of the D. of *York*. At one time one of his accusers being perjured, ran away; and the other, a drunken clergyman, did not appear: so that Mr. *F.* was acquitted by proclamation in open court. At another time a man of *Attercliff*, in *York* castle, condemned for murdering his wife, was offered a pardon and a sum of money, if he would swear treason against Mr. *F.* but he refused, saying, "that he knew no such thing, nor any harm by him, and he would be hanged before he would so forswear himself;" and was hanged for the murder. The last time he was in prison, he was designed to be kept there during his life; but the Duke of *Buckingham* coming to *York*, enquired into the state of prisoners in the castle; and finding him and some others confined there out of spite, he set them at liberty. But Mr. *F.* could not go home because of the 5-*mile-act*, and so staid at *Hatfield*, being very ill with his long imprisonment, in which sometimes he was not allowed pen, ink, or paper; nor might any friend come to him, nor could his own son speak to him but thro' the windows. He continued at *Hatfield* 4 or 5 months in a languishing condition, and then died, and was buried there in *January*, 1666.

WORKS. He wrote little besides The remarkable History of Mrs. *Martha Hatfield*.

Ibid. Mr. *Matthew Bloom*. Of *Magd. Col. Camb.* Born at *Brotherton*. He was first at *Attercliff* chapel, and afterwards assistant at *Sheffield*. To procure a maintenance for his family, after he was ejected, he turned maltster, but preached in private as he had opportunity. He was a man of good parts, and an excellent preacher. He was some time prisoner in *York* castle. He died suddenly at Sir *W. Ellis*'s in *Lincolnshire*. Being taken so ill, soon after he was up, as to be carried to bed again, he cried out, "Oh what need is there to be always ready for death!" and so breathed his last, *April* 13, 1686.

Ibid. Mr. *Edward Prime*. Of *Christ Col. Camb.* under Mr. *Ball*. Born at *Weston* in *Derbyshire*, and bred at *Chesterfield* school. When he left the university he was some time in the family of Mr. *Westby* of *Ranfield*, whence he removed to *Baslow* in the *Peak*, and was soon after called to be one of the assistants at *Sheffield*, where he was ejected in 1662. He was very clear in the point of Nonconformity, and had much satisfaction about it. After his ejectment he fixed his residence in *Sheffield*, tho' advantageous offers of other places were not wanting. The

ſober gentry of thoſe parts had a great value for him, and he exerciſed his miniſtry much amongſt them, and very frequently in ſome parts of his native county, by which means he was a great inſtrument of promoting religion in families. He alſo kept up a conſtant fortnight's lecture in his own town, for 45 years, *viz.* from 1662 to his death, where many neighbouring miniſters were his hearers. For the laſt ten years of his life he often preached at *Attercliff*. He had a warm heart, and a clear, methodical, caſuiſtical head, by the help of which he went farther into ſeveral points than moſt. He met with a courſe of comfortable providences during his Nonconformity, particularly in being ſkreened from the perſecutions that ſome neighbour miniſters underwent, and in the ſupplies that were ſent him from the bountiful hand of God, by raiſing him up friends, and other means of ſupport. But this was intermixed with ſharp family afflictions. He did not refuſe occaſional communion with his conforming brethren, and had a reſpect for all godly and pious miniſters, whether of one denomination or another, and kept up a loving correſpondence with them to the laſt. He continued his labours till weakneſs and infirmities diſabled him. He was a very ſolemn obſerver of *Bartholomew-day*. The laſt ſermon he preached upon that occaſion was in 1707, on *Joſh.* xiv. 10. 'And now be-' hold the Lord has kept me alive theſe forty and five years!' After which, ſickneſs and weakneſs came on in the winter following, and he expired *April* 26, 1708, aged about 77. His funeral ſermon (whence this account is taken) was preached by Mr. *Robert Fern*, on *Heb.* xii. 23.

SHERBURN, [V.] Mr. *Thomas Johnſon*. After his ejectment he preached at *Sandal*.

SILKSTON, [V.] Mr. *John Spawford*, (or *Spofford*). Many years vicar at this church; which, on account of its beautiful ſtructure, is called the Minſter in the Moors. He was a pious man, of competent abilities; very plain in his preaching, holy in his life, facetious in diſcourſe, and a lover of all good men. When he was ejected, Mr. *Robert Cotton* (a worthy, pious gentleman in that pariſh) took him to his houſe, and kept him as long as he lived. He died in 1668, aged 80.

SMETON, [2]. Mr. *John Noble*, M. A. Of *Chriſt Col. Camb.* Born at *Aſkeby* in *Holden* pariſh, 1611. Admitted at *Cambridge* in 1630. In 1637 he was miniſter at *Whitgift*. In 1646 he removed to *Smeton*. He was an excellent, uſeful, and

ſolid

solid divine, a man of an happy memory, a great presence and readiness of wit; a mighty opposer of the factions and hurries of the times. He had much trouble with the Quakers, whom he often confuted in occasional and set disputations. He was an excellent disputant, and never lost or disparaged his cause or his reputation by ignorance or passion. In the latter part of his life he preached to a private congregation at *Pontefract*. He died *Feb.* 11, 1679, aged 68.

SOWERBY Chapel. Mr. *Henry Root*, sen. Of *Magd. Col. Camb.* In his younger days he was a considerable traveller. In 1645 he gathered a congregational church, of which he was pastor till 1662. He preached in this chapel after *Bartholomew-day* for half a year, but was at length severely dealt with. [In 1663 he was forcibly taken out of his own house, by virtue of a *mittimus* upon a *significavit*, by 3 bailiffs, who broke the inner door of a room where he was, hurried him faster than his old age could bear, not suffering him to take so much as a coat or staff, or money in his purse, and treated him with other instances of cruelty. He was prisoner in *York* castle for 3 months, and some time afterwards for 3 months more, being discharged by the justices having discovered the commitment to be illegal. He was again a third time sent to the same prison, by Sir *J. A.* shewing no cause, till further order, and was kept close prisoner in a small room, and not suffered so much as to have his wife come to him for a considerable time, or even into the castle. He was at length removed into the city. Between both places he continued in confinement near 12 months.] *Conform. 4th Plea*, p. 50. He died *October* 20, 1669, aged about 80. [He had a son, Mr. *Timothy Root*, who preached at the same chapel, and suffered greatly for his Nonconformity, but saw fit afterwards to conform. *N. B.* It was the son, and not the father, (as Dr. *C.* says) who was dragged out of the chapel. This was not till 1670. See more of his sufferings in *Conform. Plea*, p. 51.]

STANINGTON, [near *Sheffield*]. Mr. *Darwen.*

THORNHILL, [R. 300 *l.*] Mr. *Joshua Whitton*, M. A. Of *Camb.* university. Born at *Sowerby*. He had been chaplain to Lord *Ferdinando Fairfax*. He had a large acquaintance and influence, and being blessed with a plentiful estate, was a cordial friend to his poorer brethren, for whom he was purse-bearer and distributor of the contributions made for them. When he heard that the *act of uniformity* was come out, he and

and two other miniſters rode to *York* (as one ſaid) "with their cloak-bags full of diſtinctions," hoping they might get over it, and keep their places; but having read the act, tho' they were all men of catholic ſpirits and principles, as well as prudence and learning, they returned with a reſolution to quit all rather than comply. Mr. *Whitton* afterwards removed to *York*. He was a witty man, a good ſcholar, an able, judicious preacher, a man of an excellent temper, of great integrity, and unuſual ſagacity. He was found dead in his bed, *June* 1, 1674, aged 60. He was godfather to Abp. *Tillotſon*.

THORNTON Chapel. Mr. *Joſeph Dawſon*. He lived, after his ejectment, near *Halifax*, and preached near *Burſtall*. He was a very pious and learned man, of great eſteem for his integrity, prudence, humility, and meekneſs. Of a very venerable aſpect, an hard ſtudent, and an affectionate preacher, who naturally cared for the good of ſouls; unwearied in labours, very ſucceſsful in his miniſtry, and had a good report of all men. Even in his advanced age he travelled to a conſiderable diſtance, at all ſeaſons of the year, to preach to a poor people, and took as much care to ſerve them as if they could have given him a large ſalary. He was a conſiderable ſufferer by reaſon of his ſtrait circumſtances, and his having a numerous family; yet he never repented of his Nonconformity, but was patient and ſubmiſſive, being eminent for faith and ſelf-denial. [In the year 1688 he was choſen miniſter of the chapel at *Morley*, 4 miles from *Leeds*, which has this peculiarity belonging to it, that it was for many years the parochial church, but in the year 1650, the Lord of the manor, who is alſo the Impropriator, (then the Earl of *Suſſex*, now the Earl of *Dartmouth*) granted a leaſe for 500 years to a number of feoffees, of the chapel, chapel-yard, parſonage-houſe, and 2 ſmall cloſes, only for the uſe of a preaching miniſter, paying for the ſame 20*s. per ann.* On the death of Mr. *Dawſon*, (*June* 1709, *æt.* 73) the truſtees choſe Mr. *Aldred*, and on his reſignation in 1763, the preſent Mr. *Thomas Morgan*. —Mr. *Dawſon* brought up 4 ſons to the miniſtry, 3 of whom ſurvived him. The youngeſt of theſe, Mr. *Eli Dawſon*, had 7 ſons, of whom 6 were Diſſenting Miniſters, but all left that profeſſion. Four of them are now miniſters in the eſtabliſhed church. Dr. *Benj. Dawſon* is well known in the world by ſeveral learned publications, particularly in defence of religious liberty. Dr. *Thomas Dawſon* is now an eminent phyſician at *Hackney*, having been educated with a view to that profeſſion.

THORNSCO, [C.] Mr. *William Benton*. Born at *Whiſkethill* in *Burſtall* pariſh. He was a man of ability, preſence, and courage. After his ejectment, in 1662, he took a farm for the ſupport of his family, and afterwards followed the malt trade. He lived at *Barnſley*, where being an affable, chearful-ſpirited man, he maintained good correſpondence with the neighbouring gentry, whereby he was kept much out of trouble, but had not the ſame opportunities for preaching as many of his brethren, yet preached ſometimes. He died *Aug.* 22, 1688.

TONG Chapel. *Richard Coope*, D. D. A ſober man, and a good ſcholar, [but of the Antinomian caſt] and his writings were much admired by people of that ſtamp. He practiſed phyſic, and died at *Leeds*, *Dec.* 10, 1687, aged 71.

WORKS. A Practical Expoſitor of the Holy Bible, with the Interpretation of the Dreams and Viſions in *Daniel*; together with the two myſtical Books of the *Canticles* and *Revelation*.

TREATON. Mr. *Chriſtopher Amgill*. A perſon of great abilities, and likely to be very uſeful. But he died ſoon after his ejectment.

WAKEFIELD. Mr. *Joſhua Kirby*, M. A. Born in *London*, and educated in *Oxford*. He loſt a good living for refuſing to take the Engagement. Lady *Camden*, about this time, gave 100 *l. per ann.* to maintain a lecture at *Wakefield*, and appointed the company of mercers in *London* truſtees. They choſe Mr. *Kirby* firſt lecturer on the above account, who went thither in 1650, and preached on *Lord's-days* in the afternoon. He called his firſt child born there *Camdena*, in grateful acknowledgment of his benefactreſs. He was a ſolid, ſubſtantial preacher, and a great ſcripturiſt. Some perſons complaining of his citing too many ſcriptures in his ſermons, he anſwered, "that was like complaining of flour being too fine to make bread of; can we ſpeak more properly than in God's language?" But his chief excellence lay in prayer. He had a notable faculty in expounding ſcripture, where he had many pretty and unuſual gloſſes. A Conformiſt Miniſter once hearing him, ſaid, "Mr. *Kirby* prays apoſtolically." He was rather reſerved in diſcourſe, but if engaged by queſtions, there was much depth and ſignificancy in his ſhort anſwers. He had ſomething ſingular in his ſentiments, and in his common practice, but no danger attended it. His garb was wonderful plain, and he required the ſame of all under his charge. He was a man of extraordinary ſanctity, very ſtrict in family

diſcipline,

discipline, and faithful in instruction and admonition; of great courage and resolution, and inflexible when he had once fixed his principles. [He was a zealous Royalist], and was brought up to *London* and imprisoned for praying publicly for *Charles* I. † He was afterwards a prisoner at *Lambeth* in 1659, about Sir *G. Booth*'s business. Being turned out by the *act for uniformity*, he preached in his own house, [till a lecturer was provided, and then he went to church, preaching at home only in the evening, for which, *Nov.* 21, 1662], he was sent to *York* castle, [as he also was again upon the *conventicle act*], (*Conform. 4th Plea*, p. 46.) He was not idle there, but improved his solitude in praying, meditating, and (when he was suffered) in preaching also. He sometimes diverted himself in making verses; many copies were in the hands of his friends, the sense of which, however, was far beyond the poetry. After travelling much about in the latter part of his life, he finished his course at *Wakefield*, *June* 12, 1676, aged 59, and, being excommunicated, was buried in his own garden.

WORKS. A Little Protestant Catechism in Scripture Phrase.

WHISTON, [C. or D.] Mr. *Thelwell*, or *Thetwell*. He died in 1684, aged about 60.

* WOOD-KIRK, [Q. *Whit-kirk*, or *Wood-house*]. Mr. *Christopher Marshal*. Born in *Lincolnshire*. Educated partly in *Cambridge*, and partly under Mr. *Cotton* at *Boston* in *New-England*. A Congregationalist, a good solid scholar, of considerable abilities, and of a serious spirit, but inclined to melancholy; meeting with many personal and domestic afflictions. Being ejected in 1662, he lived privately near his people, in a house of his own. Upon the 5-*mile-act* he went to live at *Horbury*, but returned again, and preached privately. In 1672 he preached at *Topcliff Hall*. He was accused and imprisoned on the account of a plot, with several of his brethren, but they came off clear, there being nothing proved against them. He had a sound mind, in a crazy body, from which it was released in *Feb.* 1673, aged 59. He was so zealous against error, and so impartial, that he was a witness against the famous Mrs. *Hutchinson* ‡, tho' he had married her niece, and caused her to be cast out of the church.

† Considerations tending to Peace, (p. 25) by Mr. *T. Hodges*, formerly rector of *Souldern*, who strenuously pleads the cause of the Nonconformists.

‡ Concerning her notions, and the disturbance she occasioned, see *Neal's Hist. New-Engl.* Vol. I. p. 182, &c.

WORSBOROUGH, [C.] Mr. *Shaw*. A pious man and a good scholar. After his ejectment he was tutor to Mr. *Boswell's* two sons, whom he fitted for the university. He afterwards preached at a place about 6 miles west of *Hull*, where he died of a consumption, in *Sept.* 1691.

YORK. Mr. *Edward Bowles*, M. A. Son of Mr. *Oliver Bowles*, of *Sutton* in *Bedfordshire*. Born in *Feb.* 1613. He was for some time chaplain to the Earl of *Manchester*, but upon the reduction of *York* was constituted one of the 4 ministers maintained by the state in that city with honourable stipends. The work was equally divided among them; two were at the Minster on *Lord's-days* for a month, and two at *Allhallows on the Pavement* for the other month alternately. And the Lord's Supper was constantly administered by some one of them at one or other of these places every month. Mr. *Bowles* preached one part of the day, expounded the scriptures the other, and took his share in expositions and lectures on the week-days. He was indeed a great man, an excellent scholar, and one of more than usual prudence. He had a clear head, and a warm heart. His preaching was very acceptable, even to those of a contrary judgment; so that the very sequestered and decimated gentlemen were his hearers, (among whom was Sir *Chr. Wyvel*). They sometimes came to his house, where in the evenings he used to repeat his sermons. He had a neat way of expressing himself briefly and sententiously, but with great plainness. He had a clearness in his notions that made him express them without obscurity. He did not take up the hearer's time 'about mint and cummin, *&c.* but about the 'weightier things of the law' and gospel. Repentance and faith in Christ, and the other indubitable truths of Christianity, were his constant themes. And his prayers were as much of a piece as his sermons: there were four things he mostly prayed for, *viz.* sound doctrine, purity in worship, true Christian liberty, and the power of godliness.—In his conversation he was something reserved to strangers, but open and familiar with his friends. He had a bias for goodness, and made it his endeavour to promote worthy designs upon all occasions. He had frequent access to the magistrates of the city, and by their means promoted a reformation of many disorders without being seen in it himself. It was commonly said, that he was the spring that moved all the wheels in this city.—His greatest activity and interest were seen about the Restoration, in

in 1660, when General *Monk* paſſed thro' *Yorkſhire*, where moſt of the gentry of the county, with Lord *Fairfax* at the head of them, addreſſed him for a free parliament. The addreſs is in print, and was the pattern of all the reſt that followed in the counties thro' which he paſſed. As to this whole buſineſs, 'tis well known Mr. *Bowles* had a conſiderable hand in the management of it, and accompanied Lord *Fairfax* to *Breda*, when he went as one of the Commiſſioners from the Parliament to invite K. *Charles* into *England*.—He never ſought after preferment in the new eſtabliſhment, tho' his merits might have recommended him to the beſt. He was contented after all to ſuffer with his brethren, and determined to adhere to his old principles, whoever veered with the wind and turned with the tide. Among other pliable ſouls who ſtrangely increaſed upon that ſudden change, there was one Mr. *H*——*r*, who, not long after his Conformity, was met by Mr. *Bowles*, who, being a very facetious man, accoſted him in this manner: "Well, brother *H.* how like you the Common Prayer?" "Truly, (ſaid Mr. *H.*) it's but dry ſtuff". "I always thought ſo, (ſaid Mr. *Bowles*); and ſuppoſe that may be the reaſon why our vicars-choral run to the alehouſe as ſoon as they have done reading it." 'Tis credibly reported, the Deanry of *York* was offered him; but not being ſatisfied with Conformity, he was preſently excluded the Minſter, but continued preaching at *Alhallows*, and afterwards at *St. Martin's*. He was elected to the vicarge of *Leeds*, *April* 1661, as appears from ſome ſheets of original ſubſcriptions of the inhabitants of that town and pariſh, and a tranſcript of the Magiſtrate's letter, under the hands of Alderman *Thorſby*, &c. to the King and Council. But, thro' the favour of the times, Dr. *John Lake* (afterwards Bp. of *Chicheſter*) was inſtituted into that vicarage. Mr. *B.* preached his courſe at the Minſter on the *Wedneſday* lecture, and once a month at *Tadcaſter*, where he was often ſet upon by the Quakers. He held a lecture every *Thurſday* in the morning at *St. Peter's* in *York*, and went thro' the Epiſtles to the *Romans*, both the *Corinthians*, and 1 *Peter*, which were his laſt ſermons, and well worthy the light; but he was very backward to print.—He was always the mouth of the reſt, when the city and country miniſters had their quarterly meetings. Mr. *Matt. Pool* once told a friend, that he never undertook any buſineſs of importance to the public without conſulting Mr. *Bowles*, as he relied more upon his judgment than upon any one man's in *England*. He was held in high

esteem by Dr. *Tillotson* and Dr. *Stillingfleet*, who were more desirous to bring him into the established church than any one man in the kingdom. For this purpose they spent a whole afternoon with him before the *uniformity-act* took place, but in vain. Being asked, in his last illness, what of Conformity he disliked? he answered, "The whole." He died at the age of 49, and was buried on the eve of *Bartholomew-day*, 1662. His death was greatly and very generally lamented. Mr. *Hunter* preached his funeral sermon, on *Phil.* i. 21. but gave him no character, as he desired to be buried without ostentation. His person was tall and handsome; his deportment, modest and obliging.

WORKS. The Mystery of Iniquity still working. 1633.—A Serm. at *St. Paul*'s.—Another on Oaths.—A plain and short Catechism, [which may be seen in *Cal. Contin.* p. 935-9]—Manifest Truth; a Narrative of the Proceedings of the *Scotch* Army, &c. 1646.—Many volumes of his sermons, taken from his mouth, were preserved in *York*, and read in families after his death.

Ibid. Mr. *Peter Williams*. Born at *Salisbury*. Having been tutor to Sir *John Brook*, he resided at *York*, where his father was Mayor. He was a sweet-tempered, meek-spirited man, of great abilities and considerable learning, and had a well-furnished library. He was an exact and curious preacher, very spiritual and sententious. He lived an holy, retired life. After being silenced, he kept close to his study. He preached a week-day lecture at the Lady *Lister*'s. Many envied his liberty, but durst not meddle with him, while under the wing of such an honourable person, who was nearly related to 30 knights and persons of the first rank. After her death he kept his lecture at Lady *Watson*'s house, who, at her death, gave that house to him and his. He died of the stone and a fever together, *March* 26, 1680, aged 55.

WORKS. Φιλανθρωπια; or the Transcendency of Christ's Love to the Children of Men.

Ibid. Mr. *Thomas Calvert*, M. A. Of *Sydney Col. Camb.* under Mr. *Bell*, and cotemporary with the famous Mr. *Christ. Cartwright*. Both natives of *York*. When he left the university, he was chaplain to Sir *T. Burdet* in *Derbyshire*. When he left that family, he went into his native country. He was some time vicar of *Trinity* in the King's court, *York*. He also preached at *Christ's Church*. He was episcopally ordained, and was one of the four learned ministers that the state supported with

with honourable ſtipends at the Minſter there, where he preached in his courſe till the Reſtoration, and afterwards at *Allhallows*, whence he was ejected in 1662. He after that lived privately in the city, till the *Oxford-act* baniſhed him, when he withdrew to the good Lady *Berwick*'s, near *Tadcaſter*, but after ſome time returned to *York*. He was a pious, devout man, and a profound preacher. His matter was excellent, but he was not very ſolicitous as to method. He read and ſtudied much, even to the laſt; and had great acquaintance with the Jewiſh Rabbies. He had a peculiar talent in tranſlating and expounding ſcripture. He was greatly hurt in mind, body, and eſtate, by an extravagant ſon; but much comforted in his brother's ſon, Mr. *James Calvert*. He died in *March*, 1679, aged 73. He correſponded with Dr. *Caſtel*, Mr. *Pool*, and many other learned men.

WORKS. Mel Cœli; Medulla Evangelii: being an Expoſition of the 53d of *Iſaiah*.—The Bleſſed Jew of *Morocco*; being a Demonſtration of the true Meſſias, &c. By *Rabbi Samuel*, a Jew turned Chriſtian. Written firſt in *Arabic*, afterwards tranſlated into *Latin*, and now engliſhed. To which Mr. *Calvert* added, learned Annotations.—Mr. *Fox*'s Chriſtus Triumphans; Comœdia Apocalyptica; with a learned Epiſtle prefixed to School-maſters.—A Piece of Poetry againſt the Papiſts, &c.—A Tranſlation of *Gerard*'s Schola Conſolatoria, with ſeveral Additions.—A Diſcourſe called Heart-Salve for a wounded Soul.—Another, Eye-Salve for a blinded World.—The Wiſe Merchant, &c. 2 Serm. on *Mat.* xiii. 45.—A Fun. Serm. for Sir *T. Burdet*'s Lady.—Alſo many Elegies.

Ibid. Mr. *Richard Perrot*, B. D. Of *Sydney Col. Camb.* where he was Fellow of Sir *John Hart*'s foundation. Son of Mr. *Richard Perrot*, vicar of *Heſil-cum-hull*, and there he was born, 1629. He was brought up at the noted ſchool at *Coxwold*. When he left the univerſity, in 1658, he was one of the preachers in *York* Minſter. He was a moſt learned, ingenious man, and a moſt incomparable preacher. After his ejectment for Nonconformity, he lived for ſome time with Dr. *Robinſon* of *Barniſton*, and ſtudied and practiſed phyſic with good ſucceſs. He died at *York*, 1671, aged 41. He wrote an elegy and epitaph on his friend Mr. *Ed. Bright*.

NORTH AND EAST RIDING.

AYTON *Magna*. Mr. *George Evanke*. He was chaplain to the Right Worſhipful Sir *George Narwood*, Bart. at *Cleaveland*. There is a farewel ſermon in the *London* Collection,

ſaid to be preached by him at this place. [This is the only proof that appears of his having been ejected here. *Contin.* p. 960. From this ſermon, on *Matt.* xxvi. 39. he appears to have been a man of conſiderable abilities; a judicious as well as ſerious and popular preacher.]

BEDAL, [R. 500*l.*] Mr. *John Gunter*, LL. B. A native of *Berkſhire*. Educated firſt at *London*, and afterwards at *Eaton*; from whence he went to *Queen's Col. Cambridge*, and from thence removed to *St. John's Col. Oxford*, where, in 1649, (as *Wood* ſays) he took the degree of LL. B. He was ſoon after made Fellow of *New College*, by the Committee of Parliament, and Viſitors for the reformation of the univerſity. Here he was chamber-fellow with the learned *Stephen Charnock*. He was burſer to the college two years. The Reſident at *Hamburgh* writing to Dr. *Goodwin* at *Oxford*, for a chaplain to the company of Merchant-Adventurers, Mr. *Gunter* was ſent thither; but not having his health there, he ſtaid but 2 years, and then returned to his Fellowſhip at *New-College*, where he remained till Lord *Wharton* preſented him to *Wadeſden* in *Bucks*. After this, *Oliver* the Protector, hearing of his name, (which he ſaid he reſpected for his uncle Major *Gunter*'s ſake) ſent for him to preach before him, made him his chaplain, and afterwards preferred him to this rich living of *Bedal*, which he enjoyed till 1660, when K. *Charles* II. preſented Dr. *Samwaies*. Thence he removed to *Whittlebury* in *Northamptonſhire*, where he was a preacher in 1662, whereupon he retired to *Helaugh* in *Yorkſhire*, where he preached privately to the neighbourhood, and occaſionally at *Leeds*. He managed Lord *Wharton*'s concerns in thoſe parts, and in the North, which required frequent journies. When he was at home, he preached conſtantly to the poor neighbourhood *gratis*, to his dying day, *Nov.* 27, 1688, aged 63, and was buried in Lord *Wharton*'s vault at *Helaugh*. — He was a perſon of great learning and worth, and of fine abilities. — He was eminent for piety, prudence, and temperance, and conſtant and ſerious in the exerciſe of cloſet and family devotion. He was a great bleſſing in the ſeveral places where he ſucceſſively lived and laboured. His faith was ſound, his preaching warm, his converſation exemplary, and his death comfortable.—He was well acquainted with the memorable *John* Earl of *Rocheſter*; [and once, after having diſpatched ſome buſineſs with him, being urged to ſtay with ſome dreadfully prophane company, excuſed himſelf, and at the ſame time took the liberty

to tell his Lordship of his condition, who then made light of the admonition; but, upon his death-bed, it came fresh into his mind, and he expressed to Mr. *Gunter*, who was then with him, the deepest remorse: and when Mr. *G.* remarked to a Fellow of a College, then present, "that he thought there had not been so much wickedness on this side hell, as he found when the Earl and his company were blaspheming," the Earl replied, "that he himself was *Belzebub* amongst them †."]

WORKS. The Just Man's Fall and Recovery; on *David's* Sin, &c.—Memoirs of Mr. *Steph. Charnock*.—The Broken Heart; or Grand Sacrifice —*Britain's* Remembrancer.—A Sov. Remedy for a Sick Commonwealth.—The Princess Royal; on *Ps.* xlv. 15.

BEVERLY. Mr. *Joseph Wilson*. After his ejectment (tho' he once attempted to preach here when the doors were locked against him) he lived privately till 1672, when he took out a licence and preached at *Hull*. He was a very worthy man, a bold, rouzing preacher, and (like him mentioned Vol. I. p. 257.) very zealous against ceremonies. Once preaching upon the brazen serpent's being beat to powder, cast into the river, and called *Nehushtan*, he said, "I durst tell the proudest prelate of them all, that if they bring up any thing into the worship of God, without the authority of his word for it, it is no better than *Nehushtan*, a piece of dead brass."—He died suddenly, in *Feb.* 1678.

BISHOPTHORP. Mr. *Ellwood*.

BOYNTON, [V.] Mr. *Laughthorn*.

BRAMLY. Mr. *Bovil*. He was said to have conformed after *Bartholomew-day*, but this was a mistake. Mr. *Etherington* of *Morley* soon after conformed, and succeeded him here.

BRANSBY, [R.] Mr. *Pomroy*. He was about 70 years of age at the Restoration, and died at *Beverly* soon after his ejectment. Some say he preached at the Minster at *Beverly* every *Lord's-day* morning, as Mr. *Hill* did in the afternoon: a man of considerable abilities, and an exemplary conversation, who was afterwards chaplain to Sir *William Strickland*. Probably this was the Mr. *St. Hill* said to be ejected from *Serraby*, there being no such place ‡.

BRIDLINGTON, [C. or D.] Mr. *Lucks*.

† The above is the best meaning the Editor can make of this perplexed passage of the Author. *Acc.* p. 821.

‡ Perhaps *Serraby* (*Acc.* 834.) should have been *Ferryby*.

BUG-

BUGTHORP, [V.] Mr. *Cranford.*

BURSTWICK, [C.] Mr. *Hill.* He was a very laborious minister, and useful preacher. He often preached at *Outthorn*, six miles from *Burstwick*, for Mr. *Samuel Picard*, minister there, who died in 1659.

BUSBY, [C.] Mr. *Eubank.*

CHERRY-BURTON, [C.] Mr. *Thomas Micklethwait*, [A]. Father to Sir *John Micklethwait*, the noted physician; and no less famous in the country for his piety, gravity, prudence, and learning, in his profession of divinity, than his son was at *London* for his skill in medicine.

COTTINGHAM, [2]. Mr. *Robinson.* He was a man of great piety, but was clouded with melancholy, and died soon after his ejectment.

COWSCOTTS, (near *Hull*). Mr. *Luddington.* He lived at *Hull*, and being much afflicted with the stone, so that at length he was unable to go to *Cowscotts*, he used to preach at his own house. He died at *Hull*, in 1667, aged 77. Mr. *Ashley* succeeded him.

EASINGWOLD, [V.] Mr. *George Wilson.* He continued here till his death, *Sept.* 22, 1671. His motto was, *Ut vivas vigila.* Mr. *Thomas Calvert* of *York*, (his brother-in-law) printed a sheet of *English* and *Latin* verses to his memory.

ELLINGTON, [R.] Mr. *Hulston.*

ESSINGTON. Mr. *Fox.* A man of an holy life, and a good preacher.

FARNLEY, (near *Leeds*). Mr. *Lloyd.* He had a small estate, which he lived upon after his ejectment.

FERRYBY, [V.] Mr. *John Ryther.* Of *Sydney Col. Camb.* The son of a noted *Quaker* at *York*. He had been minister of *Frodlingham* and *Bromby* in *Lincolnshire* †, from whence he was ejected, [probably at the Restoration]. He afterwards removed to *York*, and staid there some time. [At length he settled at *Ferryby*]. At the time of his [second] ejectment he lived at *Brough*, (a noted ferry in the *London* road over the river *Humber*) two miles and a half from *Ferryby*. In his own house there he preached his farewell sermon, on *Ps.* cxxxvii. 1. 'By the rivers of *Babylon* there we sat down: we wept when

† The short account given of him there is hereby superseded.

'we

'we remembered *Zion*.' His discourse was very affecting both to himself and auditory. He continued here some years, and preached as often as the times would allow. He went afterwards to *Allerton* near *Bradford*. About the year 1668 or 1669 he assisted in gathering a church in *Bradford* dale, where his useful labours were much valued, and the serious impressions made by his affectionate preaching were long retained. He had a very particular way of adapting his discourses to remarkable seasons and circumstances. Upon occasion of the plague, and the fire of *London*, he preached several sermons, which were very affecting, and shewed his true sympathy with the sufferers at that distance. He was at length taken up for preaching, and imprisoned 6 months in *York* castle; and venturing again upon the same crime, he was again committed, and continued in the same place 15 months more. Upon the *5-mile-act* he was forced to remove, when his wife was near her time; and they were in great straits, and she in great danger for want of help. About 1669, not finding the country like to grow more hospitable, he and Mr. *Hardcastle* took their leave of a people by whom they were greatly beloved. He came to *London* for shelter, and some time after built a meeting-house in *Broad-street*, *Wapping*, where he continued preaching to the last with great acceptance and success, tho' not without trouble and disturbance. Warrants were often issued out against him, but he was never apprehended, tho' the officers and their attendants were many times vexatious to his wife. They came once and again to search for him at midnight, and not finding him, they rifled his study. One time, when he was preaching in his meeting, the officers came to seize upon him; but the sailors (of whom he usually had a good number in his auditory) made a lane for him, and he passed thro' it and escaped. He died in *June*, 1681, aged 49. He was one of strict piety, and a very affectionate preacher; and God wonderfully prospered him in his work. The seamen so delighted to hear him, that he used to be called their preacher. [Those who have read his plain and popular, but sensible sermons on *Jonah*'s voyage, will not wonder at this.] Captain (afterwards Sir *John*) *Gayer*, Governor of *Bombay*, left 100 *l.* a-piece to his daughter's 4 children.

WORKS. The Morning Seeker; or the Benefit of being good betimes.—Sermons on *Prov.* viii. 17.—The Best Friend standing at the Door; Sermons on *Rev.* iii. 20.—A Plat for Mariners; or the Seaman's Preacher, in several Sermons upon *Jonah*'s Voyage,

Voyage, and on *Eccles.* viii. 11. [with a Preface by Mr. *James Janeway*].—A Looking-Glass for the Wife and Foolish.—A Discourse of making a Mock at Sin.—The Hue and Cry of Conscience after secure Sinners; on *Gen.* xlii. 21.—Sea Dangers and Deliverances improved; on *Acts* xxvii. 18. at the end of Mr. *James Janeway*'s Legacy, &c.—Also a Pref. to a P.SS. Piece of Mr. *Janeway*'s.—A Vol. of his Sermons in MS. prepared for the press, were in the hands of Mr. *J. D.* He had a son, who having gone as chaplain with merchants ships to both the *Indies*, to avoid persecution, settled at the Revolution at *Nottingham*.

GANTON. Mr. *Colewhone*.

HEMMINGBURGH, [C.] Mr. *Anthony Fido*. Of *Trin. Col. Camb.* Younger brother of Mr. *John Fido*. Born *Aug.* 20, 1640. At his first admission at *Camb.* he was examined by Mr. *Ray*, then steward of the college. Mr. *Valentine* was his tutor. He was thrown out at the Restoration, when he was under-graduate, but ready to take his degrees. [His tomb-stone says he resigned a Fellowship in *Trin. Col.* and a considerable living in *Cambridgeshire*]. Upon his ejectment from *Hemmingburgh*, in 1662, he became chaplain and steward in a gentleman's family, and afterwards preached in several parts of *England*. He at length came to *London*, about 1685, where he had a small congregation. He continued there, a batchelor, till his death, which was in *Jan.* 1715, aged 75, having been some time disabled by weakness. He was buried in *Bunhill-fields*, where there is an inscription upon his tomb-stone, [expressing the above particulars].

HESSLE, [C.] Mr. *Wilson*.

* HOLDEN. Mr. *Arlish*, M. A. Of *Peter-House*, *Camb.* A man of singular abilities, an excellent preacher, and of a very public spirit. He had a good estate, and did good to many with it. He spent the latter part of his life at *York*, where he died in 1680, aged about 57.

HOLLAM, [V.] Mr. *John Blunt*. He was young when ejected. A man of an holy conversation, and a good preacher.

HULL, [V.] Mr. *John Shawe*, M. A. Of *Christ's Col. Camb.* He left a MS. account of his life and times, of which the following is an abstract:—He was born at *Sickehouse*, in the parish of *Ecclesfield*, in the West Riding of *Yorkshire*, *June* 23, 1608. Part of the family estate here was, upon his father's death, taken from him by the parish; and he, for peace sake,

never entered a ſuit with them about it. Being an only child, he was trained up in ſchool-learning near home; and afterwards, at his own earneſt deſire, between 14 and 15, was ſent to *Cambridge*, and admitted penſioner into *Chriſt's Col.* under the tuition of Mr. *W. Chappel*, afterwards Bp. of *Cork*. He had little ſenſe of religion when he went to the univerſity, but, as Providence ordered it, he had ſome good chamber fellows, who kept him from bad company. When he was about two years ſtanding, Mr. *Weld*, (who afterwards went to *New-England)* preaching one *Lord's-day* at a church about 3 miles from *Cambridge*, Mr. *Shawe*, with ſome of his chamber-fellows, walked to hear him; and from that day he dated his firſt fixed ſerious impreſſions. He was afterwards taken notice of in the college, and oppoſed for a Puritan, but continued there till he commenced M. A. in 1630, when a raging peſtilence drove him from the univerſity, otherwiſe he had made a longer ſtay.—The firſt place he accepted was *Brampton* in *Derbyſhire*, where he was lecturer 3 years. Going upon this occaſion to Bp. *Morton* (then Bp. of *Coventry* and *Litchfield)* for a licence to preach in his dioceſe, he was ſtrict in his examination; and when he had done, gave him his hand full of money, and, laying his hand upon his head, without demanding any ſubſcription, ſaid, "Your licence ſhall be this: you ſhall preach in any part of my dioceſe, when and where you will." God gave a bleſſing to his endeavours there for the good of many. Going up to *London*, at the intreaty of ſome friends, he preached there, and was heard by ſome merchants, who were natives of *Devonſhire*, who then reſolved, (as they afterwards told him) that if they could prevail with him they would ſend him to preach at *Chimleigh* in their county, and there maintain him. But after ſermon, he going away before they could ſpeak to him, and they not knowing his name, nor where to meet with him, they were at that time diſappointed. But about that time twelve-month, going to *London*, and preaching there again, ſome of the ſame merchants again heard him, followed him to his lodging, and told him their deſire and intention; and added, that it was their cuſtom to maintain a miniſter for 3 years at one place; and if his miniſtry proved ſo acceptable to the people that they would maintain him afterwards, he ſtill continued; if not, they maintained him in another place. They preſſed him much, and he complied, and God bleſſed his labours with great ſucceſs. When his 3 years were almoſt expired, a complaint was made to K. *Charles*,

Charles, by Attorney-General *Noy* and Abp. *Laud*, that the city merchants maintained in the several counties Puritannical and Nonconforming Preachers; whereupon the feoffees were prosecuted, (*Fuller*'s Church Hist. Book II. p. 136.) and he was forced to leave the place.—In 1636, his father being dead, he returned into *Yorkshire*, to *Sickehouse*, his own estate, and was soon called to be lecturer at *Alhallows on the Pavement* in *York*, where Mr. *Ascough* was then pastor; and there he continued with much comfort and good success for 3 years more. When he had preached his first sermon there, Abp. *Neile* sent for him by his Apparator, and at first began to deal roughly with him; but when he heard he was chaplain to *Philip* Earl of *Pembroke*, then Lord Chamberlain, he told him that he had nothing against him, but that he heard he was a rich man, and brought in by *Vaux*, the Mayor of *York*, to head the Puritans against him. "But, (said he) I tell you, I will break *Vaux* and the whole Puritan party." However, Mr. *Shawe* continued without disturbance. He afterwards accompanied the Earl of *Pembroke* as chaplain, when he attended K. *Charles* to *Berwick*, at the time of the pacification with the *Scots*. At his return, that noble Lord gave him the vicarage of *Rotheram*. In this place also God signally owned his ministry. During the treaty at *Rippon*, between the *English* and *Scots*, 1640, he was chaplain to the *English* Lords Commissioners, officiating among them on the week-day, and preaching to them on the *Lord's-day*, and they treated him with great respect. Afterwards, the Earl of *Holland* being appointed to disband the army that was raised against the *Scots*, Mr. *Shawe* attended upon him at *Doncaster*, and the King came one day and dined there at the Lady *Carlingford*'s. At dinner, the King asked Sir *T. Glenham*, (who had lately been Governor of *Hull*) "Whether he could not starve that town? I am told (said he) that I can take their fresh water from them." Sir *Thomas* answered, "Your Majesty is misinformed; for tho' you may cut off from them the fresh spring that runs to *Hull*, yet the very haven is fresh at low-water, and every man can dig water at his door." This Mr. *Shawe* relates as what he heard before any war was begun.—When K. *Charles* set up his standard at *Nottingham*, and the Earl of *Essex* came after him with an army, Mr. *Shawe* fled by night from *Rotheram* to *Hull*; but when he had preached one sermon there, Sir *John Hotham*, the Governor for the Parliament, would not suffer him to stay, for fear he should oppose him.

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He returned therefore to *Rotheram*, and was in the town when it was taken by the Earl of *Newcastle*, on *May* 4, 1643. He then (with 3 others) had a fine of 1000 marks set upon his head. The rest were taken and imprisoned, but he absconded in the steeple for some time; and tho' they plundered his house, he fled by night with his man, and got safe to *Manchester*. Upon his arrival there, Sir *W. Brereton*, Commander in those parts for the Parliament, offered him the living of *Lyme* in *Cheshire*, which he accepted. He lived in *Manchester*, where he preached every *Friday gratis*. Upon an earnest invitation, he went from thence to *Furnessfells*, and the parts in and about *Cartmel*, where they had had no preaching of a long time, and was extremely laborious and amazingly successful, among a people grosly ignorant and strangely stupid. But he was forced to fly from thence (not without great difficulty) into *Yorkshire*, upon the coming up of Prince *Rupert*'s forces. —After *York* was surrendered, and Lord *Fairfax* well settled there, a standing committee of the gentlemen of *Yorkshire* was appointed to sit in the city of *York*, for the better ordering the affairs of the county, and advising Lord *Fairfax*. Mr. *Shawe* was chaplain to this standing committee. There was also an assembly of ministers of that county, appointed to sit every week in the chapter-house in *York*, to assist Lord *Fairfax* in casting out ignorant and scandalous ministers, &c. Mr. *Shawe* was one of them, and acted as secretary; but, upon the turn of the times, burnt all the papers. At this time Lord *Fairfax* gave him the living of *Sherringham*, 7 miles from *York*, where he preached a-while; and then was invited to *Hull*, which he accepted of as a place of visible quiet. He preached at first in the Low-church there, and upon Mr. *Wait*'s removal, at the High-church; and there continued 17 years, preaching every *Wednesday*, and on *Lord's-days* once at least; for some time, at both churches, and often to the soldiers at the castle, besides other occasional labours. He was promised by the Mayor, Aldermen, and Burgesses, 150 *l. per ann.* and a good house; but, when he left them, they were about 1000 *l.* behind with him. While here, he went frequently to the Committee and Assembly at *York*, as occasions required; and preached at *York* Minster on *Sept.* 20, 1644, at the taking of the solemn league and covenant.—He had much success at *Hull*, and yet much opposition; especially upon attempting to set up a regular church discipline. "But (says he) I never repented of it, tho' I suffered much from men thereby;

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which I well knew how to have prevented, if I had looked at my own advantage and mens friendship above God's glory.—In 1646 he attended the Six Commissioners from the Parliament to the King, who was then with the *Scots* at *Newcastle*.—In 1653 he was made Master of the Charter-house or hospital near *Kingston* upon *Hull*, by the Mayor and Aldermen of *Hull*; which place was promised him at his first coming among them. He found the house 100*l.* in debt, no money to begin with, and but 12 poor people belonging to it; whereas there ought to be 26. There was but 10*l.* *per annum* and a house for the Master, by the laws of the foundation; but former Masters had taken all the fines upon leases to themselves. Mr. *Shawe*, instead of this, gave away to the poor of the house most part of his own 10*l.* and in 7 years time paid the 100*l.* debt, enlarged the number of the poor to 40, increased the weekly pay of each, and added to their occasional allowance. He also laid out 600*l.* upon the buildings of the house, and when he came away and made up his accounts, he left with the Mayor and Aldermen for the use of the poor 253*l.* and upwards, for which he had their receipt.—In the time of *Oliver*'s Protectorship, he was sometimes called to preach before him at *Whitehall*, and sometimes at *Hampton-court*, which he did with the freedom and plainness of *Latimer*. *Oliver* and his council gave him an augmentation of 100*l.* *per ann.* which was duly paid. He usually attended also on the Judges in their circuits, and preached before them; and he once preached at *Whitehall* before *Richard* while he was Protector.—Soon after the Restoration, *viz.* *July* 25, 1660, Mr. *Shawe* was sworn chaplain to the King; but, before the end of that year, some of the officers and soldiers of the garrison of *Hull* complained against him to Bp. *Sheldon*, and by him to the King, tho' he could never hear what was the ground of it: and some time after, *viz.* *June* 1, 1661, an order was sent down in the King's name, signed by Mr. Secretary *Nicholas*, to the Mayor and Aldermen, to remove 3 of the Aldermen from their places, and to inhibit Mr. *John Shawe* from preaching any more at *Trinity*-church. Hereupon he went to *London*, and was introduced to the King by the Earl of *Manchester*. The King told him he should continue Master of the *Charter-house*, and promised to take care of him as his chaplain; but desired him to submit to his order of not preaching any more at *Trinity* church. Mr. *Shawe* afterwards waited on Bp. *Sheldon*, who told him, that he heard

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he was a leading man among the clergy in the North, but was no great friend to Episcopacy or the Common Prayer. He answered, "that in all those times, when there was liberty enough for it, he had never said a word against either of them, tho' he owned that if they had never come in, he would never have fetched them." But his Lordship would give him no account of the matter for which he complained to his Majesty against him.—Hereupon he returned to the Charter-house, and preached to the poor there every Lord's-day, and the people of *Hull* flocked thither; so that the churches there were empty. The officers sent some soldiers every Lord's-day morning, to beset the house round, and hinder the town's people from entering, yet some how or other they got in. One Lord's-day they confined 300 of them in the house till next morning. Mr. *Shawe* finding these difficulties, and being forbid to go into the town of *Hull* to converse with the people there, thought himself not capable of any great good, and therefore, after making up his accounts, removed with his family (*June* 20, 1662) to *Rotherham*, where he had formerly been vicar. There he preached one part of the Lord's-day, as Mr. *Clayton* did the other, and sometimes on the week-day, till *Aug.* 24. He had not then any living, but declares in his Narrative, he would refuse neither living nor work, upon any terms that would satisfy his conscience. He afterwards continued preaching to his family, and often to others, without any great trouble. He died *April* 19, 1672, aged 65, and was buried in *Rotherham* church; where, upon a brass plate, there is this epitaph:

JOHANNES SHAWE, M. A. e Col. Cti. *Cantab.* oriundus, quondam hujus Ecclesiæ Vicarius, ob insignem Eruditionem Pietatem, et ΚΟΠΟΝ ΕΝ ΛΟΓΩ inter præcipuos Theologos piis Doctisq; constanter numeratus, ac tàm *Barnabas* quàm *Boanerges* rité habitus, in Mansiones cœlestes translatus, Anno, *&c.*

WORKS. Several single Sermons, *v. g.* Two clean Birds; on *Levit.* xiv. 4, 8. at *Selby*, before Lord *Fairfax* and his Army, 1642.—A Broken Heart; on *Psalm* li. 16, 17.—On a Fast-day at *Beverley*.—The Three Kingdoms Case; on *Isa.* xlii. 24, 25.—*Britain's* Remembrancer; at *York* Minster, *Sept.* 20, 1644, at the taking the Covenant.—*Britannia Rediviva*; an Assize Sermon on *Prov.* xiv. 34.—The Princess Royal, (another on *Psalm* xlv. 16.)

—Mrs. *Shawe's* Tomb-ſtone; or ſome Memorials of the holy Life and happy Death of his Wife.

KIRBY-MALL. Mr. *Walton.*

KIRKBY *Underdale.* [V.] Mr. *Peter Clark*, M.A. Fellow of *St. John's Col. Camb.* [A.] Born at *Beverley*, of pious parents, and notable for his early and eminent proficiency at the ſchool there. When he left the univerſity, he ſettled at *Carnaby*, and was uſeful in his miniſtry there, till the civil wars, when he was forced to take ſhelter at *London*, and was choſen Member of the Aſſembly. When the troubles were over, he returned into *Yorkſhire*, where he was beneficed at *Kirkby*, and there continued till the *uniformity-act* diſlodged him. Thence he retired with his wife and 4 children to *Walkington*, near *Hull*, where he had a pretty eſtate that deſcended to him from his father. There he continued as long as he lived, teaching a private ſchool, and boarding gentlemens ſons in his houſe, who were ſome of them great ornaments and bleſſings to their country.

KIRKLINGTON, [R. 200 *l.*] Mr. *Philip Aniſbit.* A gentleman of diſtinguiſhed abilities, great learning, and a public ſpirit, 'who went about doing good.' He much honoured his office and doctrine, by a very prudent and winning converſation, and eſpecially by his charity and catholiciſm.

LESTINGHAM, [V.] Mr. *Pecket.*

OSMOTHERLY, [2]. Mr. *Shembold.*

ROSS, [R. 150 *l.*] Mr. *Anthony Stevenſon.* This living was in the gift of the Counteſs of *Exeter*. Mr. *S.* had good miniſterial furniture, and was alſo well ſkilled in phyſic, which he adminiſtered to the poor *gratis*. He was an old man when ejected, but in good circumſtances, and continued at *Roſs* till his death.

SAND-HUTTON, [C.] Mr. *Dunkinſon.*

SIGELSTHORP, [C.] Mr. *Law.*

SKIRRINGTON, [R.] Mr. *Plackſtone.* An active, judicious, grave old man. After his ejectment he lived at *York*, and there died, 1686, aged 84.

SLINGSBY, [R.] Mr. *Sinclere.* He had the character of a godly man, and a good preacher.

STILLINGFLEET, [V.] Mr. *Thomas.*

STILLINGTON, [V.] Mr. *Alexander Medcalf.*

SUTTON, [C.] Mr. *Josiah Holdsworth.* Of *Camb.* univ. Afterwards chaplain to Sir *Richard Houghton*, of *Houghton Tower* in *Lancashire.* In 1672 he set up a meeting at *Heckmondwyke.* He died in 1685, under 50 years of age. A man of great piety, sincerity, strictness, and industry for the good of souls, and blessed with abundance of success.

THIRSK, [C.] Mr. *Matthew Hill*, M. A. Of *Magd. Col. Camb.* under Mr. *S. Hammond.* Born at *York.* He made good progress in learning, and when he left the university, improved himself much in *Hebrew*, under the direction of Mr. *Sherwood* of *Popleton.* The first place in which he preached was *Helaugh* near *York*, where he settled, after having been solemnly ordained †. Mr. *Hill* had here much opposition from the Quakers, but he gained upon many of them by degrees. He removed from hence to *Thirsk*, where, being ejected in 1662, he was wholly destitute of a subsistence. He preached for a while privately at *York*, but in a great deal of danger. He could not bear being burdensome to his relations, and therefore cast himself wholly upon Divine Providence, and travelled to *London* in search of some employment. There he obtained a chaplainship at *Gatten* in *Surrey*, where he had 20*l. per annum.* Some time after, removing thence, he lost his little all in a fire at *London*, upon which he subscribed a letter thus: "Your brother, *sine re, sine spe, tantum non sine se, M. H.*" He had several relations, who all along pressed him to Conformity; but no necessities could tempt him to think of offering violence to his conscience. At last, notwithstanding he had a very tender constitution, he determined upon a voyage to the *West-Indies.* He embarked with a light cargo, having little besides a few cloaths, a Bible, a Concordance, and a small parcel of MSS. He fixed in *Charles* county in *Maryland*, in 1669, where a brighter scene began to open, and he had a prospect of considerable usefulness in the ministry, and of a good advantage by his labours in temporal respects. But new troubles arose afterwards, which very much disappointed his hopes; so that it may be said as truly of him, as of most in modern times, that it was 'thro' many 'tribulations that he entered into the kingdom of God.'

† The testimonial of his ordination, drawn up by Mr. *E. Bowles*, may be seen in *Cal. Acc.* p. 832. Dr. *C.* speaks of it as a very good model.

He was a man of ready abilities, a good scholar, a serious, warm, and lively preacher, and of a free and generous spirit.

TOPCLIFF, [2]. Mr. *James Calvert*. A graduate of *Clare Hall, Camb.* Son of *Robert Calvert*, a grocer and sheriff of *York*. At *Cambridge* he was cotemporary with Abp. *Tillotson*, under Mr. *David Clarkson*. He had been several years at *Topcliff* when he was silenced by the *act of uniformity*. He afterwards retired to *York*, and lived privately, but not idly; for he studied hard. He was an ingenious and pious man, of a meek and quiet temper. When he could not conform, he submitted. He had several interviews with the *Arminian* party, and the churchmen, many of whom, by his learning and moderation, he kept from extremes, and brought them to fall in with Mr. *Baxter* in the middle way. Many pious Conformists, as Mr. *Chr. Jackson*, Mr. *Ratcliff*, &c. loved and honoured him, and would fain have won him over to the church, but they could not remove his objections; so that, with all his moderation, he was a true Nonconformist. Having dedicated a learned work to Bp. *Wilkins*, he waited on him at *Scarborough Spaw* with Mr. *Williams* of *York*. The Bp. received them with much respect, and encouraged them to live in hope of a comprehension. About 1675 he became chaplain to Sir *W. Strickland* of *Boynton*, where he continued several years, preaching and educating his son, till both he and his Lady died. Then he removed to *Hull*, and thence into *Northumberland*, to Sir *W. Middleton*'s, where he preached constantly in the chapel as chaplain, and educated his only son, to whom he was left tutor when his father died; and he was very careful in his education, both at home and in *Cambridge*. He was a man of great reading, and a good disputant. He died in *Dec.* 1698. He left his books and a good collection of MSS. to his cousin, Mr. *Harrison*, Fellow of *Sydney Col. Camb.*

WORKS. Naphthali; seu Colluctat. Theolog. de reditu 10. Tribuum, Conversione Judæorum, & Mens. Ezekielis. *Lond.* 4to. 1672.

WALTON, [C.] Mr. *Haines*.

WETWANG, [V.] Mr. *Wait*. He was diligent in his work, but seemed not to have any great success. He continued here after his ejectment, and preached in his own house publicly. His wife taught school, and he assisted her. Having 3 children to maintain, he kept 3 or 4 cows, and in the winter season looked after them himself. He also hired the tilling of

of an oxgang of land which he had purchaſed, the crop of which he uſed himſelf to thraſh out. He kept alſo 40 or 50 ſheep, which, in winter, he foddered evening and morning, commonly in his own yard. Being well eſteemed by Lady *Nercliff*, ſhe allowed him 5 *l.* a year. He was ſometimes diſturbed by the conſtable when preaching in his own houſe, where he would have all his wife's ſcholars attend; but he continued to preach with his doors open without fear. He was a man of ſingular piety, whoſe way of living was ſo different from that of his neighbours, that he ſeemed like a man of another country.

WELL, [V.] Mr. *Proctor*.

WHELDRAKE, [R.] Mr. *Boyard*.

The following perſons were not fixed when the act of uniformity took place.

Mr. *Jenniſon*.—Mr. *Whearam*.—Mr. *James Baycock*. He had an univerſity education, and was for many years a preacher at *South Cave*, and trained up ſeveral for the miniſtry.—Mr. *Noah Ward*, then a ſtudent. Born at *Derby*. A ſerious diſpoſition was obſerved in him betimes, and he ſoon determined upon an entire devotedneſs to God in the miniſterial function. He was diligent at ſchool in his puerile years, with a deſign to ſerve his Redeemer, which deſign he afterwards purſued as the great end of his being. But after he had been 2 years at the univerſity, he met with a ſudden check to his improvements in literature, by the paſſing of the *act of uniformity*; ſo that he returned to his native place. Having a good genius, and a ſerious warm ſpirit; being fervent in prayer, and deſirous to ſerve God in the miniſtry, with the divine bleſſing he arrived at a fitneſs to do ſome good ſervice to ſouls. He had good aſſiſtance from Mr. *Beresford*, who had been miniſter of *St. Werburgh*'s at *Derby*. That town conſulted about ſome proviſion for this young man, thus nipped in the ſpring, and got him to be uſher to the ſchoolmaſter there. But he could not thrive under that ſhadow, and ſo quitted the place, and went to a gentleman's houſe to teach his children, where he fell into a fever, which forced him to return home. After his recovery he taught ſchool at *Aſheby*, but ſome trouble there drove him home again. He was ordained at *Sheffield*. He was ſome time chaplain to Sir *John Wentworth*, in whoſe family he married. He continued till

Sir *John* died, and till his Lady married the Lord *Winchelsea*, who dismissed him. He then went to *Askam*, about 3 miles from *York*, where he lived eleven years. He preached in several places where he was called, and was an itinerant preacher all his life. He was reduced to many straits, but never brought them upon himself. He managed all his domestic affairs with great frugality, so that neither he nor his wanted food or raiment, and contentment made their little enough for them. He often acknowledged his great obligations to Mr. *Ralph Ward*, who, tho' a stranger, often employed him; and after K. *James*'s declaration for liberty, finding himself decline, desired his assistance every 3d Lord's-day, and every 3d week-day lecture. So that at length his itinerancy was bounded by *York*, *Selby*, and *Ellinthorp*. A little before his death, he left *Selby*, and bestowed one of his days at *Helaugh*, but continued the other two at *Ellinthorp* and *York*, to his death. Had he not lived by faith, he had died by his discouragements. He had a deep sense of the sins of the times, and of the general decay of piety. This made the terrors of the Lord usually fill up the greatest part of his sermons. He studied not language, but plain, convincing truths. He used to say "there were two sorts of professors that he liked not; those that were all for heaven, and nothing for the earth; and those that were all for earth, and nothing for heaven: the one makes himself all spirit, and the other all body; whereas man is a compound of both, and Christianity divides our cares between them, with a due preference of the more excellent part of us."—A person of considerable note for wealth, who had a place in the Bp.'s court, and was much prejudiced against the Dissenters, had procured a writ *de excom. cap.* against Mr. *Ward*. Upon this, some private Christians met at his house on purpose to pray with him, and to beg of God that he would deliver their minister. The very next Lord's-day this angry gentleman was killed in a duel, by an intimate friend of his whom he had challenged, and who was very unwilling to accept the challenge. By this unexpected and undesired means Mr. *Ward* was, for a good while, free from disturbance. The fear of losing a daughter seized on his spirits, and, it was thought, hastened his death, which was serene and joyful. A few minutes before he departed he said, "that he had given himself up to God when he was young, and served him with sincerity, tho' with much weakness; and he humbly hoped that God, for Christ's sake, would pardon

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and accept him." 'God (said he) will redeem my soul from 'the power of the grave, for he shall receive me.' These words he desired might be his funeral text. He died *May* 22, 1699, aged 59.

Mr. *Josiah Marsden* should probably be somewhere inserted. He was the youngest son of Mr. *Ralph Marsden*, who had four sons ministers. *Jeremy*, the second of them, (mentioned p. 552) says of his 3 brethren, that "they all obtained mercy to be faithful;" which expression seems to intimate, that they all suffered for the same cause. This Mr. *Josiah Marsden* signed the testimony of Mr. *Ed. Veal*, in the capacity of Fellow of *Trin. Col. Dublin*. But nothing further can be certainly said concerning him.

Mr. *Ingham* and Mr. *Peebles* were ejected somewhere in the West Riding.

The following afterwards conformed.

Mr. *John Hool*, of *Bradfield*.—Mr. *John Hide*, at *Slawhwait*.—Mr. *Kenion*, of *Riponden*.—Mr. *John Hepworth*, of *Lotwel*.—Mr. *Lister*, of *Gigglesfwick*.—Mr. *Wood*, of *Saddleworth*.—Mr. *Scargil*, of *Chapelworth*.—Mr. *Moorhouse*, of *Castleford*.—Mr. *Etherington*, of *Morley*.—Mr. *Moor*, of *Bayldon*.—Mr. *Obadiah Lee*.—Mr. *Buckley*, of *Horsford*.—Mr. *Lamb*, of *York*.—Mr. *Sampson*, of *Rawcliff*.—Mr. *Timothy Root*, of *Sowerby Bridge*. He had a great reputation for piety, and had been a great sufferer for Nonconformity, in the year 1683. (*Conformist's* 4th Plea, p. 51, 52.) But just at that time, when K. *James* granted liberty of conscience, he conformed, but had little satisfaction afterwards in so doing. Mr. *Tricket*, Mr. *Heywood*, &c. thought his complying, after such sufferings, so extraordinary, that they wanted to know whether he saw with clearer eyes than they, and desired he would give them an account of the reasons of his proceeding; but he declined it. He brought up his son for the ministry, who was then about 19. He and his mother were so troubled at his father's Conformity, that they died soon after; and Mr. *Root*, upon his son's death, lost 24 *l. per ann.* which was settled upon him by a relation for his life, on account of his being designed for the ministry: and Mr. *Root* himself did not long survive.—[Also Mr. *John Denton*, of *Bolton*, (placed in the *Account*, p. 818, among the Nonconformists.) He was probably the Mr. *Denton* whom Dr. *C.* mentions at the end of *Yorkshire* as conforming. He was afterwards at *Oswaldkirk* and *Stonegrave*.]

MINISTERS Ejected or Silenced IN NORTH WALES.

CARNARVONSHIRE.

MR. *John Williams*. He was silenced, tho' not ejected here. He was an ingenious and learned man, and a good preacher. He afterwards preached *gratis*, as he had opportunity. He died about 1674.

DENBIGHSHIRE.

DENBIGH, [R. and V. 48 *l.*] Mr. *William Jones*, Born in *Merionethshire*. After an advantageous education in useful learning, he was settled at a school at *Ruthin*, from whence he removed to this place, where he was chosen by the Governor, Col. *Twisleton*, to be preacher in the castle, and soon after became minister of the parish, *viz.* about 1648 or 1649. He took a journey to *London* to confer with Mr. *Baxter* and others about Conformity, before the day fixed by the *uniformity act*, and returned bent for Nonconformity, to which he was most inclined before. When the 5-*mile-act* forced him from the town, he found a comfortable retreat in *Plâs Têg* in *Flintshire*, a seat belonging to the ancient family of the *Trevors*, which was generously allowed him by Mr. *Trevor*, with land to the value of 20 *l. per ann.* There he lived for several years, and died in a good old age, in *Feb.* 1679, at *Hope*, and there he was buried. Dr. *Maurice*, of *Abergeley*, a Conforming Minister, preached his funeral sermon, and gave him his due character. He also penned this inscription, which is on his grave-stone: " Hic exuvias reliquit mortales *Gulielmus* " *Jones*, assiduus verbi divini præco, felici concionum fructu " & pie

"& pio exemplo adhuc loquitur."—He was a perſon of a ſweet and pleaſant countenance, of undeniable learning, prudence, moderation, and piety. He ſuffered 3 months impriſonment for performing family duty in a gentleman's houſe, after he was ſilenced. He could not think himſelf diſcharged from preaching by the laws of men, but ſtill continued his miniſtry in private as he had opportunity. Being ſolicited by his wife and relations to conform, conſidering his family charge, he anſwered, "God will provide. None of you will go with me to judgment." He had a good report of all men, and of the truth itſelf. He tranſlated into *Welch* Mr. *Gouge's Word to Sinners and Saints*, and his *Principles of the Chriſtian Religion.*

HOLT, [C. to *Greſford*, 32*l.* 13*s.* 4*d.*] Mr. *Richard Taylor.* Of *Oxford* univerſity, under Mr. *Samuel Jones*, who was afterwards a noted tutor in a private academy. He ſettled at this place in 1659 when he was very young. After being ſilenced, he continued preaching 12 months in the church *gratis*, and was connived at. He then removed to *London*, and at length was paſtor of a congregation at *Barking* in *Eſſex*, where he died about 1697.

LLANVAIER, [V.] Mr. *Jonathan Roberts*, M. A. Of *Oxford* univerſity. He was one of thoſe who, in 1681, aſſiſted in the conference concerning Nonconformity, in the town-hall at *Oſwveſtry* in *Shropſhire*, before Dr. *William Lloyd*, then Bp. of *St. Aſaph*, with Mr. *Henry*, and Mr. *James Owen.* Mr. *Henry* deſcribes him as "a learned man, a true *Nathanael*, an *Iſraelite* indeed, for plainneſs and integrity; a ſilent ſufferer for his Nonconformity, for which he quitted a good living, and he died with comfort in the review, and with confidence of a return of mercy in God's due time, *Sept.* 26, 1684." The ſummer before, he had been at *Oxford*, and *Cambridge*, and *London*, where he heard and ſaw what much confirmed him in his diſſent.

RUTHIN, [*Wardenſhip*, C.] Mr. *Ellis Rowlands.* At the time of ejectment he was occaſionally in *Carnarvonſhire*, and there hauled out of the pulpit as he was preaching. He was a laborious, worthy man, but after being ſilenced, he was reduced to extreme neceſſities, and a collection was made for him at *Denbigh.* His wife kept ſchool in *Carnarvonſhire* for a livelihood, and he was forced to make patterns for the girls to ſew by. Nor could he be permitted a quiet abode, but was forced

forced to fly into *Cheſhire*. However, he died a Nonconformiſt about the year 1683.

WREXHAM, [V. S.] Mr. *Ambroſe Moſton*. Son of Dr. *Moſton*, of the ancient and honourable family of the *Moſtons* of *Greenfield* in *Flintſhire*. When he came from the univerſity, he preached for ſome time at *Redcaſtle* in *Montgomeryſhire*, where he had the overſight of a congregation with Mr. *Powel*. At length he fixed his moſt uſual reſidence in this county. *Holt* had ſome time the benefit of his labours till about 1659, when he lived at *Wrexham*, and was the ſtated preacher there, till the King's return, when he gave way to the ſequeſtered miniſter. Having no children, he and his wife were entertained by Lord *Say* and *Seal*, as his domeſtic chaplain, at his ſeat in *Oxfordſhire*, and were treated with much reſpect. That Lord dying, he preached his funeral ſermon, and afterwards removed to *London*, and lived with Mr. *Johnſon*, a Nonconformiſt Miniſter there, where he died about 1664. He was generally eſteemed a good ſcholar, and remarkably humble, mortified, and holy; but was inclined to melancholy, to his own great diſcouragement. In his younger days, when he was aſſiſtant to another miniſter, ſome good people in his hearing, ſpeaking of their converſion, and aſcribing it, under God, to that miniſter's preaching, he ſeemed caſt down as if he was of no uſe. A ſenſible countryman, who was by, who had a particular value for his miniſtry, made this obſervation for his encouragement: "An ordinary workman may hue down timber, but it muſt be an accompliſhed artiſt that ſhall frame it for the building." Mr. *Moſton* thereupon roſe up, and chearfully replied, "If I am of any uſe, I am ſatisfied." Indeed his preaching was always ſolid and judicious, and highly eſteemed by all but himſelf; but was eſpecially uſeful to grown Chriſtians. He was noted for a particular happineſs in explaining and improving difficult texts, and was much againſt unpremeditated ſermons. He was of a very tender ſpirit to any in diſtreſs. His laſt wife, (daughter of Sir *E. Broughton*, Bart.) tho' eminent for piety, was much exerciſed with trouble of mind, in which he was a ſucceſsful comforter. He had ſome inclination to heat in his temper, and yet would be the firſt to cenſure himſelf for it. He had but a ſmall income of his own, and yet was very charitable. In thoſe times, when ſo many worthy men were in lower circumſtances than himſelf, he was loath to receive the

kindneſſes

kindneſſes of others, ſaying, he would not eat the bread out of poor men's mouths. He had an agreeable way of addreſs, which, with his great abilities, made him beloved by perſons of rank who were no friends to Nonconformity; and he delighted to converſe with mean Chriſtians, and had a very happy turn for profitable converſation with them. He uſed a familiar way of ſtarting practical queſtions, that would either ſet people a thinking themſelves, or make them eagerly attentive to the inſtructions he gave them. He was ſorely afflicted with the ſtone many years. The Lord's-day before his laſt long illneſs he preached on theſe words: 'I bear in my 'body the dying of the Lord Jeſus.' He died at *London* ſoon after the fire.

Mr. *Jenkins*, of *Greſford*, afterwards conformed.

FLINTSHIRE.

BANGOR, [R. S. 300 *l.*] Mr. *Robert Fogg*, ſen. He ſucceeded Mr. *H. Bridgeman*, and was ejected at the Reſtoration. He was a ſtrong man, of a ſtern countenance, of warm paſſions, and of a bold and zealous ſpirit. He had ſome particular fancies, but his piety was very eminent. He had been a very active man in the parliament times. When Prince *Rupert* took *Bolton*, and put ſo many to the ſword, he had a narrow eſcape. Having ſet his man to wait with two horſes at a certain place, he determined, if the town was taken, to ride for his life; but when he came thither, his man and the horſes were gone. He happened however to meet with another horſe, or elſe he had been killed, for the Prince had a particular aim at him. In the war time he married his ſecond wife, who proved a Papiſt. Her ſons were in the King's army, and much enraged againſt their father-in-law. One of them ſent him a challenge. He took his ſword under his coat and met him, and ſo humbled the young man that he was glad to be reconciled. When his wife was afterwards acquainted with it, ſhe expreſſed the higheſt approbation of his conduct. About the year 1660, one came to him to have his child baptized, and would have it croſſed; upon which he pleaſantly ſaid to the man, "I will not croſs it, but if you will go to my ſon *Rowland*, he will croſs it, and croſs thee, and croſs me too." Mr. *Fogg* went conſtantly to church at *Namptwich* or *Acton*, and preached after ſermon on the Lord's-days, and alſo on the week-days. In the latter part of his time he lived alone, and kept his coffin by him. He ordered a friend,

friend, if he did not appear after ſuch a time, to break open his door. On his death-bed he ſpoke much of the evil of ſin, wiſhing he could perſuade all that viſited him to have the ſame thoughts of it as he had, and to leave it. He was large and affectionate in his penitential confeſſions, very earneſt in begging pardon of God, and was bleſſed with a peculiar ſenſe of God's pardoning love and mercy, to his great joy and the refreſhment of others. Once, after a fainting fit, he ſaid, "I had like to have got to heaven too eaſily." He would often ſay, "The will of my Heavenly Father be done. Let him lay upon me what he pleaſes. I am in his hand, who waited on me a great while; and why ſhould not I wait? God's time is the beſt for all things." When one aſked him how we might know our intereſt in Chriſt? he anſwered, "by the working of his Spirit in us, as a guiding and ruling Spirit." As he drew near his end, he was ſometimes inſenſible for ſome hours, and then coming to himſelf again, and finding his Chriſtian friends about him, he ſaid, "O what has my dear Father done for me, unworthy me, to let me have the company and prayers of his dear children at ſuch a time as this!" He was lively in his ſpirit to admiration, and would rejoice when he ſpake of death, and diſcover his longing for the time, that he might be at reſt; and yet he was content to wait till God's time came. The day before he died, Mr. *Philip Henry* coming to ſee him, he begged him to pray with him, and was much revived by his prayer, ſaid *Amen* ſeveral times with rejoicing; and when he had done, thanked him and bleſſed God for him. When Mr. *Henry* aſked him about his Nonconformity, he ſaid, "I have conformed too far; thank Mr. *Henry* for it." He died at *Namptwich*, in *April*, 1676, aged 80, and was buried at *Acton*.—His ſon, Mr. (afterwards Dr.) *Rowland Fogg* of *Harding-Caſtle*, was a great ſufferer by the *act of uniformity*, and ſtood out ſome time; but he at length came in. However, it diſpleaſed him that in the firſt edition of this work he was mentioned as conforming; and therefore this account of him is taken from his own letters to the Author upon this occaſion.—"His caſe was in ſome reſpects different from that of others, for tho' he was conformable in worſhip, ceremonies, and other matters eccleſiaſtical, (being among the firſt who reſtored the public uſe of the liturgy in 1660, and continuing the uſe of it till *Aug.* 1662) yet he could not ſatisfy his conſcience to keep in his living, when not only aſſent and conſent was required, but a ſub-

ſcription

ſcription to a ſecond declaration, in which ſome clauſes relating to matters of ſtate, ſeemed to him ambiguous. Not being permitted to ſubſcribe in any other acceptation than what was commonly accounted the ſenſe of the impoſers, he choſe rather to quit his livelihood than his inward peace, and reſigned his benefice before the act took place. And yet, in obedience to the law, he neither joined with any ſeparate congregation, nor officiated in the church, till his ſentiments of the *Declaration* were juſtified in *Weſtminſter Hall* in 1665, by perſons ſufficiently authorized to interpret an ambiguity in a law, ſo long as the law-makers forbore by an explanatory act to do it themſelves. He then ſubſcribed the ſaid *Declaration*, as Dr. *Bates* and others did at *London*. The bar being (as he ſaid, by Divine Providence) thus removed, he returned to his miniſterial employment, having for ſeveral years only a curacy; but he was at length made Dean of *Cheſter*."

HANMERE, [V.] Mr. *Richard Steel*, M.A. Of *St. John's Col. Camb.* A very valuable and uſeful man; a good ſcholar, a hard ſtudent, and an excellent preacher. He met with much trouble on the account of his Nonconformity, particularly in 1665, when, juſt as he was ſetting out for *London*, by a warrant from the neighbouring juſtices, under colour of the report of a plot, he was ſtopped and ſearched; and finding nothing to accuſe him of, they ſeized his almanack, in which he kept his diary for that year: it not being written very legibly, they made what malicious readings and comments they pleaſed, to his great reproach and injury; tho' to all ſober people it only diſcovered him to be a man who kept a ſtrict watch over his own heart, and was a great huſband of his time. Fixing afterwards at *London*, he became paſtor of a congregation there, and died *Nov.* 16, 1692, aged 64. [Mr. *P. Henry* ſpeaks of him thus: "My old and dear friend and companion in tribulation, and in the kingdom and patience of Jeſus Chriſt—a man that had been greatly uſeful in his generation, both in the country and at *London*."—It is obſervable that he joined in the ordination both of Mr. *P. Henry* and of Mr. *Matthew*, his ſon.] His funeral ſermon was preached by Mr. *George Hammond*, on 2 *Tim.* ii. 15. [entitled, *A good Miniſter of Chriſt*. Of which Mr. *Bulkley*, in his *Chriſtian Miniſter*, p. 113, ſpeaks in theſe high terms: "It is a book written with the greateſt plainneſs imaginable, of ſtyle and language, but yet with ſo much power of truth and force of conviction,

viction, as has rendered it extremely entertaining, acceptable, and (I hope) useful to myself; and I venture to recommend it not only to the perusal, but intimate familiarity of every Christian Minister. It would be worth his while to get it by heart."

WORKS. The Husbandman's Calling. — A Discourse of Uprightness.—An Antidote against Distractions in the Worship of God, 8vo.—The Tradesman's Calling. [This is one of the books given away by the Society for promoting Religious Knowledge.] — And a Discourse of Old-Age. — Also four Sermons in the Morning Exercises. And a Preface to the Life of Mr. *T. Freysel.*

WORTHENBURY, [C. now R.] Mr. *Philip Henry*, M. A. Of *Christ Church Oxf.* Born at *Whitehall* in *Westminster*, *Aug.* 24, 1631. His father, Mr. *John Henry*, was gentleman to the Earl of *Pembroke*, who being made Lord Chamberlain, preferred him to the King's service; and he lived and died a courtier. This son, being born in the court, *Philip* Earl of *Pembroke*, *James* Earl of *Carlisle*, and the Countess of *Salisbury* were his sponsors in baptism. Prince *Charles* and the Duke of *York* being about his age, he in his childhood often attended upon them in their play, and might have expected future preferment. But the public changes that ensued separated him from court, and he was well satisfied in his removal, not daring to think of a return, for fear of being ensnared; otherwise he wanted not encouragement. However, the tincture of his first education so far continued, as to leave the most sweet and obliging air of courtesy in his conversation, which made him universally beloved. He was brought up in *Westminster* school under Dr. *Busby*, and being a great proficient, was particularly caressed by him. In 1645 he was admitted King's scholar, and was first of the election, partly by his own merit and partly by the interest of the Earl of *Pembroke*. While he was at school he constantly attended on the morning lecture in the abby church, carried on by 7 members of the Assembly; as also upon the monthly fasts at *St. Margaret's*, and found such good effects from it, that he often recommended it to parents to bring their children betimes to public ordinances.—He was one of the scholars whom Dr. *Busby* employed in reading *Greek* authors, to collect materials for his excellent *Greek* Grammar. The Dr.'s care to assist him in his preparation for the Lord's Supper, (which, according to the

the cuſtom of the ſchool, he received before he went to the univerſity) was very beneficial to him, and he often thankfully acknowledged it. In *May*, 1647, he was choſen from ſchool to *Chriſt Church* in *Oxon*, *jure loci*, with 4 others, of which he had the ſecond place. In *December* following he was entered Commoner, Mr. *Underwood* being his tutor. His godfather, the Earl of *Pembroke*, gave him 10 *l.* to ſet out with. He applied himſelf vigorouſly to his ſtudies, and in the *March* following was admitted ſtudent of the houſe by Dr. *Hammond*, then Sub-dean. Upon the viſitation of the univerſity by order of Parliament, when this queſtion was put to all, to be anſwered in writing, "Will you ſubmit to the power of the Parliament in this preſent viſitation?" Mr. *Henry*'s anſwer was, "I ſubmit as far as I may with a ſafe conſcience, and without perjury," having taken the oath of allegiance and ſupremacy. His anſwer was allowed of, and he was continued in his ſtudent's place. He made good improvement in his ſtudies, took his degrees at the uſual time, and gained great applauſe by ſeveral college exerciſes. He preached his firſt ſermon at *South Hineſey* in *Oxfordſhire*, in *Jan.* 1653. Serjeant *Puleſton*'s Lady, of *Emerald* in *Worthenbury*, *Flintſhire*, writing to Mr. *F. Palmer* of *Chriſt-Church*, to recommend to her a young man to take the overſight of her ſons, and preach at *Worthenbury* on the Lord's-days, he propoſed it to Mr. *Henry*, who was willing to make a trial for half a year, and went in *Sept.* 1653. When the time was expired, he returned to *Oxford*; but afterwards, upon the earneſt invitation of Judge *Puleſton*, and all the people of the pariſh, he fixed among them. For 2 or 3 years he kept his ſtudent's place in *Chriſt-Church*, attending once a year, diſpoſing of moſt of the profits among poor ſcholars. The Judge ſettled 100 *l. per ann.* upon him (in lieu of the tythe) free of all incumbrance.—He was ordained at *Prees*, *Sept.* 16, 1657. Being thus fixed, he was abundant in his labours to win ſouls. Beſides preaching, he expounded the ſcriptures, catechized, and explained the catechiſm. He ſet up a monthly lecture, and had alſo a monthly conference. He was very induſtrious in viſiting the ſick, inſtructing them, and praying with them. He preached funeral ſermons for all that were buried, thinking it a peculiar opportunity of doing good. He was very careful about admiſſion to the Lord's Supper, ſo as that the weak might not be diſcouraged, nor yet the ordinance prophaned. His carriage towards his pariſhioners was very exemplary. He condeſcended to the

meaneſt, bearing with the infirmities of the weak, and 'be-'coming all things to all men.' For about 8 years his miniſtry in this place was ſignally ſucceſsful. He conſtantly laid by the tenth of his income for the poor, which he faithfully diſpoſed of in the liberal things which he deviſed, eſpecially the teaching of poor children. He had frequent offers of other more conſiderable places, but was not given to change; and tho' the family of the *Puleſtons*, after the death of the Judge and his pious Lady, grew very unkind to him, he reſolved to ſee his call clear, before he would leave a place where God had owned and bleſſed him.—When at the Reſtoration, Dr. *H. Bridgman*, returning to the ſequeſtered rectory of *Bangor*, aſſerted his right to *Worthenbury* as a chapelry belonging to it, (which it then was) Mr. *Henry* was but as his curate; however, he continued above a year in the enjoyment of his liberty under him. The grand queſtion then on foot was about Conformity. Mr. *Henry* uſed all means poſſible to ſatisfy himſelf concerning it, by reading and diſcourſe; particularly at *Oxford* with Dr. *Fell*, afterwards Bp. there, but in vain. Being about that time at *Cheſter*, he diſcourſed the Dean and Chancellor about the matter. The great argument they uſed to perſuade him to conform was, "he would otherwiſe loſe his preferment." "Beſides, (ſaid they) you are a young man, and are you wiſer than the King and the Biſhops?" Upon which he left this reflection in one of his papers: "God grant I may never be left to conſult with fleſh and blood in ſuch matters!" He was preſented once and again at *Flint* aſſizes for not reading the Common Prayer, before there was any obligation, and it was not without ſome difficulty that he got off; and his annuity from *Emerald* family was withheld. But what troubled him moſt was, that he was hindered from doing good in his wonted manner. At length Mr. *Puleſton* and Dr. *Bridgeman*, having had a diſpute about the tythe of *Worthenbury*, came to an agreement, (by the mediation of Sir *T. Hanmer*, *Sept.* 11, 1661) of which this was the condition: that before the firſt of *Nov.* following he diſcharge Mr. *P. Henry* from the chapel of *Worthenbury*, without ſuffering him to officiate there any more, in any time to come. Hereupon Dr. *B.* diſcharged him by a writing under his hand, which was publiſhed in the church by one of Mr. *Puleſton*'s ſervants, *Oct.* 27. Thus Mr. *Henry* ceaſed to preach to his people there, but he ceaſed not to love and pray for them. He afterwards preached occaſionally, in neighbouring places, till

Bartholomew-day, 1662. "The day (ſays he) which our ſins have made one of the ſaddeſt days to *England*, ſince the death of *Edward* VI. But even this is for good, tho' we know not how." The firſt time he viſited Dr. *Buſby* afterwards, the Dr. aſked him, "Prithee, child, what made THEE a Nonconformiſt?" "Truly, Sir, (ſaid Mr. *H.*) YOU made me one, for you taught me thoſe things that hindered me from conforming." The caſe was, he could not be ſatisfied to be reordained; nor could he aſſent and conſent to all and every thing in a book which he found liable to many juſt exceptions. He was a conſcientious Nonconformiſt, but his moderation was remarkable. He wiſhed for Abp. *Uſher*'s reduction of Epiſcopacy. Thinking it lawful to join in the Common Prayer in public aſſemblies, he practiſed accordingly, and endeavoured to ſatisfy others concerning it. He was much afraid of extremes, and more ſolicitous for nothing than to maintain Chriſtian charity among profeſſors.—At *Michaelmas*, 1662, he removed from *Worthenbury* to *Broad Oak*, where he had an eſtate which came to him by marriage, which not only ſupported him, but enabled him to relieve many that were in want. Here he conſtantly went with his family, on the Lord's-days, to *Whitewell* chapel, or *Tylſtock* church, preaching only occaſionally. He uſed to declare, he went to bear his teſtimony to public ordinances.—In *Oct.* 1663, Mr. *Steel* and he were taken up and impriſoned, on pretence of a plot, when he wrote thus in one of his papers: "It is ſweet being in any condition with a clear conſcience." After ſome days, they were examined by the Deputy-Lieutenants, charged with they knew not what, and diſmiſſed upon their verbal ſecurity to be forth coming upon 24 hours notice. In 1665 they were made ſub-collectors of the royal aid. In *Sept.* the ſame year, Mr. *Henry* was again fetched priſoner to *Hanmer*; but after ſome days confinement, he was diſcharged upon recognizance of 20 *l.* with 2 ſureties to be forth coming upon notice. When the 5-*mile-act* took place, he removed from his family, but ſoon returned in peace. In 1667 he removed to *Whitchurch*, where he attended conſtantly on the public miniſtry, and in the evening inſtructed his family, when ſome of his neighbours were allowed to come in. Here it was that he firſt adminiſtered the Lord's Supper, after his being ejected. [For which ſee his Modeſt Apology in his Life, p. 135.]—In *Feb.* 1668, Mr. *Lawrence* and he being at *Betley* in *Staffordſhire*, ventured one Lord's-day, with the conſent of all concerned, to

to preach in the public church. This was presently reported in the House of Commons, with these additions: that they tore the Common-Prayer Book, trampled the surplice under their feet, pulled the minister of the place out of the pulpit, &c. This, with some other such like false stories, produced an address from the House to the King to issue out a proclamation, for the putting the laws in execution against Papists and Nonconformists, &c.—In 1668 Mr. *Henry* returned with his family to *Broad-Oak*, being desirous to be useful to the neighbours among whom God had given him an estate. He was indeed generally loved and honoured. In the common concerns of the township and country he was a prudent counsellor; and, in private differences, he was the common arbitrator of those parts, and a successful peace-maker. References have sometimes been made to him by rule of court, at the assizes, with consent of parties. He was given to hospitality, and very compassionate towards poor strangers and travellers; and all that he had and did evidently prospered. —Upon the *conventicle act*, in 1670, he kept private, being loth to offend those that were in power. Obtaining a licence in 1672, he preached with open doors, *gratis*. He preached also many lectures abroad in *Shropshire*, *Cheshire*, and *Denbighshire*, laying out himself exceedingly for the good of souls, for several years. In 1681, Mr. *Bury* of *Bolas* and he, keeping a day of fasting and prayer in private, upon occasion of extreme drought, were disturbed by the justices, who took the names of 150 persons. By the oath of 2 witnesses, they signed and sealed 2 records of conviction; by one, they convicted the master of the house, and fined him 20 *l.* and 5 *l.* more as constable that year; and all the persons whose names they had taken 5 *s.* a-piece. By another they convicted Mr. *Bury* 20 *l.* and Mr. *Henry* 40 *l.* upon which they distrained upon Mr. *Henry*, and carried away 33 loads of corn cut upon the ground, hay, coals, &c. which he bore with his usual evenness of mind, without being moved by it.—In the same year there was a public conference between the Bp. of *St. Asaph*, Dr. *W. Loyd*, (afterwards Bp. of *Worcester*) and some Nonconformist Ministers. That Bp. coming into those parts, set himself with vigour to reduce Dissenters, and affected to do it in a reasoning way. He publicly discoursed with the Quakers at *Lanvillin*, and had often conversed privately with Mr. *Owen* of *Oswestry*. At length he appointed to give him the meeting in the town-hall of that place, on *Sept.* 27, 1681, there to give

Bartholomew-day, 1662. "The da[illegible] ministry, not ha[illegible] have made one of the saddest [illegible] him also to procure of *Edward* VI. But ever[illegible] him, but gave him but how." The first tim[illegible] with him the learned asked him, "Prith[illegible] was accompanied by Mr. formist?" "Tr[illegible] of *Denbighshire*. Mr. *Henry* for you taught r[illegible] ment of the discourse in private forming." T[illegible] could not prevail However, his ordained; no[illegible] nothing said by way of argument, in a book w[illegible] to the prejudice of the disputants. was a con[illegible] many of the clergy and gentry of the remarka[illegible] magistrates of the town, and a great multi- copacy [illegible] The discourse began about 2 in the after- in pu[illegible] continued till between 7 and 8 at night. Much to s[illegible] about the identity of Bishops and Presby- tr[illegible] of Presbyterian Ordination, &c. but not [illegible] laws of disputation. The Bp. managed his part with great gravity and calmness, and Mr. *Henry* gained no small reputation. Even they who were adversaries to his cause, by his meekness and humility, and truly Christian spirit, apparent in the whole management, were brought to have better opinion of him and his way. The conference broke abruptly. Mr. *Roberts* whispering to Mr. *Henry* said, "Pray let my Lord have the last word." A Justice upon the bench over-hearing him, replied, "You say my Lord shall have the last word, but he shall not, but I will. We thank God we have the sword of power in our hands, and by the grace of God we'll keep it, and it shall not rust, and I hope every lawful magistrate will do as I do; and look to yourselves, gentlemen, by the grace of God I'll root you out of the country." To which a forward man in the croud said, "Amen, throw them down stairs." But the Mayor of the town took order for their safety. The Bp. afterwards often corresponded with Mr. *Henry* by letter, and would converse with him with great openness and freedom when he came into those parts, and told him, that he did not look upon him as σχισματικὸν, [a schismatic] but only as παρασυνάγωγον, [a separatist; and said, that if he were in his diocese, he did not question but he should find out some way to make him useful.]—In 1682 Mr. *Henry* kept an open meeting, the magistrates conniving. In 1683 and 1684 he preached privately at home without disturbance. In 1685, at the time of *Monmouth*'s coming, he was clapt up in *Chester* castle. He rejoiced in

nd accepted K. *James*'s indulgence in 1687, tho' being 'e of the design of it, he could not but 'rejoice with ling.' When the King afterwards came into that to court the compliments of the people, he joined everal others in an address to him, the purport of which only to return him thanks for the liberty given them, with a promise to demean themselves quietly in the use of it. When the Commissioners came down to enquire after the trouble the Dissenters had sustained by the penal laws, and how the money levied upon them was disposed of, Mr. *Henry* being sent to, answered, "that he had long since forgiven all the agents, instruments, and occasions of his trouble, and had purposed never to say any thing more of it." In *May*, 1688, he was nominated a Justice of Peace for the county; but he refused to act, and instead of it, vigorously applied himself to his ministerial work, in which he persisted to the last. He died in peace, [tho' in dreadful agonies from the stone] *June* 24, 1696, aged 66. [When his son came in, who had been sent for from *Chester*, he said to him, "O son, you are welcome to a dying father! I am now ready to be offered, and the time of my departure is at hand." His pain was very acute, but he had peace within. "I am tormented, (said he) but blessed be God, not *in this flame*." When he found himself ready to depart, he said, 'O Death, where is thy'——when his speech faultered, and he quietly breathed out his soul into the hands of his Redeemer. Mr. *Talents* of *Salop* preached his funeral sermon on *Rom.* viii. 23. Thro' his excess of modesty he would publish nothing. Some *Latin* verses of his however were in print, among the Poems which the University of *Oxford* published, upon concluding the peace with *Holland* in 1654, which shew him to have been no less a poet than an orator.] *Wood* says not a word about him, tho' he was a noted *Oxonian*. [Few readers need be informed that Mr. *Matthew Henry* was his son, and that he wrote his father's life, from which the foregoing account is extracted. The Editor could with pleasure enlarge, much to the Reader's edification; but our limits will not admit of it. This is the less to be regretted, as that excellent life may easily be had, a new edition of it having been lately published †. No reader

† By Mr. *Job Orton*. Printed for *Buckland* in 1765, price 2*s*. A worthy and judicious clergyman in *London*, of the church of *England*, concurs in the above recommendation of it.

an account, by what right he exercised the ministry, not having episcopal ordination. He directed him also to procure what other ministers he could to assist him, but gave him but 4 or 5 days notice. The Bp. brought with him the learned Mr. *Henry Dodwell*, and Mr. *Owen* was accompanied by Mr. *Henry* and Mr. *Jonathan Roberts* of *Denbighshire*. Mr. *Henry* pressed much for the management of the discourse in private before a select number, but could not prevail However, his Lordship promised, that nothing said by way of argument, should be any way turned to the prejudice of the disputants. There were present many of the clergy and gentry of the country, with the magistrates of the town, and a great multitude of people. The discourse began about 2 in the afternoon, and continued till between 7 and 8 at night. Much was said *pro* and *con* about the identity of Bishops and Presbyters, the validity of Presbyterian Ordination, &c. but not under the strict laws of disputation. The Bp. managed his part with great gravity and calmness, and Mr. *Henry* gained no small reputation. Even they who were adversaries to his cause, by his meekness and humility, and truly Christian spirit, apparent in the whole management, were brought to have a better opinion of him and his way. The conference broke off abruptly. Mr. *Roberts* whispering to Mr. *Henry* said, "Pray let my Lord have the last word." A Justice upon the bench over-hearing him, replied, "You say my Lord shall have the last word, but he shall not, but I will. We thank God we have the sword of power in our hands, and by the grace of God we'll keep it, and it shall not rust, and I hope every lawful magistrate will do as I do; and look to yourselves, gentlemen, by the grace of God I'll root you out of the country." To which a forward man in the croud said, "Amen, throw them down stairs." But the Mayor of the town took order for their safety. The Bp. afterwards often corresponded with Mr. *Henry* by letter, and would converse with him with great openness and freedom when he came into those parts, and told him, that he did not look upon him as σχιματικὸς, [a schismatic] but only as παρασυνάγωγος, [a separatist; and said, that if he were in his diocese, he did not question but he should find out some way to make him useful.]—In 1682 Mr. *Henry* kept an open meeting, the magistrates conniving. In 1683 and 1684 he preached privately at home without disturbance. In 1685, at the time of *Monmouth*'s coming, he was clapt up in *Chester* castle. He rejoiced in

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of this work would repent the purchase of it. It will be acceptable to most to close this article with a few extracts from Mr. *Henry*'s Diary, which have never before been printed.

A solemn covenant with God.

"Forasmuch as I have, by often experience, found the treachery and deceitfulness of my own heart, and being taught that it is my duty to engage my heart to approach unto God, and that one way of doing it is by 'subscribing with my hand 'unto the Lord,' therefore let this paper be witness, that I do deliberately, of choice, and unreservedly take God in Christ to be mine, and give myself to him to be his, to love him, to fear him, to serve and obey him; and renouncing all my sins, with hearty sorrow and detestation, I do cast myself only upon free grace, thro' the merits of Christ, for pardon and forgiveness; and do propose, God enabling me, from this day forward more than ever, to exercise myself unto godliness, and to walk in all the ways of religion, as much as ever I can, with delight and chearfulness, as knowing that my 'labour shall not be in vain in the Lord.' (It is probable that this was drawn up in the early part of his life. The date of the following paper confirms this supposition.)

Feb. 1657. "These following sins were in this month set home with power upon my conscience. (1.) Omissions innumerable. I fall short of duty in every relation. (2.) Much forwardness upon every occasion, which fills my ways with thorns and snares. (3.) Pride; a vein of it runs thro' all my conversation. (4.) Self-seeking. Corrupt ends in all I do. Applause of men oftentimes regarded more than the glory of God. (5.) My own iniquity. Many bubblings up of heart-corruption, and breakings forth too. O Lord, shame hath covered my face! Pardon and purge for Jesus's sake!" —The following is a specimen of the addition that might be made to the collection of his sayings in his life, Chap. x. "Guilt in the soul is like a mote in the eye; not at ease till wept out.—Let him be afraid to die that is afraid to go to heaven.—It were a good thought in a doubtful matter, What would Jesus Christ do if he were here?—The evil of an affliction is the wrath of God in it. (To encourage faith under afflictions)—The pilot is wise, tho' the sea is rough." ——But the Editor must deny himself the pleasure of inserting all the extracts from his private papers which have been communicated by a worthy friend, a Conforming Clergyman in the country, who has been conversant with Mr. *Henry*'s family.

Mr. *John Broster*, of *Penley*, afterwards conformed.

MERIONETH-

MERIONETHSHIRE.

Mr. *Hugh Owen*. He was a candidate for the miniſtry when the *Bartholomew-act* paſſed, and about that time removed from *Oxford* to *London*. He ſoon after fixed in this his native country, where he lived upon a little eſtate of his own, and preached the goſpel to the poor ignorant people *gratis*. He was a burning and ſhining light in this obſcure corner of the world; a bright ſtar, that moved in a large orb. He had 5 or 6 places where he uſed to preach in *Merionethſhire*, ſome of them 20 miles diſtant, and near as many in *Montgomeryſhire*, of which ſome were about 30 miles from his habitation. He alſo ſometimes ſtept into *Carnarvonſhire*, and other parts. He performed his circuit in about 3 months, and then began again. His preaching was very affectionate and moving. Great numbers of people attended his miniſtry, and were much impreſſed by it. He laboured indefatigably, and much impaired his health, by riding often in the night, and in cold rains over the mountains, and ſcarce allowing himſelf his neceſſary food. He but rarely eat any fleſh, and avoided all ſtrong liquors. His principal food was milk, to which he had uſed himſelf by lodging in poor houſes, where they had no malt-drink, and only beds of ſtraw to lye upon. He was a primitive apoſtolical Chriſtian; eminently meek and humble, eſteeming himſelf the leaſt of all the miniſters of Jeſus Chriſt. He uſed to ſay, he envied no man's gifts, but deſired faithfully to improve his own little talent for the ſervice of his Lord. He was tender of grieving any, and tho' ſtrict in his own opinions, was candid towards thoſe who differed from him. He often ſaid, "that he valued no man for his opinion, or his adherence to this or that party, but for what he ſaw of the grace of God in him." His unblemiſhed converſation, and inoffenſive deportment, procured him the eſteem of the gentlemen of the country, to ſeveral of whom he was nearly allied. He had many remarkable deliverances in anſwer to prayer. As he was once coming home, in a very dark night, he loſt his way, and found himſelf in a dangerous place, but could not tell which way to go. In this extremity he alighted from his horſe, and prayed to God to direct him. Before he had done praying, the heavens cleared over his head, ſo that he plainly perceived his way, and eſcaped the danger. Another time, going to preach in a froſty, ſnowy ſeaſon, he was benighted on the hills, and a ſudden ſtorm aroſe, which drove

the snow so violently in his face, that the horse could not go forward. He therefore let him go as he would, till he perceived himself in danger of the bogs, and that it was not safe riding farther. After he had committed himself to God by prayer, he left his horse to shift for himself, and walked in his boots in a deep snow till midnight, and was so spent and so affected with the cold, that he despaired of life. But it pleased God that in a little time he came to a cow-house, into which he attempted to enter; but when he got to the door, he found it barred within. He scrambled about for above an hour, attempting to get in, but to no purpose. At length, when all hopes were gone, he discovered a hole at one end of the place, and with much difficulty got in that way, and lay between the cattle till morning; when he crept out again, and seeing a house near, he knocked at the door. The Master of the house arose, and opened the door, and found his hair and beard frozen, his hands benumbed, his cloaths stiff with frost and snow, and himself scarce able to speak. He made a good fire for him, gave him hot milk, and put him into a warm bed, where he lay some hours; and then got up so well refreshed, that he went that morning to the meeting-place, and preached without any sensible prejudice. He died, *anno* 1699, aged 62. Mr. *James Owen* † (who was afterwards at *Oswestry* and *Salop*, and very useful as a tutor) was for some time his assistant, and at his desire preached his funeral sermon, but was forbid mentioning him in it. All who knew him owned that he was 'an *Israelite* indeed, in whom was no guile.' He had a son, Mr. *John Owen*, a Dissenting Minister, who died at the age of 30. [The Rev. Mr. *Hugh Farmer*, of *Walthamstow*, who by the female line is a grandson of his, has favoured the Editor with the following addition to the above account of his venerable ancestor: "His character was strongly marked by compassion and charity. The numerous poor in his own neighbourhood, and under his extensive pastoral inspection, he constantly visited and relieved. When in his travels he has met with persons suffering greatly by the severity of the weather, for want of proper cloathing, he has spared from his own person (not without some hazard to it) what their pressing necessities seemed to require. At a time when the sweat-

† An account of his life and writings was published by his brother, Mr. *Charles Owen*, of *Warrington*. See also Mr. *M. Henry*'s Life, p. 282, 283.

ing

ing ſickneſs carried off great numbers, and the infected were in want of proper aſſiſtance, he diligently attended them, and condeſcended to perform, even for the meaneſt, any neceſſary ſervice.—With reſpect to the impreſſion which his unaffected piety and goodneſs made upon others, the following particulars are remarkable: When the Under-ſheriff of *Merionethſhire* apprehended him at his own houſe, in the reign of *James* II. he readily conſented to go with him, and only begged leave firſt to pray with his family. This he was allowed to do. When he had done, the officer, being deeply affected with his devotion, ſaid, he would have nothing now to ſay to him, and went away, leaving his priſoner at liberty. —He was once confined at Lord *Powis*'s, at *Powis* caſtle, but was treated with remarkable kindneſs during his confinement. Lord *Powis*, tho' a Papiſt, on hearing him pray, ſaid to his prieſt, "Surely this is a good Chriſtian!" and on his diſcharge, engaged him to come to *Powis* caſtle every *Chriſtmas*. —He left behind him a letter of advice to his people, which he ſtiled his *Laſt Legacy*, of which the following is the ſubſtance: "Beware of worldlineſs, for I fear leſt the world, like a canker, ſhould eat up all the good that is in many, and leave their ſouls like dry ſhells. Set yourſelves againſt ſecret pride, and take care to keep down every proud and high-conceited thought of yourſelves upon any account. Set yourſelves to practiſe the great duty of ſelf-denial; yea, rejoice in opportunities of humbling yourſelves to the very duſt for the ſake of Jeſus; ſtriving to be forward to forgive, forget, and paſs by, whatever any body may do againſt you: yea, apply yourſelves firſt for peace. Beware of the proud and high temper that ſays, 'It's they offended, and not I; they ſhould 'come to me, and not I to them.' Theſe are but the effects of pride, and of more love to ourſelves than to the Lord Jeſus Chriſt and his ways." Having given the officers and ancient members of the church an hint concerning the prudence and moderation to be uſed by them to prevent diſputes about baptiſm, he obſerves, that ſuch diſputes had occaſioned a great breach at *Wrexham*, to the diſhonour of God and the contempt of religion; and that thoſe who had engaged in them had acknowledged to him, that they had loſt the preſence of God which they had formerly enjoyed, and that there was a ſtop put to the work of converſion among them. "I preſs you to this, (ſays he) becauſe it ſhould be the deſire and deſign of every member to increaſe the kingdom of Chriſt, to have

have the image of Christ and not their own opinion stamped upon the souls of men. If I have the image of Christ stamped on my soul, I shall be sure to go to heaven; but I may enjoy both sorts of baptism, and go to hell after all."—It may not be amiss to add, that Mr. *Owen*'s amiable character, especially for modesty and humility, is spoken of in *Wales* to this day with great applause and veneration, and that an ancient and worthy clergyman of the church of *England*, yet living, communicated some of the above particulars to Mr. *Farmer*'s correspondent, in a letter now in the Editor's hands.]

MONTGOMERYSHIRE.

BETTUS, [V. 40*l.*] Mr. *Gabriel Jones.*

LLANDISSIL, [2]. Mr. *Martin Grundman.* Being at *London* at the time of the Plague, he was so poor that he was not able to remove his family, and was carried off by it. He was a very holy, humble, able minister.

NEWTOWN, [R.] Mr. *Hugh Rogers.* Mr. *Henry* describes him as a man of excellent converse, and whose peculiar felicity lay in pleasant and edifying discourse. He died in *March*, 1680.

WELSH-POOL, [V. 46*l.* 18*s.* 9*d.*] Mr. *Nathanael Ravens.*

Mr. *Henry Williams.* An itinerant preacher. Being disabled from the public exercise of his ministry in 1662, he continued to preach more privately in several parts of this county, as he had opportunity. He was an upright man, very active for God, and a lively preacher. He suffered much for the sake of a good conscience, both by imprisonment and spoiling of his goods; but he endured all patiently, and went on doing the work of the Lord in the most difficult times. He subsisted by a small estate which he had, and preached the gospel freely to such as were willing to receive it. He died about 1685, aged about 60.

Mr. *Maurice Lloyd*, of *Aberhafais*, afterwards conformed.

MINISTERS Ejected or Silenced

IN

SOUTH WALES.

BRECKNOCKSHIRE.

KATHEDINE, [R. 40*l.*] Mr. *Jon. Edwards.* This cannot be the perſon whom Dr. *W.* ſpeaks of as a ſhoe-maker, ſince both his names, and the name of the place, are different.

PATRICEO, [Chap. to *Llanbede* R.] Mr. *Elias Harvy*, or *Harry*. Dr. *W.* ſays he was a weaver.

———. Mr. *David William Probert.* Dr. *W.* ſays he was a ploughman. Whatever profeſſion theſe or any others had been in, they might have kept their livings if they would have conformed. [And it is well known many of the pariſhes in *Wales* are, at this day, no better ſupplied.]

CARDIGANSHIRE.

BANGOR, [R. 20*l.*] Mr. *John Evans.* A native of this county. He was converted in a remarkable manner. Having been prophaning the Sabbath in the morning, he heard a ſermon in the evening, by which he 'became a new creature.' In proceſs of time he was called to the miniſtry, and ordained by Preſbyters. Tho' his acquired furniture was not remarkable, his zeal was great. He was indefatigably diligent, and his labours were crowned with ſucceſs. He ſerved the congregation at *Kellan* ſeveral years. After the Reſtoration he was much tempted to conform. His great patron, *David Lloyd Gwyn*, offered him a rich parſonage, but he durſt not accept it. He died ſoon after the *uniformity act* took place.

CAR-

CARDIGAN, [V.] Mr. *Charles Price*. A native of *Radnorshire*. He preached some years in this county as an itinerant. He was diligent in his public work, and edifying in his private discourse. After the Restoration he went into *England*, and lived and died at *Hammersmith* near *London*.

LLANBADAMVAWR, [V. 27 *l.*] Mr. *David Jones*. Born in this county, and well educated. A man of good learning, a plain and successful preacher. He was ordained by Presbyters. When he was ejected, he maintained himself and his family by keeping a grammar-school, preaching as he had opportunity, for which he was several times in trouble. He died of a consumption, with a joyful hope, and steady trust in God.

LLANDEVRIOG, [V. 13 *l.*] Mr. *Evan Hughes*. Born in this county, and ordained [by Presbyters.] He was a very plain and affectionate preacher, and did good to many. He had various trials and difficulties, but his patience was exemplary. He was but low in the world, and yet contented and easy.

LLANYGNLLO, [R. 26 *l.*] Mr. *Lewis Price*.

PENBRIN, [V.] Mr. *Richard Davis*.

TREGARON, [R.] Mr. *John Harris*. Dr. *W.* mentions him (as he does Mr. *Hanmer*) as one of the *Welch* itinerants, who received a salary both in *Brecon* and *Radnor*.

Mr. *John Hanmer*. A *Radnorshire* man. He served the congregation of *Kellan* with great humility and success several years. Meeting with troubles, he went into his own country, but did not give over preaching to his dying day. He lived to a good old age.

Mr. *Roderick Thomas*. He was designed and brought up for the ministry in the church of *England*, but his thoughts afterwards took another turn. He and Mr. *Evan Hughes* were ordained together by Presbyters. He for some years served the parish of *Llanybangel Croyddyn* in this county. He was once prevailed with by his friends to read the *English* liturgy, but was troubled for it ever after, and would never do it any more.

The following afterwards conformed:

Mr. *Rice Powel* of *Llanbeder*.—Mr. *Roderick Davis* of *Llanllhayrne*.—Mr. *Thomas Evans* of *Iscard*.

CAR-

CARMARTHENSHIRE.

LLADNISSILIO, [V. 17 *l.*] Mr. *David Jones.* He took great pains in printing and ſpreading *Welch* Bibles. When Mr. *Gouge*'s impreſſion was out, he undertook a new one, and diſtributed 10,000 of them. He alſo printed the *Aſſembly's Catechiſm*, in *Welch*, twice; Mr. *Allein of Converſion*, and Mr. *Pritchard, the old Puritan's Poem*, which did much good in *Wales*. He was generouſly aſſiſted in theſe things by Lord *Wharton*, and many other perſons of quality, and by the miniſters and citizens of *London*. But while he was labouring to do good to ſouls in this barren country, he met with much difficulty and oppoſition. Once a writ *de excom. cap.* was out againſt him.

* LLANGELLBITHEN. Mr. *William Jones.*

* LLANGYNDERUM. Mr. *John Powel.*

LLANGYNWR. Mr. *David Price.*

LLANNUN, [C.] Mr. *Merideth Davis.*

MERTHYR, [R. 47 *l.*] Mr. *James Davis.* A native of *Radnorſhire*. An humble, modeſt man, who wanted not for ſchool-learning, and was regularly ordained. He maintained his family by keeping a grammar-ſchool, and often preached *gratis* up and down the country. He left a good living, tho' he had nothing to truſt to but the Providence of God for his livelihood. He afterwards ſerved the flock allotted him in the lower part of *Cardigan*, and in the uppermoſt part of *Pembrokeſhire*, in the heat of perſecution, as well as in the time of liberty. He was a hard ſtudent, ever intent upon improving himſelf, and was very loving and reſpectful to all the ſincere lovers of Chriſt. His ſermons were ſolid, clear and affectionate, and eminently attended with a bleſſing. He bore many afflictions patiently, and at laſt died comfortably, much lamented by all that knew him. Dr. *W.* ſays he was a labourer. [If ſo, his attainments were the more extraordinary].

MYDRYM, [V. 43 *l.*] Mr. *Stephen Hughes.* Born in *Carmarthen*. Some time after his ejectment he married a pious woman in *Swanzey*, whoſe portion, frugality, and induſtry, contributed very much to his comfortable ſubſiſtence and future uſefulneſs. He was a plain, methodical, affectionate preacher, and inſiſted much upon the great and ſubſtantial things of religion. He ſeldom preached without melting into tears, which often drew tears from his auditors. He affected

to preach in the darkeſt corners, and in places where the people had ignorant readers that could not preach. His moderation and lively preaching recommended him to the eſteem of the ſober part of the gentry, by whoſe connivance he often preached in the public churches, which were much thronged with hearers from the neighbouring pariſhes. He generally preached twice on a Lord's-day in diſtant places, and often rode 8 or 10 miles between the ſermons, which much impaired his health, and in all probability ſhortened his days. He had very great ſeals to his miniſtry, in the numbers that were reclaimed from their ſinful ways, and became ſerious Chriſtians. He often uſed, in a very ſtriking manner, to expoſe the ſinful and dangerous nature of ignorance, and recommended the uſefulneſs, amiableneſs, and neceſſity of knowledge. He excited heads of families to teach their children and ſervants, and one neighbour to teach another; and he actually engaged many to learn to read at 40 and 50 years of age and more. He was of a public ſpirit, and tho' he had but a ſmall income, he was very charitable, and much given to hoſpitality. He printed ſeveral *Welch* books at his own charge, and among others, the excellent *Welch Poems* of Mr. *Rees Pritchard*, vicar of *Llanymddfri*, which contain the ſummary of Chriſtian duties in *Britiſh* verſe. This book, of which he publiſhed ſeveral editions, has occaſioned many hundreds of the ignorant *Welch*, who delight in ſongs, to learn to read their own language. He aſſiſted in the correction of the *Welch* Bible, which Mr. *Gouge* publiſhed; and was very inſtrumental in getting ſubſcriptions towards that impreſſion, which is the beſt edition extant of the old *Britiſh* Bible. He alſo publiſhed *Welch* tranſlations of *The Practice of Piety*, *Baxter's Call to the Unconverted*; his *Now or Never*; *Allein of Converſion*; *The Plain Man's Path-Way to Heaven*, &c. And at the end of moſt of them he added the *Welch* alphabet, to direct people to read. He was a great encourager of young miniſters and Chriſtians. He was inoffenſive and obliging in his converſation, and generally beloved; his miniſtry, which was moſtly itinerant, being much frequented, expoſed him to the diſpleaſure of the clergy, who conſidered themſelves as the keepers of the ſacred keys, who paſſed the cenſures of the church upon him, and delivered him to the ſecular power, which confined him to a cloſe priſon in *Carmarthen*, to the prejudice of his health and hazard of his life. But it pleaſed God, by a favourable and unexpected providence, to effect

his enlargement. He used upon all occasions to speak to people with great freedom about their souls, even those whom he occasionally met with. When several persons were present, he would apply himself to each particularly; and when he saw them again, would ask them what they remembered of what he spake last to them. He had very encouraging seals to his ministry, in the great numbers who were reclaimed by it from their sinful ways, and became serious Christians. His abundant labours impaired his health, and probably shortened his days. He frequently expressed great concern lest on his death-bed he should be disturbed in his head, and speak dishonourably of the ways of religion; and would often pray, "Lord, remember us in our dying extremities, and leave us not to ourselves to dishonour thee in our last minutes." It pleased God to hear his prayers, for he finished his course with great composure of mind, and inward peace. Having set his house in order, given several directions about the church to which he was pastor, and committed his family to God, he turned his face toward the wall, and immediately expired, about 1687, aged about 65.

Mr. *Rice Pruthero.* He was born, ordained, and died, on St. *Paul's* day. A man of great worth, and of equal modesty. He was an excellent school-master, (the most eminent in all these parts) and educated many considerable scholars, who were useful men in church and state. He was an affectionate, awakening preacher, and his ministry was eminently owned by God, to the conversion of many souls. He died in 1698. A little before his death, he told his friend that his life had been a life of wonder. The day that he fell ill, he had a meeting in his own house; and after he had done his work, he took his leave of the people in a familiar way. He told one of them that he was not well, and desired him to help him up stairs to his study, where his bed was; upon which he laid himself down, and spoke no more. He had considerable offers made him, if he would have conformed, by Dr. *Thomas*, Bp. of *St. David's*, who always carried it to him with great respect.

GLAMORGANSHIRE.

ST. ANDREW'S, [R. S.] Mr. *Joshua Miller.* He had been a *London* bookseller, but was ejected merely because he could not conform. Mr. *Lewis*, in his written observations, asks, "How

"How could that be, if he was not in orders? Could a layman be minister of a parish?" It is answered, If he could have conformed, as some others in the like circumstances did, he might have been ordained and continued in his living. Nonconformity was the proper cause of his ejectment.

CADOXTON, [V. 20*l.*] Mr. *Jenkyn Jones.* Of *Oxford* university. He was a Catabaptist, and was a preacher before the wars. He took great pains in several counties, and was for some time imprisoned.

CARDIFF. Mr. *Benjamin Flower.* A man of great piety, and good ministerial abilities. After his ejectment here, soon after the Restoration, he retired into *Wiltshire*, which was his native country, and assisted his aged father at *Castlecomb*, a while before the act took place. He afterwards kept a school, and Mr. *Seal* was his usher. At length he was pastor to a congregation at *Chippenham.*

CHERITON, [R.] Mr. *Thomas Fraude.* A Baptist.

ST. FAGON'S, [R.] Mr. *Edmund Ellis.* A skinner from *London.*

GLYNCORRWG, [C.] Mr. *Howell Thomas.*

ILSTON, [R. S.] Mr. *John Miles.* A Baptist. He afterwards went to *New-England.*

* LLANGEINWR, [Q. *Llangyner*]. Mr. *Thomas Joseph.* He was an ingenious husbandman, but was an ignorant preacher.

LLANGYNWYDD, [V. 45*l.*] Mr. *Samuel Jones*, M. A. Of *Jesus Col. Oxf.* Born near *Chirk Castle* in *Denbighshire.* He was Fellow of his college, and a tutor for several years. He was ordained at *Taunton.* Having from a principle of conscience fallen in with the Nonconformists, in 1662, he afterwards taught academical learning in his own house. Dr. *Lloyd*, Bp. of *Llandaff*, had a great respect for him, and made him considerable offers; but the more he considered the terms of Conformity, the less he liked them. He was a great philosopher, a considerable master of the *Latin* and *Greek* tongues, and a pretty good Orientalist; an excellent casuist, well read in the modern controversies, and a very useful preacher. He was a Christian of the primitive stamp, always meek and humble, loving and peaceable. His conversation had a sweet air of gravity and pleasantness. He was a man of uncommon prudence

prudence in his conduct; by which he gained such an esteem among the gentry, that many of them put their sons under his tuition. Lord *Mansel* spent several years in his family. And some that were educated under him proved very good scholars and useful men. He was a great sufferer for Nonconformity in Dr. *Davies*'s time, and was frequently imprisoned. 'But 'none of these things moved him,' nor did he ever complain. His patience was also exemplary under very severe bodily exercises, especially from tormenting paroxysms of the stone, which afflicted him generally once in a fortnight, for several years before his death. His fits were violent, and continued some days; and yet he usually went on in his ministerial service, tho' the sharpness of his pains extorted tears and deep groans from him, which occasioned frequent and affecting pauses in his sermons. He died in 1697, about the 70th year of his age.—A report being spread that he had renounced his Nonconformity, he sent a letter to a friend upon that occasion, of which the following is a part:

"I was a little surprized by your last. But the father of lies is not yet dead. I account it a mercy that God hath thus lengthened out my dying life, that I might vindicate, not so much my own little name, as the great name of the Holy and Blessed God, and his good ways, wherein myself and Christian friends have walked with peace and concord, notwithstanding all the reproaches and sufferings we meet with. —I declare unto you and to all the world, as in the words of a a dying man, that I had not, [at the time referred to] and have not since, the least check from my own conscience for my non-compliance and submission to those impositions, that were then made the indispensable terms of communion with the church of *England*. I confess that I had then, and have still a very honourable respect, for the able and conscientious ministers of it. But to declare an unfeigned assent and consent, &c. to deny my former ordination, to swallow several oaths, and to crouch under the burden of the other impositions, were such blocks which the law had laid at the church-door, that upon mature consideration I could not, durst not then, and dare not now leap over, tho' to save my credit and livelihood, tho' to gain a dignity or preferment, without odious hypocrisy, and the overthrowing of my inward peace, which is and ought to be dearer to me than my very life. To this choice I was then led, not by the examples of other leading

men, nor with any design that others should be led by mine. This is the living testimony of, Sir, your dying friend, *J. S.*"

Brynllwarch, Feb. 16, 1696.

With this letter he sent a copy of some *Queries*, which he drew up in 1665, when he was pressed hard by Dr. *Davies* the Archdecon, and the Bp. of *Llandaff*, to accept of a presentation which they then offered him. He also enclosed the copy of another letter, which he had sent with a view to confirm a worthy brother who, many years after his ejectment, was wavering in regard to Conformity. [These shew him to be a man of excellent abilities, as well as great integrity. See them at length in *Cal. Acc.* p. 722—9.]

* LLANMODOCK. Mr. *Morgan Jones*. An honest ploughman.

LLANSTRISSANT, [V.] Mr. *Henry Williams*. An honest man, but weak. He would take no tithes, and so received 60 *l. per ann.* out of the Exchequer.

ST. LYTHAN'S, [V. 42 *l.*] Mr. *John Powell*, M. A. He was turned out in the year 1660, for not burying a gentleman's son according to the liturgy. Dr. *Lloyd* afterwards offered him his choice of two places, if he would have conformed, which he could not be satisfied to yield to. He continued to preach at *Newport*, and about the country, as he had opportunity, and suffered much. He was a meek, self-denying man, and a very affectionate preacher. He died *April* 30, 1691. Some of his children inherited a blessing.

ST. MARY CHURCH, [R. 40 *l.*] Mr. *William Thomas*, M. A. Of *Jesus Col. Oxf.* One of eminent piety and learning. He afterwards kept a school at *Swansey*.

ROSSILLY, [R. S.] Mr. *Daniel Higgs*, M. A. Born at *Chadwitch* in *Worcestershire*. Being ejected here in 1661 †, and forced to leave his house, and wife, and 7 children, to avoid the fury of the mob, he retired to his father's in *Worcestershire*. His father told him he must expect no assistance or encouragement from him, unless he would conform, and urged upon him the most moving arguments he could think of, telling him how miserable and abject a life he must expect to lead, and what contempt he would fall under if he did not, *&c.* He replied, "that he would a thousand times rather trust

† He was cast out from some other living in 1662, which Dr. *C.* calls *Portynon*; but no such place is to be found.

himſelf and his family with Divine Providence, than offer to conform contrary to his conſcience." He was once in priſon for Nonconformity. When the ſtorm was blown over, he became paſtor to a Diſſenting Congregation at *Swanſey*, where the people had an high eſteem and affection for him. He was a good ſcholar, a judicious preacher, a vigilant paſtor, and a ſtrict obſerver of church diſcipline. He was indefatigable in his Maſter's work at *Swanſey*, and the neighbouring parts. He preached conſtantly once a month, at a place about 10 miles off. Once when he was riding thither, having prepared a diſcourſe, his thoughts were ſo fixed on another ſubject, that he could not get it out of his mind; whereupon he reſolved to preach upon it, and that proved one of the moſt ſucceſsful ſermons to do good to ſouls that he ever preached in all his life. His hard ſtudy and labours at length brought him into ſuch diſorders and weakneſs, as almoſt incapacitated him for public ſervice; ſo that he left his people and retired into *Worceſterſhire*. But there, tho' his diſorder confined him, ſo deſirous was he of advancing the public welfare, that he undertook to teach academical learning, in which he took great delight, and had good ſucceſs. His indiſpoſition at length wearing off, his people at *Swanſey* earneſtly deſired his return to them, and he (willing to ſerve God and them to the utmoſt of his ability) not being able to go by land, went by ſea; but the return of his illneſs ſoon obliged him to take his final leave of them. He retired again into his own country, and preached as long as he could amongſt his neighbours, in his own houſe, and died in *Sept.* 1691. A clergyman of the church of *England* gave him this character, to one from whom the author received it: that he was one of the beſt ſcholars, philoſophers, and divines, that he ever had the happineſs to be acquainted with.

SWANSEY. *St. John's*, [V. 36 *l.*] Mr. *Marmaduke Matthews*. He had been in *New-England*. He left a good living when he had nothing elſe to ſubſiſt upon. He afterwards preached, by the connivance of the magiſtrates, in a little chapel at the end of the town. He was a very pious and zealous man, who went about to inſtruct people from houſe to houſe. All his diſcourſe, in a manner, was about ſpiritual matters. He made no viſits but ſuch as were religious and miniſterial, and received none but in a religious manner. When any came to viſit him, after common ſalutations, he

would soon enter into some discourse about their souls; and when any thing was brought for them to drink, it was his custom to take the glass into his hand, give solemn thanks to God for it, and drink to his friend, telling him he was heartily welcome. He would often go out on market-days to the country people, and speak to them about spiritual matters, some of whom received him with respect, and others with contempt and scorn. He lived above the world, and depended wholly upon Providence for the support of himself and his family. He had no estate, but subsisted by the piety of his children, (of whom two or three were sober Conformists) and by the kindness of relations and friends; which made him sometimes pleasantly say, he was comfortably maintained by the children of God, his own children, and the children of this world. His way of preaching and catechizing had some peculiarities, which became him, and were of advantage unto many. He lived to a good old age, and continued useful to the last. He died about 1683.

WENVO, [R. 80 *l.*] Mr. *John French.* A native of *Cardiff.* He was a good scholar, and a substantial preacher, but very defective in his delivery. He afterwards practised physic at *Cardiff* with good success. He always attended the public worship of the church, and preached at his own house afterwards. He died *Feb.* 28, 1691.

Mr. *George Seal* was a preacher in this county before the *uniformity-act* took place, as well as school-master at *Cardiff.* Some time after his ejectment he became pastor of a congregation at *Marsfield* in *Gloucestershire.*

Mr. *Robert Thomas* of *Baglan*—Mr. *Jacob Christopher* of *Maudlins*—Mr. *David Davies* of *Neath*, were public preachers, as candidates for the ministry in this county, in 1662, and afterwards continued Nonconformists.

The following afterwards conformed:

Mr. *Evan Gryffiths* of *Oxwiche.* Dr. *W.* says, he afterwards became as violent a persecutor of the Dissenters as he had been of the Royalists.—Mr. *Pye* of *Bishopston.*—Mr. *Rees Davis* of *St. Mary's Hill.*—Mr. *Hilliar* of *Newton Nottage*, and Mr. *Henry Nicolls* of *Coytchurch*, who, Dr *W.* says, had an addition of 100 *l.* a year to this good living.

MONMOUTH.

MONMOUTHSHIRE.

ABERGAVENNY, [V. 14*l.*] Mr. *Abbot.*

CAERLION, [V. 20*l.*] Mr. *Robinson.*

CAERWENT, [V. 46*l.*] Mr. *Rogers.*

* LLANAFERING, [R.] Mr. *Owen Morgan.*

LLANGATTOCK, [V. 45*l.*] Mr. *Robins.*

LLANVAPLEY, [R.] Mr. *Williams.*

MAGHOR, [V.] Mr. *Thomas Barnes.* He was sent from the church of *Alhallows* in *London* to preach the gospel in *Wales*, and he did so upon hard terms; tho', upon Dr. *Owen*'s death, he was tempted by considerable offers in *London.* When he was silenced for his Nonconformity, he lived near *Maghor* in *Caerlion*, and was pastor of a church, which, for convenience, met in divers places thereabouts. He was much honoured by the gentry and the clergy for refusing to petition K. *James* against the test. He was a man of good sense, of great integrity and self-denial. He died about the year 1703.

MONMOUTH. Mr. *Nicholas Cary.* After his ejectment he went to *London*, and gave himself up to the study and practice of physic. He had peculiar success in curing disorders in the eye and ear. He died in *Hatton Garden.*

NEWPORT, [V. 20*l.*] Mr. *Henry Walter.* Dr. *W.* says, that in the time of the *Welch* itinerants, he received a salary both in *Glamorganshire* and in *Monmouthshire.*

TREDONOCK, [R.] Mr. *Walter Prosser.*

TRELECH, [V.] Mr. *Simms.*

———. Mr. *Milman.* Some years after his ejectment he settled at *Tintern*, and there he died.

———, Mr. *Watkin Jones.* A noted preacher, who had no parish, but assisted Mr. *Henry Walter*, who had three; after whose death he was chosen pastor of a dissenting congregation in these parts, and was succeeded by Mr. *John Harris.*

PEMBROKESHIRE.

* BILY. Mr. *Thomas Hughes.*

ST. ISMAEL'S, [V.] Mr. *Adam Hawkins.*

LLANGONE and FRESTHORP, [R. 90*l.*] Mr. *Peregrine Philips.* Of *Oxford* university. Born at *Ambra* in this county,

1623, where his father was a good old Puritan Minister, who suffered for not reading the *Book of Sports*. He had his education first in the public school at *Haverfordwest*, then under Sir *Edward Harley*'s chaplain, at *Brampton Bryan* in *Herefordshire*, then under Dr. *Thomas*, afterwards Bp. of *St. David*'s; and upon leaving him, he went to *Oxford*, where he continued till he was forced to retreat by the civil war. He first officiated in the church, as curate to his uncle, Dr. *Collins*, minister of *Kidwelly* in *Carmarthenshire*, from whence he removed to this living, which he enjoyed several years. Several gentlemen of the county taking notice of his abilities, were for preferring him to some place more equal to his merit. Accordingly, Sir *Hugh Owen*, Bart. Sir *Roger Lort*, Bart. and Sir *John Meyrick*, preferred him to *Mounton* near *Pembroke*, and then to *St. Mary's* and *Cosheston*, which were reckoned considerable livings, and some of the best in that county. He preached 3 times every Lord's-day, once in each of his churches, and did abundance of good. He was generally reputed the best preacher in those parts.—At the time *Oliver Cromwell* laid siege to *Pembroke*, Mr. *Philips* was much exposed, but continued labouring among his people, tho' he sometimes had the balls flying about him, and was wonderfully preserved. *Oliver*, hearing of his fame, sent to him to preach at one of his churches before the officers of his army, which he did with general approbation, and was afterwards much favoured by him. A number of men of war lying at *Milford*, designed for the reduction of *Ireland*, *Cromwell* got him on board them, and would have him put up a prayer in each of the ships before they sailed. He afterwards, as occasion offered, preached in almost every church in the county, both in *Welch* and *English*; and also before the Judges, at the assizes at *Cardigan*, *Carmarthen*, and *Haverfordwest*. Being at that time one of the committee, he was an instrument of keeping several worthy ministers in their places; but at the Restoration he himself was ejected, and obliged to retire to a farm called *Dredgmanhill*, and became tenant to Sir *Herbert Perrot*, who was his great friend in most of the unhappy troubles he afterwards met with. Several other leading men of the county also discovered a great regard for him.—There happened at *Carmarthen* a considerable dispute between Mr. *Philips* and Dr. *Reynolds*, about ceremonies and discipline in the church; and another between him and his old tutor, Bp. *Thomas*, which was afterwards printed by the Bp. contrary to the design or knowledge of Mr. *Philips*. He was soon after prosecuted

prosecuted on the 5-*mile-act*, and a number of his cattle taken away by the bailiff, by order of Mr. *Howard* the High-sheriff, who, when he lay upon his death-bed, asked him forgiveness, which was readily granted; but his cattle were never restored. He was again taken up some time after, and made close prisoner in the middle of harvest, none being left to manage his farm but a wife, with 5 small children, and a very few servants. When he had been 2 months confined, he fell sick, and was discharged by the commissioners; and Sir *H. Perrot* sent his coach to carry him to his own house, where he lay a long time ill of a fever, and was given over by his physicians. But a day of fasting and prayer being set apart by many serious Christians in those parts, on his account, God was pleased wonderfully to restore and raise him. He was cast into prison a second time for keeping a conventicle in his house, and the Judges and Bp. *Thomas* coming then to the assizes at *Haverfordwest*, made him considerable offers if he would conform; but nothing prevailing, they set him at liberty. However, he was still troubled with fines and outlawries; his house was searched by the deputy-lieutenants, bailiffs, constables, &c. for he would not desist from preaching in his house, and labouring among his people by night; nay, he preached to a number of people that would come to him, even when he was in prison.—When liberty was granted Dissenters by K. *James*, he preached to two congregations every Lord's-day; in the morning at *Dredgmanhill*, and in the afternoon at *Haverfordwest*; both places being thronged with great numbers of people.—A few years before his decease he met with a very wonderful deliverance which deserves to be recorded. As he was travelling homeward, late at night, over a place near *Freshorp*, in which there were a great many coal-pits, he fell into a very deep pit, half full of water. The mouth being narrow, his horse was wedged fast, about six yards deep, and neither man nor horse could stir. A deaf old woman and her grandchild travelling that way, the child heard a great noise, and with much difficulty persuaded the woman to go out of her road, to find out the cause of it: At last, coming to the mouth of the pit where Mr. *Philips* was, she immediately went to Capt. *Longman*'s, the proprietor, who had been an intimate friend of Mr. *Philips*'s for many years, who presently brought proper assistance, so that he was got up safe without any considerable hurt.—He was a gracious and laborious servant of Jesus Christ, and was useful to his whole neighbourhood.

hood. He took no small pleasure in reconciling differences. He continued in service to the very last, preaching twice the very Lord's-day before his death, *Sept.* 17, 1691, aged 68.

* LLANPETER. Mr. *Christopher Jackson.* He died in *London.*

LLANSTADWELL and NOULTON, [V. R. 90*l.*] Mr. *John Lumley.* He was afterwards assistant to Mr. *Philips*, in his congregation at *Haverfordwest.* His ministry was well approved of. He died about 10 years after his ejectment.

MARTHREY, [V.] Mr. *Morgan Thomas.*

PEMBROKE. Mr. *John Bywater.*

TENBY, [R.] Mr. *John Carver.*

The following afterwards conformed:

Mr. *Stephen Young*, of *Rosecrowther.* Dr. *W.* says, he bore a partisan to guard the scaffold at the death of K. *Charles.* — Mr. *David Williams*, of *Llanvihangel Penpedo.*—Mr. *Thomas Warren*, of *Narbeth.*

RADNORSHIRE.

KNELL, (near *Radnor*, 100*l.*) Mr. *John Weaver.* Born in or about *Ludlow*, and educated at *Oxford* or *Cambridge.* He was examined and approved by the Triers in 1653, and sent to *Radnor*, whence he was ejected in 1660; upon which he removed to *Knell*, where he continued till 1662. He afterwards preached to a private congregation in those parts. Upon the death of Mr. *Primrose* in *Hereford*, that people invited him thither, and their motion was encouraged by many in *London* and elsewhere, who had a concern for the society, and particularly Sir *Ed. Harley.* However, he was several times uneasy there, and willing to return to his old station, not seeing much good done; but was detained and encouraged by Sir *Edward*, after whose death there were great feuds between him and the people: yet he continued preaching to a small congregation till his death in 1712, when he was about 80 years of age. He was a considerable man, but by many reckoned too severe. He was remarkable for a very strong memory. He met with such difficulties that he was compelled to sell part of his estate, to maintain his family; but Providence made it up to him, by his daughter's marrying a rich man, Mr. *Jones*; who declared he was the more willing to

marry

marry her, that he might the more honourably convey his wealth into Mr. *Weaver*'s family. About the time of his marriage, he having been ejected 33 years, had loſt 3300 *l.* and that very ſum God reſtored to the family by this ſon-in-law.

Mr. *Swaine*, ejected ſomewhere in this county, died afterwards in *Salop*.

Mr. *David Jenks*, ejected at *Bryngwin* and *New Church*, after 15 years, conformed; but lived without any reſpect or honour.

It muſt be owned that ſeveral of theſe *Welch* preachers were unlearned itinerants, but that was not the reaſon of their ejectment. If they would have conformed, it appears not but they might have kept their places, as well as perſons of greater worth. Mr. *Baxter* mentions one of this ſort, who came to him for counſel in 1663, with whom it grieved him to talk. He examined him, and found that he had not more learning than to read *Engliſh*, and was groſly ignorant in divinity. He was ordained however by the Bp. of the diocese, and conformed. Mr. *Baxter*, expreſſing his wonder how he paſſed his examination, he told him they aſked him no queſtions about his learning or knowledge, but only whether he would conform, and ſo ordained him: (*Catholic Communion*, Part II. p. 28, 29.) So that Dr. *Walker*, who takes a pleaſure in relating how illiterate ſome of the ejected in *Wales* were, had no great occaſion to triumph.

SILENCED

SILENCED MINISTERS,

OMITTED IN THE

FOREGOING LISTS.

MR. *John Collins*. [The ſon of a good old man, who was deacon of the church at *Cambridge* in *New-England*. He and his brother *Nathaniel* were both graduates of *Harvard College*.] When the *uniformity-act* took place, he was chaplain to Gen. *Monk*. He afterwards ſucceeded Mr. *Mallory*, as paſtor of a conſiderable Independent Church in *London*, and was alſo one of the lecturers at *Pinner's Hall*. He was a man mighty in the ſcriptures, [of great eminence as a preacher], and one of a ſweet temper, very charitable to all good men, without confining himſelf to a party. He died in 1687, and was ſucceeded by Mr. *N. Mather*, [when Dr. *Williams* preached as a candidate, and had a conſiderable number of votes.] He had a ſon, Mr. *John Collins*, who was choſen co-paſtor here with Mr. *Robert Bragg*, upon Mr. *Mather*'s death in 1698. A ſhort account of Mr. *Collins* may be ſeen, with his *Latin* epitaph, in *Matth. Hiſt. N. Eng.* B. iv. p. 200.

WORKS. A Sermon in Vol. II. of Farewell Sermons, on *Jude* 3.—Pref. to *Venning*'s Remains, and *Mitchel* on Eternal Glory.

Mr. *James Janeway*, M. A. Of *Chriſt Ch. Oxf.* His father was a miniſter in *Herefordſhire*. He lived privately for ſome time, after leaving the univerſity; and, when the times would allow it, ſet up a meeting at *Redriff* near *London*, where he had a very numerous auditory, and a great reformation was wrought amongſt many of them. But this ſo enraged the high party, that ſeveral of them threatened to ſhoot Mr. *Janeway*, and accordingly it was attempted; for as he was once walking upon *Redriff* wall, a fellow ſhot at him, and the bullet

bullet went thro' his hat; but, as Providence ordered it, did him no farther hurt. The ſoldiers pulled down the place in which he preached, which obliged his people to build a larger to receive the hearers. Soon after it was built, a number of troopers came in, when Mr. *Janeway* was preaching, and Mr. *Kentiſh* ſat behind him in the pulpit; got upon a bench, and cried out aloud, "Down with him! down with him!" and at that inſtant the bench broke, and they all fell down. In the confuſion this occaſioned, Mr. *Janeway* came out of the pulpit, and ſome of the people having thrown a coloured coat over him, and put a white hat on his head, he got out unobſerved. But they ſeized on Mr. *Kentiſh*, and carried him to the *Marſhalſea*, where he was kept priſoner for ſome time. At another time Mr. *Janeway* preaching at a gardener's houſe, ſeveral troopers came to ſeize him there; but lying on the ground, and his friends covering him with cabbage leaves, he eſcaped again. He died *March* 16, 1674, and was ſucceeded by Mr. *Roſewell*. He was a man of eminent piety, an affectionate preacher, and very uſeful in his ſtation. In his laſt ſickneſs his ſpirit was under a ſort of a cloud, on reflecting upon his aptneſs to hurry over private duties. However, Mr. *N. Vincent*, in his funeral ſermon, ſays, "It pleaſed God to diſſipate the cloud, and help him to diſcern and look back upon the uprightneſs of his heart with ſatisfaction." And that not long before he died, he ſaid, "he could now as eaſily die as ſhut his eyes;" adding, "Here am I, longing to be ſilent in the duſt, and enjoy Chriſt in glory."

WORKS. Heaven upon Earth; or the Beſt Friend in the Worſt Times.—The Life of his Brother Mr. *John J.*—The Saint's Encouragement to Diligence.—A Token for Children.—The Murderer puniſhed and pardoned; with the Life and Death of *T. Savage*; and a Fun. Serm. for Mr. *T. Mouſley*, with a Narrative of his Life, &c.—Serm. to Supp. to Morn. Ex. on the Duties of Maſters and Servants.—His Legacy to his Friends; PSS.

Mr. *Abraham Janeway*, younger brother to the former. He was a preacher in *London* before the ſickneſs, but being conſumptive, retired with his wife to his mother at *Buntingford* in *Hertfordſhire*, where he was ſeized by Juſtice *Crouch*, under a pretence of great friendſhip. But he made his eſcape to *London*, and there died at the time the plague was at the higheſt, but not of that diſorder. His funeral ſermon was preached by Mr. *T. Vincent*, (*Sept.* 18, 1665), who, among

other

other things, ſays of him, that "He was a merciful man, and ſhewed great pity and compaſſion to ſouls. He ſpent himſelf, and haſtened his own death, to keep others from periſhing everlaſtingly."—There were five brothers of theſe *Janeways*, ſons of Mr. *W. Janeway*, of *Kilſhul* in *Hertfordſhire*, who were good and pious men. All of them were conſumptive, and none of them lived to 40 years of age.

Mr. *John Faldo*. He had been chaplain in the army, and had no benefice when the *act of uniformity* took place, but was ſilenced by it. He was ſome time after paſtor of a congregation in *London*, and died *Feb.* 7, 1690, aged 57. His funeral ſermon was preached by Mr. *Quick*. He was congregational in his judgment in the latter part of his life, and noted for his moderation. He was buried at *Bunhill-fields*, where there is this inſcription upon his tomb:

Mortale quod habuit, hic depoſuit
JOHANNES FALDO,
Vir ille Dei qui Evangelium Chriſti Voce, ſcriptis, Vita exornavit; vixeritne ſanctius an concionatus ſit incertum eſt; Paterna Chriſti Gregem cura pavit; Concordiam Fratrum, propagationem Evangelii aſſidua Labore Feliciter procuravit: Qui Zelo in Terris arſit, Seraphico refulget nunc adſcriptus Choro Angelorum. Obiit, &c.

WORKS. Quakeriſm no Chriſtianity.—A Dialogue with a Miniſter about the Lord's Supper, (bound with *Dyke* on the Sacrament.)—The Goſpel of Peace.

Mr. *Thomas Brand*. Of *Merton Col. Oxf.* Born at *Leaden Rooding* in *Eſſex*, 1635. His father was a dignitary of the church of *England*. He went from the univerſity to the *Temple*, being deſigned for the law; but afterwards applied himſelf to divinity, and became one of the brighteſt mirrors of piety and charity, and one of the moſt fervent uſeful preachers the age hath afforded. His zeal was neither for nor againſt any party, but for the vigorous promoting of the ſound knowledge of thoſe doctrines wherein we are all agreed, and of that holineſs which we all commend, but too few practiſe. As he himſelf was apt to teach, ſo he urged others to be ſwift to hear. He was a man of great moderation, [and great benevolence]. He never was without ſome project for doing good, and could as ſoon ceaſe to live, as ceaſe to attempt to be uſeful to ſouls. [Dr. *Anneſley*, who preached his funeral ſermon, and wrote his Life, ſays, "Beſides his own weekly catechizing (at home, and

and in all the schools which he erected, he hired some persons in distant places to catechise children, and others who were willing to learn; and once a month, or oftener, he rode from place to place to catechise them himself. And to encourage those who did well, he gave some reward either in books or money, &c. He would often say, that he never experienced more of the goodness of God in any duty than this." His charities were computed to amount to more than 300 *l. per annum.*] He died *Dec.* 1, 1691, and was buried in *Bunhill-fields.*

Mr. *Brecknock*, chaplain to the Duke of *Bedford* at *Thorney.*

Mr. *Farnworth.* He came hither from *New-England*, and died (as all about him said) of mere poverty, in consequence of his Nonconformity. (*Baxter*'s *World of Spirits*, Chap. v. Inst. 20.) Probably this may be the person mentioned at *Hockley* in *Essex.*

Mr. *Lambert.* He was a celebrated preacher in *Southwark*, and had a considerable congregation of Dissenters there. He succeeded Mr. *Wadsworth.* He died *Aug.* 9, 1689, and was buried at *Bunhill.*

Mr. *Francis Mence.* Of *Pembroke Col. Oxf.* Born at *Himbleton* near *Worcester*, where his father was a considerable farmer. His elder brother (*Robert*) was also a minister, but he conformed. Mr. *F. Mence* was apprenticed to a clothier in *Worcester*, but his master soon found him so addicted to his book, that he went to his father, and advised him to make his son a scholar. Having before had sufficient grammar-learning, his father sent him to *Oxford*, where he continued till after the Restoration, and then returned home. Some time after, he was chaplain to Mrs. *Pheasant* at *Birchmore-house*, near *Woburn in Bedfordshire*; from whence he went into *Hampshire*, where he was preacher for several years at *Fareham*, till he was called to that which had been Mr. *Rythar*'s congregation in *Wapping.* He was a pious, humble, patient man. He lived holily and died comfortably, about 1696, aged 57.

WORKS. *Vindiciæ Fœderis*; or a Vindication of the Interest that the Children of Believers, as such, have in the Covenant of Grace with their Parents: a treatise on *Acts* xi. 39. — Deceit and Falshood detected; in Answer to Mr. *Hercules Collins*, &c.

Mr. *Henry Field.* Of *Pemb. Col. Oxf.* Born at *King's Norton* in *Worcestershire.* Being removed to *Christ's Col. Camb.* he

was

was Fellow, and preferred by the Earl of *Manchester* to be minister of *Uttington* in *Licolnshire*. He was imprisoned soon after the Restoration, and died in the *Gatehouse*. Mr. *Baxter* says, that Mr. *Parsons* of *Wem*, Dr. *Bryan*, and this Mr. *Field*, were accused for much the same thing. [See p. 342.]

Mr. *Beebee*. He was a student at *Oxf.* when K. *Charles* I. was besieged there, and then left the university, travelled on foot into the North to his father's house, and there applied himself close to his studies. After some time he was ordained, and sent into *Scotland*, as chaplain to the regiment of Col. *Knight*, in Gen. *Monk*'s army, where he continued several years. He was a strong man, and had a loud voice, a quick invention, and a great memory; and so was very well fitted for field-service. He was much employed in praying and preaching in his own regiment, and sometimes before the General and the whole army, which appeared to be much to the satisfaction both of the General and of Col. *Knight*. With them he came into *England*, and they brought in the King, who knighted the Col. who was also Justice of Peace. Mr. *Beebee* used frequently to preach at his house after the Restoration, but whether he continued in his family till the *act of uniformity* passed, doth not appear.—Not being satisfied to conform, he, after some time, went into *Shropshire*, and lived with a relation at *Rowley Hall* near *Bridgnorth*, and practised physic, preaching occasionally in the neighbouring parts, and particularly at *Guarnal*, in *Sedgely* parish in *Staffordshire*, where he took his turn statedly with some others. He preached afterwards at *Stourbridge*, and from thence was called to be pastor of a congregation at *Cirencester* in *Gloucestershire*; where, after some years, he died. He used to take great pleasure in discoursing, with his familiar acquaintance, of the secret transactions in Gen. *Monk*'s army in *Scotland*, and of the subtle contrivances of the General, Col. *Knight*, Mr. *Nic. Monk*, a minister, his brother-in-law Mr. *T. Clarges*, and a few more, in order to the Restoration of *Charles* II. But the after disappointment made such an impression upon him, (as well as many others) that he could not wear it off to his dying day.

Mr. *George Lawrence*, M. A. mentioned in *Wood's Athen. Ox.* (Vol. II. p. 1125, last edit.) among the writers of *New Inn Hall*, who, he says, "was a preacher one while in *London*, and another while at the hospital of *St. Cross* near *Winchester*; and was silenced and ejected after K. *Charles*'s Restoration." But where he lived and preached afterwards is uncertain.

Mr.

Mr. *Vavasor Powel.* Of *Jesus Col. Oxf.* ** Born in *Radnorshire.* When he left the university, he preached up and down in *Wales*, when being driven from thence for want of Presbyterial Ordination, which he scrupled, he came to *London*, and soon after settled at *Dartford* in *Kent.* In 1646 he obtained a testimonial to his character and ministerial abilities, signed by Mr. *Herle* and 17 of the Assembly of Divines; upon which he returned to *Wales*, and became a most indefatigable instrument of propagating the gospel in those parts. He preached in most of the churches and chapels, and often in the mountains, at fairs and in market-places, for which, [great as his travelling expences must have been] he had a stipend of but 100 *l.* a year, besides some small advantage from some sequestered livings. Mr. *Powel* was a bold man, and of republican principles. He preached against the Protectorship of *Cromwell*, and wrote letters to him, for which he was imprisoned. At the dawn of the Restoration, being known to be a Fifth-monarchy-man, he was secured first at *Shrewsbury*, and afterwards in *Wales.* In 1662 he was shut up in *South-Sea Castle* in *Portsmouth*, where he continued 5 years. Venturing to preach again upon his release, he was imprisoned at *Cardiff*, and, in 1669, sent up to *London* and confined in the *Fleet*, where he died, *Oct.* 27, 1671, in the 53d year of his age, and 11th of his imprisonment, and was buried at *Bunhill.* He was of an unconquered resolution, and of a mind unshaken under all his troubles. The inscription on his tomb calls him "A successful teacher of the past, a sincere witness of the present, and an useful example to the future age; who, in the defection of many, found mercy to be faithful; for which, being called to many prisons, he was there tried, and would not accept deliverance, expecting a better resurrection." (*Neal's Hist. Purit.* Vol. II. p. 686.)

Mr. *Tobias Ellis.* Mr. *Baxter* mentions him among those ejected for Nonconformity, and says, "he was a man of great sincerity, zeal, and devotedness to God. Falling into the life of a private school-master, he followed it with almost inimitable diligence, living with very little sleep, less food, great labour, and delight in all; by which he was saved, better than with physic, from a melancholy inclination." He printed *A Discourse of the Kingdom of God*, on *Mat.* vi. 33. dedicated to K. *Charles* II.

Daniel

Daniel Williams, D. D. Born at *Wrexham* in *Denbighshire*, about 1643 or 1644. He had a great natural vigor of mind; which being improved by an uncommon application, made a compensation for his want of such helps as many others have had in their early years. He loved serious religion from his youth, and entered upon the ministry about the time of the ejectment in 1662. He declares, in his Preface to his *Defence of Gospel Truth*, that from 5 years old he had no employment besides his studies; and adds, that before 19, he was regularly admitted a preacher.—When he had spent a few years in preaching occasionally in several parts of *England*, and found the Dissenters so discouraged, that he could have no prospect of being able to pursue his ministry here, without great hazard, Providence very seasonably opened him a way for service in *Ireland*. Making an occasional visit to the pious Lady *Wilbraham*, of *Weston* in *Salop*, he received an unexpected invitation to be chaplain to the Countess of *Meath*, and readily accepted it. There he found a refuge from the storm, and was in no inconsiderable capacity of service.—After some time, he was called to the pastoral office in *Wood-street*, *Dublin*, where he had for near 20 years an advantageous opportunity of being publicly useful, by his labours in the pulpit, his prudent advice upon occasions that offered, his improving the interest he obtained in persons of rank and figure, and other prudential methods, in which God was pleased to make him a general blessing. He there married a Lady of distinguished piety, of an honourable family, and considerable wealth, which he declares in his last will, "he used with moderation as to himself, that he might be the more useful to others, both in his life and after his death."—He filled his station at *Dublin* with unusual acceptance and success, in great harmony with his brethren, and was respected by most hearty Protestants, till he, with many others, after escaping some threatening dangers, (to which he was exposed by his opposition to the Papists) was driven from thence by the tyrannical and violent proceedings of a Popish Administration, in the reign of *James* II.—In 1687 he came over to *England*, and made *London* the place of his retreat, where he was of use to keep some among the Dissenters from being wheedled by K. *James* into an address, approving of the dispensing power! In a conference, at one of the meetings upon that occasion, in the presence of some court agents, Mr. *Williams* bravely declared, that "as it was with him past doubt, that the severities of the former

former reign upon Proteſtant Diſſenters, were rather as they ſtood in the way of arbitrary power, than for their religious diſſent; ſo it were better for them to be reduced to their former hardſhips, than declare for meaſures deſtructive of the liberties of their country." This he purſued with ſuch clearneſs and ſtrength, that all preſent rejected the motion, and the emiſſaries went away diſappointed.—He was of great uſe to ſuch as came after him from *Ireland*, when things were carried to the utmoſt extremity. After the Revolution in 1688, he was ſometimes conſulted by K. *William* in the *Iriſh* affairs, with which he was well acquainted, and was often regarded at court in his applications on the behalf of ſeveral that fled from thence, who were capable of doing ſervice to the government.—After he had ſpent ſome time in preaching occaſionally about *London*, with general acceptance, upon the ſudden death of Mr. *John Oakes* in 1688, † he was unanimouſly choſen to ſucceed him, in his numerous congregation at *Hand-alley* in *Biſhopſgate-ſtreet*.—From the time of his coming to *London* he had converſed with Mr. *R. Baxter*, by whom he was greatly eſteemed, and had ſometimes preached for him at *Pinners-Hall* lecture, when he was indiſpoſed; and, upon his deceaſe in 1691, ſucceeded him in it, tho' not without great oppoſition. The electors being equally divided, they agreed to determine the matter by lot. It was not long before there were frequent claſhings in the diſcourſes of the lecturers, and their ſupporters alſo were divided into parties. At length a deſign was formed to exclude Mr. *Williams*, on account of his handling the *Antinomian* controverſy in a manner that ſome men could not reliſh. Upon this, a great number of ſubſcribers joining many other citizens, ſet up another lecture at *Salter's Hall*, whither 3 of the old lecturers, *viz.* Dr. *Bates*, Mr. *Howe*, and Mr. *Alſop*, accompanied Mr. *Williams*; and 2 more were added to them, *viz.* Dr. *Anneſley* and Mr. *Richard Mayo*.—Mr. *Williams* (as well as Mr. *Baxter* before him) was much ſet againſt *Antinomianiſm*, and any notions that he thought looked that way; and was therefore greatly concerned at the printing, about this time, ſome of the works of Dr. *Criſp*, with an atteſtation prefixed, with the names of ſome city miniſters ſubjoined. Whereupon Mr. *Williams* wrote againſt Dr. *Criſp*,

† Previous to this, in the ſame year, he was invited by a large part of Mr. *Collins*'s (afterwards Mr. *Bragg*'s) church, to become their paſtor. (See p. 634.) Some original papers, relating to this affair, are in the hands of the Rev. Dr. *Savage*.

and was engaged in a controversy that lasted several years †. It cannot be denied but that he had hard measure from some from whom he thought he might have expected better usage. A terrible assault was made upon his moral character. Hereupon he threw himself upon the body of the Dissenting Ministers in and about the city, who chose a committee to examine into the matter; who, after spending about 8 weeks in the affair, made the report to the body of the ministers, *April* 8, 1695, who, on general notice given, met together, to the number of 60, and declared it to be their unanimous opinion, that Mr. *Williams* was entirely innocent of all that was laid to his charge.—His whole congregation stood firmly by him thro' the whole of his trouble; and it was observed by many, that God gave him such sedateness and presence of mind, beyond his natural temper, under his eager prosecution, as effectually defeated the designs of his enemies: and he lived to soften the minds of many that were most incensed against him.—He continued in a constant course of useful practical preaching for many years.—Tho' he was not much versed in the *Belles Lettres*, he had a remarkable depth of thought; and when he was engaged in any debate, would directly fasten upon the main hinge on which it turned, and manage his arguments to the best advantage.—He was active to the utmost of his power, when in the reign of Q. *Anne* there was a bill depending in parliament against occasional Conformity.—He was very much for the union with *Scotland* in 1707, and recommended the forwarding of it to his friends there with great earnestness.—In 1709 he had a diploma sent him for the degree of D. D. from the universities of *Edinburgh* and *Glasgow*. That from the latter, out of peculiar respect, was inclosed in a silver box. Dr. *Calamy* (being then in *Scotland)* and Dr. *Joshua Oldfield* received their diploma's at the same time. In the latter part of Q. *Anne*'s reign, Dr. *Williams* having very dark apprehensions of the state of things, dealt freely about the matter with the great man then at the head of affairs, with whom he had been long acquainted, and warned him of his own danger, whether he was embarked in the designs against liberty or not. But the freedom he took was not relished, and the Dr's free remarks on this great man's conduct, (in a letter to some friends in *Ireland)* being unge-

† A large account of it may be seen in the Life of Bp. *Bull*, by Mr. *Nelson*, p. 259, &c.

nerously

neroufly carried to him, he was fo incenfed as never to forgive him.—No man in the nation more heartily rejoiced than he at the over-blowing of the ftorm that feemed impendent, by the acceffion of K. *George* to the *Britifh* throne. And on *Sept.* 28, 1714, at the head of the Proteftant Diffenting Minifters of the feveral denominations, in and about the city of *London*, he prefented his Majefty with an humble addrefs of congratulation.—After this, tho' he held on in the exercife of his miniftry, his ftrength vifibly declined; and tho' his natural conftitution was good, he gradually decayed, till after a fhort illnefs, with a firm faith and fteady hope, he committed himfelf to God, falling afleep in the Lord, *Jan.* 26, 1716, aged 73.—He was interred in a new vault of his own, at *Bunhill-fields*; and his funeral fermon was preached by Mr. *John Evans*, who had for 11 years been his fellow-labourer, and was alfo his fucceffor.—On his tomb-ftone there is a long *Latin* infcription, for which fee *Cal. Contin.* p. 981.

The Dr. gave the bulk of his eftate, in his laft will and teftament, to charitable ufes; as excellent in their nature, as various in their kinds, and as much calculated for the glory of God and the good of mankind, as any that have ever been known. Among other objects of it are, The relief of poor miniifters and their widows—The education of ftudents for the miniftry—The fupport of fchools, efpecially in *Wales*—And the diftribution of Bibles and other pious books among the poor. He left his library for public ufe, and ordered a convenient place to be purchafed or erected, in which the books might be properly difpofed of, and left an annuity for a librarian. [A commodious houfe was accordingly erected in *Redcrofs-ftreet*, *Cripplegate*, where the Dr.'s collection of books is not only properly preferved, but has been gradually receiving large additions. This is alfo the place in which the body of Diffenting Miniifters meet to tranfact their bufinefs, and is a kind of repofitory for paintings of Nonconformift Miniifters, for MSS. and other matters of curiofity or utility.] The fubftance of the Doctor's will may be feen in *Cal. Contin.* p. 983—992. It is concluded as follows: "I befeech the blefied God, for Chrift Jefus' fake, the head of his church, (whofe I am, and whom I ferve) that this my will may, by his bleffing and power, reach its end, and be faithfully executed. Obtefting, in the name of this great and righteous God, all that be concerned, that what I de-

sign for his glory and the good of mankind, may be honestly, prudently, and diligently employed to those ends, as I have to the best of my judgment directed.

WORKS. Gospel Truth stated and vindicated; against Dr. *Crisp*.—A Defence of Gospel Truth; against Mr. *Chauncey*.—An Answer to the Report, &c.—An End to Discord.—A Letter to the Author of a Disc. of Free-thinking.—Queries relating to the Bill for preventing the Growth of Schism, 1714.—Two Sermons before Sir *J. Shorter*, Lord-Mayor. — The Vanity of Childhood and Youth; some Sermons to young people.—Several occasional Sermons.—Funeral Sermons for Dr. *S. Annesley*, Mr. *John Woodhouse*, Mr. *John Quick*, Mr. *Thomas Doolittle*, Mr. *Matt. Henry*, Mrs. *Mary Grosvenor*, and other single Sermons. All the Dr.'s Works have been collected in 5 vols. 8vo, and some of them translated into *Latin*. They are printed according to his will, to be given away.

Dr. *Calamy* adds to his list, Mr. *William Lorimer*, Mr. *Robert Trail*, Mr. *John Shower*, Mr. *Samuel Pomfret*. But these are here omitted, because the two former came hither from *Scotland* after the *uniformity-act* passed, and the two latter began their ministry many years afterwards. Our Author also mentions about Thirty SCHOOL-MASTERS, ejected by the *act of uniformity* in the different parts of the kingdom, who do not appear to have preached before or after their ejectment, and therefore may properly be dismissed. Those school-masters, who were also ministers, have been mentioned in the several counties, except the two following:

Mr. *John Evans*. Of *Baliol Col. Oxford*. Born at *Great Sutton*, near *Ludlow*. His father and grandfather were both ministers, and successively rectors of *Penegos* in *Montgomeryshire*. He left the university sooner than he intended, because he was unwilling to submit to the parliament visitors. Returning to his father in *Wales*, he was at *Brecknock* ordained presbyter by Dr. *Roger Manwaring*, Bp. of *St. David*'s, *Nov.* 28, 1648. But, soon after, he saw reason to alter his thoughts about Conformity, upon which occasion some papers passed between him and his father, who was very zealous for the hierarchy. He was admitted one of the itinerant preachers of *Wales*, and was successively master of the free-schools of *Dolgelle* in *Merionethshire*, and *Oswestry* in *Salop*; in which last place the *act of uniformity* found him. When he was ejected, he and his family were reduced to low circumstances, and

and his neceſſities were once ſo great, that he was forced to ſell a conſiderable part of a large library for preſent maintenance. In *Feb.* 1668, he was choſen paſtor of an Independent Church at *Wrexham* in *Denbighſhire*; and after his ſettlement there, kept private aſſemblies in his houſe or neighbourhood, thro' moſt of the hotteſt times. Beſides the care of his congregation, ſome gentlemen of conſiderable rank (knowing his abilities in ſchool-learning) boarded their ſons with him for ſeveral years, which was ſome relief to him under violent proſecutions. About the year 1681, he was earneſtly preſſed to conform by the Bp. of the dioceſe, who at firſt expreſſed a particular regard to him becauſe of his epiſcopal ordination, and offered him a very good living; but, upon his poſitive refuſal, he proſecuted him with all ſeverity: and, upon his perſonal ſoliciting againſt him in open court, the magiſtrate impoſed heavy fines from time to time, and he was ſued to an outlawry. But it was remarkable, that tho' theſe meaſures obliged him to keep his doors conſtantly locked for ſome years together, he eſcaped better than many that were not ſo hotly purſued, the moſt officious informers not being able to gather one of the fines laid upon him. Nor was his perſon ever ſeized, but once upon the road, (notwithſtanding frequent warrants) and then he was ſoon happily releaſed, by the mediation of a perſon of honour, who often generouſly took his part. There was reaſon to think that his hardſhips, and the frequent journies he was forced to take by night, impaired his health, and haſtened that weakneſs which he fell into ſoon after. He was a man of valuable learning, great gravity and ſerioufneſs, a moſt unblameable converſation, and a laborious and judicious preacher. He was laid aſide ſome time before he died, which was *July* 16, 1700. His ſon was Dr. *John Evans*, [the author of 2 vols. of admirable ſermons on the CHRISTIAN TEMPER.]

Mr. *William Hunt*, M. A. Of *Wad. Col. Oxf.* and of *Camb.* Born at *Deliſh*, near *Ilmiſter* in *Somerſetſhire*. About 1641 he became maſter of the free-ſchool at *Saliſbury*, and there he continued till 1662. He was a general ſcholar, an extraordinary *Grecian*, and well ſkilled in the *Oriental* languages. He continued at *Saliſbury* with his family till 1672, when he was choſen (in conjunction with Mr. *Haddeſley*) by the diſſenting congregation in that city, where he exerciſed his miniſtry, till the declaration of indulgence was recalled. He removed

removed some time after to *Ilmister*; and there taught school for some years; but was forced to cease before his death, which was in 1684, aged 74. He was buried at his native place.

Thus have we endeavoured to give posterity some account, what were the spoils of *uniformity*, and what sort of men they were, whose removal gave occasion to such mighty ecclesiastical triumphs. Nor is it to be doubted, but that there were many others, who are not now to be recovered.

"May the God of heaven grant there may be no more silencing and ejecting among us, of such as are desirous to spread real Christianity. May they, that have borne so hard upon their brethren, never have any farther taste of the same cup; or if they should fall into trying times, may they prove as steady as those against whom they have so freely inveighed. May they that act upon the same principle with the BARTHOLOMÆAN Worthies, in opposition to UNSCRIPTURAL IMPOSITIONS, partake of the excellent spirit of those who went before them in service and suffering; and may the God of Peace and Love yet open a way, for uniting those in affection amongst themselves, who agree in loving the Lord Jesus Christ in sincerity, and are desirous of the common salvation. Amen."

ADDENDA.

MR. *Matthew Haviland*, Trinity parish, LONDON. A man mighty in prayer, and a savoury preacher. He was against the proceedings of Parliament in 1648.

Mr. *Hodges*. Tower Chapel. A very grave and useful man.

Mr. *Bierman*, Lecturer at *St. Thomas's*, SOUTHWARK. A very pious and sober person, and a good preacher. He lived many years, after his ejectment, in *Hoxton-square*, preaching only occasionally.

Mr. *Richard Avery*, ejected somewhere in BERKSHIRE. He rode about from place to place, preaching in perilous times wherever he had opportunity, and had much comfort upon his death-bed.

Mr. *Thomas Palk*, M. A. WOODLANDS in *Devonshire*. Born at *Staverton* in 1636, and educated at *New Inn Hall, Oxford*. He was an.

an hard ſtudent, and a very laborious man. Having but a ſmall library, he abridged many of the books which he borrowed. He was harraſſed by the Spiritual Court for teaching ſchool, and was forced to deſiſt. He was alſo excommunicated for his Nonconformity, and died under the ſentence, *June* 18, 1693, aged 56. He wrote——Uſury Stated, in Anſ. to *Jellinger*.—The Loyal Nonconformiſt, or Religious Subject; Diſcourſes on *John* iv. 23, 24. and on *Rom.* xiii. 1. preached in *Aug.* 1662.—He left in MS. fit for the preſs, A Vindic. of Tract on Uſury, and an Anſ. to *Long*'s Hiſt. of the *Donatiſts*.

Mr. *Peter Aſpinwall*, HEATON, *Lancaſhire*. He had been mentioned by Dr. C. as conforming; but he lived in great uſefulneſs at *Warrington*, and died a Nonconformiſt.

Mr. *John Fogg*, LIVERPOOL. Of *Oxford* univerſity. Born at *Darcey Leaver*, and firſt ſettled at *Wigan*. A man of fine abilities and good learning, a ſerious Chriſtian, and uſeful preacher. Upon the *Oxford-act*, he and Mr. *Glendal* of *Cheſter*, (his father-in-law) lived together at *Budworth* in *Cheſhire*, in great amity and uſefulneſs. He died in 1670, aged 48.

Mr. *John Bennet*, WHITWICK, *Leiceſterſhire*. Born at *London*, educated at *Cambridge*, and epiſcopally ordained. Before he was ejected here, in 1662, he preached in *Northamptonſhire*, and other places. Afterwards he removed to *London*, where he preached occaſionally about 10 years, and then went to *Littleover* near *Derby*. He taught ſchool, and preached about in the darkeſt times, for which he met with many troubles, and was excommunicated. It was once deſigned to draw him into a plot, and he was actually impriſoned as a ſuſpicious perſon, without any reaſon alledged; but he ſo managed as to eſcape. (*Conform. 4th Plea*, p. 39.) He died on a Journey to *London*, 6 miles from home, *May*, 1693. He was a man of conſiderable learning, lively and pleaſant in converſation, plain in his preaching, and was much reſpected by ſeveral perſons of diſtinction, with whom he had an acquaintance.

Mr. *Wilſon*, of PETERBOROUGH, *Northamptonſhire*. A man of excellent miniſterial ſkill and ability; of ſignal piety and diligence in his work, and extraordinary ſucceſs.

Mr. *Mckal*, of SETTRINGTON in *Yorkſhire*. Dr. *Walker* ſays, he was a kinſman of Preſident *Bradſhaw*, and owns that he paid his predeceſſor, Dr. *T. Carter*, fifths, or allowed him 30 *l. per ann.*

Mr. *Boon*, of FINHAM, is mentioned by Mr. *Tong* in his funeral ſermon for Mr. *Joſhua Merrel*, as living and preaching in theſe parts.

The

The following persons should have been mentioned at the end of *Dorsetshire*, as ejected or silenced somewhere in that county:—Mr. *Martyn*.—Mr. *Avien*.—Mr. *King*.—Mr. *Light*.—Mr. *Francis Muttall*.—Mr. *Bowyer*.—Mr. *Morgan*.—Mr. *Way*, junior.——Mr. *Richard Shute* of *Stallbridge*, and Mr. *Hern* of *Winburn*, afterwards conformed.

*** The candid Reader, who considers the immense attention requisite in the transposition of above 2000 articles, and these contained in different volumes, and often consisting of but half a line, and sometimes of but a single name, will readily forgive the omission of the foregoing particulars, and a few more *mere names*, which are inserted in the INDEX; and there properly distinguished.

It is more than possible that some errors in the original work, may be retained in this, (especially in regard to the names of places) notwithstanding the pains which have been taken to correct them: It is also possible that others may be found in the *Additions*, besides those which are corrected (with the typographical errors) in the list of *Errata*. The Editor is greatly obliged to those Readers who have pointed out mistakes of any kind, and requests it as a favour of others, who may discover more, of any moment, to communicate them with freedom. A work of this kind cannot be perfect without the concurrence of many.——Some additions have been received too late to be inserted in their proper places. It is probable that the perusal of the Second Volume may suggest more. It is earnestly requested that these may be speedily sent to the Editor, who proposes printing them all together in a *Supplement*. If such additions should be large, these, with some small *Essays*, &c. mentioned *Pref.* p. xi. might furnish another moderate volume. Some Readers have thought this desirable, especially as the *Heads* are generally very acceptable, and as a larger number of these is to be procured than could be given in the former volumes.—Nothing, however, has been omitted in the present work, with a view to such a design. If that should never be executed, the most important additions, which have been or may be received, shall be given with another work, which the Editor intends for the press: viz. *The Lives of the* PURITANS; or, An Account of the most eminent Nonconforming Divines BEFORE THE RESTORATION.

FINIS.

D

MUT GARD